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**Fwd: [Afkaruna] Unsuitable Submission**

1 message

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**Toni Hartono** <toni.hartono@uin-suska.ac.id>  
To: masduki afandi <masdukiafandi@gmail.com>

Fri, Nov 29, 2019 at 1:37 PM

----- Forwarded message -----

Dari: **Afkaruna Journal** <[journalumy@gmail.com](mailto:journalumy@gmail.com)>

Date: Jum, 29 Nov 2019 13.22

Subject: [Afkaruna] Unsuitable Submission

To: Toni Hartono <[toni.hartono@uin-suska.ac.id](mailto:toni.hartono@uin-suska.ac.id)>

Toni Hartono:

An initial review of "DA'I DAN TANTANGAN PERUBAHAN SOSIAL: KAJIAN TERHADAP PROFESIONALITAS DA'I KOTA DUMAI, RIAU" has made it clear that this submission does not fit within the scope and focus of Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies since Afkaruna receives only English manuscript starting next Publication in December 2019 and beyond. You might consider to translate this manuscript and resend it to Afkaruna or to submit it to another, more suitable journal.

Best Regards,  
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**Fwd: [Afkaruna] Submission Acknowledgement**

1 message

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**Toni Hartono** <toni.hartono@uin-suska.ac.id>  
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Wed, Sep 11, 2019 at 11:25 AM

----- Forwarded message -----

Dari: **Hilman Latief** <journalumy@gmail.com>  
Date: Rab, 11 Sep 2019 10.42  
Subject: [Afkaruna] Submission Acknowledgement  
To: Toni Hartono <toni.hartono@uin-suska.ac.id>

Toni Hartono:

Thank you for submitting the manuscript, "DA'I DAN TANTANGAN PERUBAHAN SOSIAL: KAJIAN TERHADAP PROFESIONALITAS DA'I KOTA DUMAI, RIAU" to Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies. With the online journal management system that we are using, you will be able to track its progress through the editorial process by logging in to the journal web site:

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Username: tonihartono

If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

Hilman Latief  
Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies  
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<http://journal.umy.ac.id/index.php/afkaruna>



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## REVISI ARTIKEL JURNAL AFKARUNA

1 message

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**Toni Hartono** <toni.hartono@uin-suska.ac.id>

Mon, Aug 3, 2020 at 11:05 AM

To: Masduki Masduki <masduki@uin-suska.ac.id>, masduki afandi <masdukiafandi@gmail.com>

Assalamu'alaikum. Ada solusi bang?

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### 3 attachments



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**THE DA'I (MUSLIM PREACHERS) AND SOCIAL CHANGE CHALLENGES:  
A STUDY OF DA'I PROFESSIONALISM  
IN DUMAI, RIAU  
DOI 10.18196/AIJIS.201**

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**Abstract**

*This article examines the preacher's professionalism in the dynamics of social change in the Dumai Muballigh (Muslim Preacher) Association (PMD). The development of information technology is one of the causes of social changes that occur and currently shows the complexity of the problems faced by the people and preachers. Da'wah as a call, invitation, and appeal is expected to be transformed to be relevant to any changes that occur. This requires professional preachers to be able to become agents of change. In preaching, the development of preaching resources is emphasized on various aspects such as material, mental, skills, knowledge, and psychic. The results showed that the effort to create professional preachers in the PMD is doing human resource development through muzakarah and preaching guidance to strengthen science and skills, training and use of IT (Information Technology) as a form of transformation, conducting preaching certification as an effort to assess and qualify the quality of preachers' abilities, improving education levels through further education cooperation agreements among preachers and companies, universities and government, and the development of contemporary preaching material through the study of books, and hadith.*

**Abstrak**

Artikel ini mengkaji profesionalitas da'i dalam dinamika perubahan sosial yang dinamis pada Persatuan Muballigh Dumai (PMD). Perkembangan teknologi informasi menjadi salah satu penyebab perubahan sosial yang terjadi dan saat ini menunjukkan kompleksitas persoalan yang dihadapi umat dan para da'i. Dakwah sebagai seruan, ajakan, dan imbauan diharapkan dapat bertransformasi agar relevan dengan setiap perubahan yang terjadi. Hal ini menuntut da'i untuk profesional agar mampu menjadi *agent of change*. Dalam dakwah, pengembangan sumber daya da'i ditekankan pada beragam aspek seperti materi, mental, skill, pengetahuan, dan psikis. Hasil penelitian menunjukkan bahwa upaya menciptakan da'i profesional yang dilakukan PMD adalah pada pengembangan SDM melalui muzakarah dan bimbingan dakwah untuk memperkuat keilmuan dan skill, pelatihan dan pemanfaatan IT sebagai bentuk transformasi perubahan yang terjadi, melakukan sertifikasi da'i sebagai upaya penilaian dan kualifikasi kualitas kemampuan da'i, peningkatan jenjang pendidikan melalui perjanjian kerjasama pendidikan lanjutan bagi da'i dengan perusahaan, perguruan tinggi dan pemerintah, dan pengembangan materi dakwah kekinian melalui kajian kitab, dan hadis.

Keywords: professional, preachers, social change, propaganda, PMD

**INTRODUCTION**

Along with the development and change of time, especially in today's digital era, Islamic da'wah experiences complexity related to the problems of human life. As a religion, Islam is actually able to be a solution to the problems faced by the people. One of the solutions to the problem of Muslims depends on the role of the preachers. It is about the extent to which the preacher's insight in seeing the social reality.

As a result, the preacher is able to understand the dakwah map related to diverse problems, culture, and

character. In such a complex problem, the preacher should be able to play a constructive role in society by considering the socio-historical nature of a community.<sup>[2]</sup>

At the level of reality, there are always problems in da'wah. The challenges of da'wah such as Christianization, ignorance, poverty, the influence of the internet and digitalisation of media, brawls, the emergence of splinter groups in the name of Islam, disharmony, press freedom and uncontrolled and responsible mass media, are a series of examples of the many problems of dakwah (preaching). These become a challenge for preachers to improve their competence and insight and hone their intelligence and creativity to solve public problems.<sup>[3]</sup>

Along with the development of an increasingly modern and sophisticated era, of course the object of da'wah must be paid more attention. The preachers must always carry out new strategies that are adaptive to synchronize culture with the methods and media used. With the changes in social structure, social strata, and technology culture of the community, the task of preachers to utilize the latest media in conveying the message of preaching is crucial. At present, humans are very dependent on the existence of technology. In spite of all the effects it has caused, people unknowingly gave birth to a new culture related to the use of technology. The reality of the world of da'wah at this time is causing anxiety because of the condition of the structure of society in such a way, not comparable to the expertise of preachers in preaching messages.<sup>[4]</sup>

In this context, preachers have an important role as *agents of change*. They become agents of change in Muslim social life. Basically, Change is *sunnatullah* (natural) . It certainly happens and will have an impact on everyone. The impact of changes such as two sides of a coin which is interconnected. If the changes are massive and have a negative impact on human life as a whole, an active role of the preacher is needed so that the preacher becomes a stronghold of faith, creed, and worship of the people. For this reason, professional da'i must be prepared in a broad context.

Research related to professionalism by Risdiana<sup>[5]</sup> examines about the process of developing the role of preacher so that it can perform optimally with the five criteria it offers. The five criteria are as a communicator, counselor, *problem solver*, manager, and entrepreneur. Meanwhile, Perdamaian et.al,<sup>[6]</sup> study an electronic media-based da'wah strategy by utilizing local radio and television media in Dumai City. Fahrurrozi,<sup>[7]</sup> Annur,<sup>[8]</sup> and Arsam<sup>[9]</sup> focuses more on the certification of preachers.

Previous studies, for example Risdiana<sup>[10]</sup> states that at least a professional preacher must meet five criteria, namely 1) Preacher as a communicator must have the rhetoric ability, basic knowledge of individual and social psychology, and have the ability to utilize the media for propaganda activities. 2) Da'i (preachers) as counselors must be able to foster and assist the community, convert, foster religious social organizations, and young people. 3) Da'i as a *problem solver* should be able to enrich data on various kinds of da'wah problems, understand social settings, blend in, and collaborate with religious social organizations. 4) Da'i as managers must be able to lead themselves, become motivators of the Ummah, manage and organize preaching activities, and 5) Da'i as entrepreneurs never give up, and ready to work hard.

However, Perdamaian et.al., state the importance of the use of electronic media by the Dumai Preacher Association (PMD), mainly through radio and television with expert guidance.<sup>[11]</sup> Fachrurrozi<sup>[12]</sup> says the importance of standardization efforts in all aspects of religion, especially in aspects of mosque management and religious institutions under the guidance of the Indonesian Ministry

of Religion and Islamic social organizations. However, his findings do not suggest about preacher certification.

Annur mentions that the public's view of the ulama has experienced a shift especially to those who are involved in political activities and enter into the sphere of power. People who were respectful and willing to listen to the words of the ulema, now, because of this political involvement, they do not respect them. Let alone there are indications that they are involved in activities that are contrary to the will of the Ummah or that do not implement in the mission they carry. Therefore, to restore the image of the ulema, the government has held a discourse to carry out certification of these circles.<sup>[13]</sup>

Arsam focuses on the complex phenomenon of preaching certification. Through his study he finds several things, namely: a) A view that supports the standardization of preachers and preacher certification with some notes, like the training and getting a salary from the government. b). A view that rejects the preacher standardization and preaching certification. These are considered inappropriate since this view regards the importance of the establishment of a forum of silaturahmi (sharing) between preachers and preachers discussing about the problems of preachers and Muslim society. c). An alternative view provides a new idea about empowering religious instructors in the Ministry of Religion to assist preachers or form a silaturahmi forum among preachers.<sup>[14]</sup>

The study conducted in the city of Dumai shows the phenomena as in other regions in general. However, Dumai as a metropolitan city in Riau Province faces significant social dynamism so that constructive and persuasive preaching efforts are needed. One of the efforts made is through increasing professional preachers. The number of preachers registered in the Dumai Muballigh Association (PMD) is about 450 people.<sup>[15]</sup> These preachers have joined in several dakwah organizations like the Majelis Dakwah Islamiyah (MDI), Ikatan Kemakmuran Masjid Indonesia (IKMI), and Ikatan Da'i Indonesia (IKADI).

Da'wah institutions and the government of Dumai City are developing in increasing the professionalism and quality of the preaching by the preachers. The vast field of da'wah and increasingly complex challenges prove that the da'wah movement will be more effective and efficient if its implementation is carried out professionally in order to achieve maximum results. Regardless of the preaching activities carried out personally or collectively, the most fundamental thing lies in the quality and moral integrity of the preacher. Da'i or preachers' mistakes in conveying religious messages also influence *mad'u* as recipients of religious messages. In preaching, the preachers should not judge the success of preaching only in terms of quantity and formality, such as the number of *mad'u*, the number of students, and so on. But it should be more on the quality and impact caused by the dakwah delivered to the community. Therefore, it is necessary to develop the resources of preachers in order to grow attitudes and professional abilities of a preacher in carrying out his missionary duties.

This article is based on the fact that the community as the target of da'wah experiences dissatisfaction with the preachers who carry out their missionary duties. This dissatisfaction is caused by unattractive material, inappropriate methods, and even differences in understanding the dakwah which may cause conflict in the community. Indeed, a preacher is demanded to be able to overcome conflict rather than trigger conflict. Departing from this fact, this study discusses how to improve the professionalism of the preachers of Dumai City, especially those who are members of the Dumai Preacher

Association (PMD) and the efforts made by the preachers so that their preaching is well received by the community. This article contributes to the discussion of Dumai City preachers' professionalism.

## **METHOD**

This research is conducted among preachers in the Dumai Muballigh Association (PMD) of Riau Province with a qualitative descriptive method as suggested by Moleong. Qualitative research will produce descriptive data in the form of written or oral words from people and observed behavior.<sup>[16]</sup> This study obtains information about the professionalism of preachers which includes their missionary movements, the efforts made by PMD in improving the quality of da'wah, and facts related to research. The data in this study are collected through interviews, observations and documentation. These are complementary and interrelated to construct a qualitative academic narrative. Informants are chosen deliberately through a purposive sampling technique, that is, persons selected on the basis of certain criteria.<sup>[17]</sup> Some informants selected are the head of PMD, head of MDI, vice of head of PMD, and the preachers of the PMD.

## **DAKWAH AND SOCIAL CHANGES**

Social change is considered a phenomenon that is problematic until now. Desired social changes in da'wah activities are planned changes. In this context, da'wah should be a social change movement that has succeeded in reforming society as exemplified by the Prophet. Broadly speaking, the dakwah mission includes various aspects, including: strengthening the socio-religious aspects in the form of strengthening the aqeedah of the people starting with the construction of the mosque, and strengthening the socio-political and socio-economic aspects by implementing zakat orders and prohibiting usury and encouraging work ethics. Therefore, changes in the modern age are felt to be more difficult, because modern society today requires the maturity of systematic plans and methods.<sup>[18]</sup>

The implementation of the da'wah movement needs to face the social changes prevailing in society. Today, Muslim communities in particular are faced with increasingly rapid and stretching technological challenges that have an impact on the structure of their lives. This fact forces the preachers to prepare and adjust to the social changes,<sup>[19]</sup> especially related to media digital changes. The community and preachers are not able to avoid the development and changes so that they should be able to adapt with these changes.

It is undeniable that Indonesia and the world are facing very rapid changes in terms of economic, socio-cultural, technological, and social systems. The changes have an impact on the preachers in carrying out their da'wah. Da'wah is hoped to foster ummah's self-awareness related to perception, understanding and perfect awareness of Islam. Islam is a source of values that can substitute strength and motivation. Muslims then should internalize, realize and actualize these Islamic values in their lives.<sup>[20]</sup>

Although da'wah emphasizes more on the process, but the results or objectives of da'wah are expected to change the Mad'u including knowledge, understanding, attitudes and actions concerning aqidah, worship, mu'amalah and morals. These changes are made possible due to changes in values that are actually shared by mad'u. Da'wah is also a process of social change because changes in value at the individual level can influence to the community level as a result of social interaction between individual members of the community. Since preaching is a process of communication and the process of social

change, the preaching focusing on oral speech becomes inadequate anymore, especially when the preaching activities are dealing with various social problems and challenges in the current new media era.  
[21]

Social change should become the main target of da'wah. Therefore, da'wah also cannot be separated from the process of communication. As a result, da'wah, communication, and social change are integral. Da'wah without communication cannot implement the desired targets, namely the positive changes in society. Therefore, preaching as a process of social change plays a role to change values in society in accordance with the objectives of Islamic da'wah. Thus, the da'wah of Islam (da'i) as an *agent of change* provides a philosophical basis for "self-existence" in individual, family and sociocultural dimensions. Therefore, the actualization of da'wah is related to the efforts to organize society continuously in the midst of the dynamics of social change.<sup>[22]</sup>

The preaching carried out by the preachers is currently increasing in quantity. Recently, the preachers use various media such as television, radio, newspapers, magazines, mobile phones and the internet. With the increasing use of media, the dakwah has positive implications for increasing religious understanding among Muslims. However, this is certainly expected to be directly proportional to the increase in productivity of the people. To realize that, there is a need to support the da'wah steps that motivate and develop mad'u at a more established level both in terms of religious scholarship and the economic sector. As a result, it balances the spiritual and physical needs.<sup>[23]</sup>

Da'wah as a process of planned social change that is designed to improve the standard of living of the people, in which it is complementary with development. Social development as a development approach that aims to improve the quality of human life in a complete manner, that is, meeting human needs that range from physical to social needs, but the most important thing is how to maintain the level of religion as the main capital in every aspect of life. Therefore, social change is going in a certain direction, so the Islamic da'wah functions to provide the ideal direction and style of the society.<sup>[24]</sup>

## **THE PROFESSIONALISM OF THE DA'I**

Basically the term professionalism was known from the days of *Salafu al-Salih*. The term is not a product of the modern age. In this context, the management of da'wah in modern management is sometimes foreign. As a result, it cannot reach the targets that have been planned optimally. An activity is considered professional if supported by certain skills based on certain qualities obtained from certain education and training as well.<sup>[25]</sup>

The word of professionalism comes from professional, which means a profession that requires a special skill.<sup>[26]</sup> Professionalism is the attitude of members of the profession who are truly mastering to their profession. Professionalism is a designation for the quality of the attitude of members of the profession in their profession and the degree of knowledge and expertise they have to be able to do their job.<sup>[27]</sup>

The term is then used for several terms, including professionalism as in this study. This phrase of professionalism of the preacher is then juxtaposed with the term of preacher certification, the legitimacy to the preachers or standardized echoed by the Indonesian Ulema Council (MUI). The certificate given to the preacher is intended to provide protection and as a guarantee that the preacher does not have a problem.<sup>[28]</sup>

The MUI as an official institution appointed by the government issues the criteria of preachers who gain legitimacy, certification or standardization as professional preachers, namely a) having profound religious competence; b) having an insight into national commitment; and c) having moral commitment and experience.<sup>[29]</sup> At that time, 200 preacher certified issued by the Ministry of Religious Affairs emerged and later became a controversial phenomenon.

The list of 200 preachers certified by the Ministry of Religion has a negative impact on other preachers. Even Hamdan Zoelva as Chairman of the Serikat Islam criticized this case. He regretted the decision issued by the Ministry of Religion of the Republic of Indonesia so that it was as if the preacher who was not included in the list of 200 preachers did not love the Republic of Indonesia and the trouble maker. This phenomenon is actually troubling the community especially the preacher standardization discourse and preacher certification.

The term of preaching certification was proposed by the Director General of Islamic Community Guidance of the Ministry of Religious Affairs, Machasin. He said that the certification of preachers was important because not all preachers understood Indonesian culture.<sup>[30]</sup> The controversy over the preach standardization and preach certification discourse takes place between the government and a number of groups. On one hand the government states that preaching certification and pre-standardization of preachers are very necessary and important to do. Preachers must have competence in the field of religion and not against government regulations, let alone to anti-NKRI and anti-Pancasila.<sup>[31]</sup>

The discourse on certification and standardization for preachers emerged because of complaints from the public. Some people view that that Friday sermons and religious lectures present a lot of unrest in society, like disseminating the issue of khilafiyah (religious differences), hate speech, and even against the Pancasila. As a result, this should be prevented by issuing regulations in order that deviations do not become increasingly disturbing.<sup>[32]</sup>

However, on the other hand, this discourse is not without rejection. There is a number of figures rejecting the existence of preacher certification and preacher standardization. Sodik Mujahid, Deputy Chairperson of Commission VIII DPR RI from the Gerindra Faction, rejected the Ministry of Religion's proposal. He considered the standardization of preachers and the preachers' certifications would be a way to limit the sermon. According to him, preachers who have only certification can preach. Factually, it was also noted that the establishment of preachers and preachers in mosques and mushallas was determined through a meeting of takmir and community leaders. The fact is that there is very little news related to the rejection of preachers and preachers. Even if there were, only cases such as the rejection of Ustadz Abdul Somad, Lc., MA (UAS) on the grounds of being involved in HTI and radicalism as well as some threats and intimidation from various regions such as Central Java, Malang, Yogyakarta, Solo, Jombang, Kediri, and several other areas in Indonesia.<sup>[33]</sup> However, strong indications of UAS rejection are very political related to the 2019 General Elections.

A Muhammadiyah activist, Mora Harahap, also rejected this discourse. He said that the Ministry of Religious Affairs' plan to certify preachers was considered inappropriate. According to him, this policy will only cause controversy, high sensitivity, and disturbing Muslims.<sup>[34]</sup> Currently, a preacher who can deliver his da'wah to the Ummah well is needed, certainly with the scientific competence possessed. The da'wah institutions have also conducted a rigorous selection of preachers.

Zainut Tauhid Sa'adi, gave a response related to the preacher certification discourse. He delivered three conditions as an important proposal for preacher certification, namely: *First*, the preacher certification program was intended to increase the capacity, capability, and competency of preacher, both in material and methodological aspects. According to Sa'adi, the condition of Indonesian people in particular is changing with the rapid development of information technology. This encourages all people to adapt, as well as the preachers who will deliver their da'wah. *Second*, the program is voluntary and not an obligation. The da'wah program is essentially the right and obligation of every Muslim to carry out religious orders. If the preacher certification is required, it is also feared that there will be an appearance of intervention from the government, instead this can be counter-productive. *Third*, the certification program should ideally be carried out by Islamic organizations or the community, not the government. In this context, the government only acts as a facilitator, thus encouraging community participation and is responsible for preparing qualified preachers from both material and methodological aspects.<sup>[35]</sup>

It cannot be denied that the profession carried by a preacher is a job that requires knowledge, skills, abilities, expertise, to create a society as expected.<sup>[36]</sup> Amin<sup>[37]</sup> proposed that, in the da'wah guidelines compiled by the Indonesian Ulema Council, specifically the actors of da'wah, including khatib, require two things, namely; 1) Integrity and quality of preachers, 2). Da'i competence. In the context of this study, it can be said that the government is present to guarantee the quality of Friday sermons because there are indications of material that is not in accordance with the Shari'a. For this reason, it is necessary to make criteria for the minimum threshold of competence that must be possessed by a preacher.

## **DUMAI AND THE PMD**

Dumai is the second metropolitan city after Pekanbaru. Dumai City is approximately 188 km from Pekanbaru, Riau. In historical records, Dumai City is a small village on the east coast of Riau Province that began to squirm into pearls on the coast of Sumatra because it is dealing directly with the Malacca Strait. Administratively, Dumai City before 1999 was in Bengkalis Regency. But, it was separated into the City on April 20, 1999 through Law No. 16 of 1999.<sup>[38]</sup>

Until now, Dumai has an organization that manages the preaching movement of the preachers namely the Missionary Association of Dumai (PMD). This religious organization is located at Habiburrahman Mosque, Jln. HR Soebrantas Dumai. Since the establishment of PMD until now, all preaching activities are arranged and scheduled online. Friday sermon activities, Ramadan spiritual splash, Eid al-Fitr, Eid al-Adha, Isra Mi'raj of the Prophet Muhammad, Islamic New Year, Prophet Muhammad's Birthday and others are a series of activities scheduled by PMD in a structured and systematic manner. Their da'wah activities accommodate the time, place, theme, title, and preacher who will carry out the da'wah. This certainly has a positive impact on the people of Dumai.<sup>[39]</sup>

The PMD of Dumai initially conducted da'wah with various media, such as; Da'i voice bulletin, radio, cable TV and *live streaming* TV. However, as time goes, the PMD only utilizes two da'wah media namely radio and television. PMD propaganda activities and movements through radio and television are evidenced by the collaboration with Ar-Rahman 102.2 FM radio, Dumai Vision and Dumai TV Documentation. This PMD missionary activity is presented in the form of a live broadcast. In addition, the coverage of preaching activities in the PMD was also consistently broadcast by the television and radio media.<sup>[40]</sup>

The PMD missionary movement through radio and television is still just ordinary preaching broadcast material. Da'wah that is packaged by radio and television is a monological dakwah like the commemoration of religious holidays. Through television and radio, preaching was delivered in the form of PMD preaching activities report, such as preaching cadre training, preaching certification, workshops, muzakarah and so on.<sup>[41]</sup> \_Da'wah collaboration between PMD and Ar-Rahman radio is implemented in the form of *live* dialogic da'wah on the radio. Da'wah through the radio can be packaged dialogically (talking) can also be monological (a preacher alone appears in the radio funnel) through radio can be heard directly by viewers through electromagnetic waves.

## **EFFORTS TO IMPROVE THE PROFESSIONALISM OF THE PMD PREACHER**

Da'i professionalism in da'wah is very important in this era. Da'wah is realized as an effort to transform the values of goodness. Da'wah should be done professionally, dynamically, and flexibly. The preachers are also required to have a high vision and moral values As well as to be a figure whose behavior can be emulated by anyone. As preachers are required to have skills, skills and knowledge, to achieve this position, educational institutions and da'wah organizations are needed to prepare professional preachers. Cooperation, good communication, and ongoing between these institutions is in order to prepare professional dakwah cadres.<sup>[42]</sup>

Da'i cadres in delivering Islamic teachings are required to have high credibility and integrity. Credibility arises by the role of preachers as *agents of change* that are innovative, creative, and dynamic. *Sense of crisis* of the preachers must emerge. The Da'i are required to be responsive, decisive and wise. They are often used as an example and community reference so that they will always be valued by the people. The people see the preachers as teachers who must be heard and respected. The morality of the preachers must be implemented in social life.<sup>[43]</sup>

In delivering their da'wah, the preachers are required to have the ability to master a variety of competencies and expertise, both substantive and methodological. Mulkhan puts forward the substantive ability as, "... mastering the teachings of Islam correctly and appropriately, having good character or having good character and knowing the development of science. Methodological competence is the ability of a preacher in making preaching plans ranging from preparation, implementation and evaluation of preaching activities.<sup>[44]</sup>

The PMD prepares professional preachers through planning. Preaching planning begins with the unification of preachers which are accommodated by preaching institutions in Dumai such as IKMI, MDI, and others. The unification of preachers in the same place is intended to facilitate coordination, equalization of perceptions and material, and other technical matters. Coordination is important in the organization of da'wah especially in terms of preaching scheduling, the location where da'wah is held, and the time of preaching. While the equalization of perceptions and material is related to the simplicity of da'wah especially related to khilafiyah issues.

In planning, the PMD distributes preachers according to the community needs through online scheduling, as stated by Widodo.<sup>[45]</sup> \_Online scheduling is intended to facilitate the implementation of da'wah that will be carried out by the preacher. Through the existing application, the preachers can easily access the preaching schedule wherever and whenever. Technology is truly capable of deciding the time and place space associated with many problems faced by humans, including the preachers at the PMD.

The problem of the lack of professional preachers in carrying out their da'wah is a global problem, so it takes maximum effort from various elements, such as academics and practitioners of da'wah. Both of them are expected to be able to develop a formative scientific formulation of da'wah, from classical and modern literature and through scientific studies starting from empirical experience<sup>[46]</sup> so that the concept of da'wah can be obtained. This can be used as a reference in the implementation of da'wah especially in dealing with the diversity of Mad'u and the complex da'wah field.

The development of a preacher's expertise does not stop at the area of just being able to speak in public. If you only have that intelligence, then it can not be denied if one day the preacher can deceive the congregation. This is certainly not wanted by anyone. Therefore, it is necessary to develop the potential of expertise to the preachers to the maximum. Having knowledge of religion is not enough for preachers. The preachers are required to have cross-scientific knowledge and must understand as well as be sensitive to the current problems of the people.

The PMD in carrying out preaching makes careful planning by analyzing the problems faced when preaching. In this context, the PMD preachers preach based on the needs of the community as the object of preaching. As a result the preaching carried out touches the needs of the community. This is also done by the PMD preachers with the concept of muzakarah.

The presence of the PMD becomes very important as a basis for developing professionalism of preachers. The PMD is as a forum to improve the quality and quality of management as well as assessing and evaluating preachers' performance. In addition, the PMD has the role and duty to discipline preachers in order to become an example for the community. The roles and tasks of the PMD are all inseparable parts to increase the professionalism of the preachers. Efforts to improve professionalism are carried out through *muzakarah* activities, training for preachers, the use of IT, preacher certification, improvement of education levels, and the development of contemporary preaching materials. The six findings are described below:

### **1. *Muzakarah***

*Muzakarah* or known as discussion<sup>[47]</sup> is an important activity for preachers in an effort to improve the quality of knowledge and material propaganda. The PMD conducts muzakarah activities in an effort to *update* the da'wah material in relation to the present context. Material *update* through discussion or muzakarah is important to be done among the PMD because the situation and condition of the congregation are getting wider sources of information, especially in the millennial era. The PMD adjusting the da'wah material to the conditions of the congregation is a must and is done through muzakarah activities.

This activity is carried out consistently and continuously. *Muzakarah* is done periodically in the weekly and quarterly. It aims to provide a refreshing theme and dakwah material. The muzakarah is done by bringing dakwah experts from outside the city such as, Ust. H. Abdul Somad, Lc., MA, Dr. H. Mawardi M. Saleh, MA, and Dr. Fahri, M.Ag. These three muzakarah resource persons shared dakwah material such as about aqidah, fiqh, muamalah and others. This activity is intended to improve the scientific abilities and skills of the Da'í in developing the mission of Islamic da'wah in Dumai City.

*Muzakarah* or discussion is done in a relaxed, dynamic and dialogical manner. Each preacher involved in the discussion activity is given the opportunity to ask the actual problems faced in the da'wah field. With this activity, each preacher will get an overview and solution that can be applied in every

dakwah activity. In addition, it also adds scientific insights related to dakwah material that will be delivered to the public.

The material of *muzakarah* is always adjusted to the conditions encountered by preachers in the field related to some crucial issues such as khilafiah and differences in religious understanding of the preachers and pilgrims. This is done with the intention of equalizing perception and understanding so that conflicts do not occur between jama'ah (congregation). The fact is that there are still many khilafiyah problems that occur but can be resolved properly through understanding agreements. Therefore, the *muzakarah* is very important for all preachers to address these conditions.

## **2. The Training and the Use of IT (Information Technology)**

Community life continues to evolve so that preaching activities must be dynamic, innovative and creative. The dynamics and creativity of da'wah is not only on material that must always be relevant to the needs of the community (mad'u), but also on the theory, methodology, and media used. In addition, da'wah must also be based across disciplines using a variety of approaches, communication, psychology, and sociology. On this basis, preachers who are members of the PMD are given training to develop their preaching abilities.

The success of da'wah is determined by how the da'wah is carried out, for example the procedures for preaching, packaging material, attitudes and ways of preaching<sup>[48]</sup>, media usage and preaching training. In pesantren, for example, *preaching* training is known as *Muhadharah* <sup>[49]</sup> and *khitobah* training for students to form professional preachers cadres. <sup>[50]</sup> The PMD provides training to the preachers periodically with the support of the local government. Of the large number of PMD preachers, they were classified into two training periods with a total of 70 preachers for preaching training.

Training is an important activity carried out to improve the ability of science in a planned and well programmed. Training is a short education for preachers to get additional skills regarding da'wah, including material, methods, use of facilities and others. The importance of this training is part of the conditions of the technology community, who are very familiar with technology. Therefore, each preacher is expected to be able to master the existing technological facilities as a means or medium for delivering messages. The use of IT is part of the effectiveness of preaching messages that can be received by all people at the same time and in different places so that preaching can be conveyed anytime, anywhere and to anyone.

Da'i training is conducted for the purpose of providing knowledge and skills in dakwah. If no training is included, the preachers in carrying out their da'wah seem to 'appear as they are'. The da'i training is also carried out to familiarize the preachers to appear in front of the public. As a result, the training is needed in the face of a complex da'wah field. Knowledge and skills gained through training then become an important capital of the preacher in preparing the preachers' da'wah.

Each preacher is classified according to the level of preaching ability, then given intensive training by senior preachers and mentors. The mentors were brought from higher education institutions namely UIN Sultan Syarif Kasim Riau and UIN Imam Bonjol Padang. Da'i is also equipped with the ability to use IT in da'wah to add insight and material. To strengthen the training efforts for the da'is, several collaborations were made between the PMD and Radio Arrahman 102 Fm and Dumai TV. For example, the collaboration was carried out by preachers *live* preaching on radio and Dumai TV.

The training for PMD preachers was carried out in response to the phenomenon of social change that was increasingly "suffocating." There are many changes occurred due to the emergence of communication and information technology that sometimes surprised many people. As a result, it affects the governance of societies, as well as for the preachers who carry out their da'wah. Implementation of da'wah is required to "adjust" to the conditions of the congregation, both in terms of psychological and sociological.

No matter how perfect the material, if the da'wah does not place the media as the basis of the Da'wah movement then it is certain that the da'wah will fail. Da'wah without the media seems ineffective and tends to be abandoned by the congregation. Therefore, the media plays an important role in every dakwah movement carried out, as stated by Marshall McLuhan that *the medium is the message*.<sup>[51]</sup> The PMD preachers preached through the media resulting from their collaboration, for example on radio and TV. It will be developed on the internet and others. This fact is to answer the challenges of da'wah in the millennial era that led to what was expressed by McLuhan.

Various forms and ways of preaching in Islam indicate that the obligation to preach must also be adjusted to the abilities and expertise of each person. Everyone does not have to preach like a preacher because preaching can be done anywhere and by anyone. The most important thing is all done with the main goal as stated through amar ma'ruf nahi munkar.<sup>[52]</sup> The actualization of da'wah using the internet today has provided a new paradigm regarding the success of da'wah. The da'i is no longer a major factor of preaching because, in the context of networked society, the mad'u does not only accept preaching messages passively. Instead, they actively process and interpret the messages they receive and are often not affected by the identity of the messenger. In the context of networked society, there is no longer a preacher (author) or mad'u (reader) but merges in the same status, namely the user.<sup>[53]</sup>

As a result, it can be understood that the presence of internet access cannot be avoided because it has become a new civilization in the world of information and communication at the global level. With the internet access, much information is feasible to be accessed by the public for personal interests, education, religion, business and others. The mad'u who are internet users (users), not only look for information, but with the information they get, they will share it again (reshare) through social media owned by adding other dakwah messages according to their appropriateness and understanding.<sup>[54]</sup>

### **3. The Da'i Certification**

Certification for some people is a kind of giving certificates to preachers who meet the qualifications according to government or community organization standards as a sign that the person concerned has the eligibility to do da'wah.<sup>[55]</sup> This certification marks preachers as professional work that is measured according to Islamic institutional authority through the Indonesian Ulema Council and the Indonesian Ministry of Religious Affairs. For them, this certification is important as a public demand related to comfort in the da'wah of Islam.

Professional enhancement of the PMD preachers is also carried out with the certification program. This certification is carried out in some stages to all preachers who are members of the PMD. The stages are processes to find, categorize, and classify the abilities possessed by each preacher so that with this classification, preachers can continue to improve their competence through formal and non-

formal learning activities. The classification and level of ability does not intend to distinguish preachers but rather efforts to improve their professionalism.

In these processes, the preachers with good qualifications will be given an A with the location of the da'wah placed in large mosques and companies. B certification grade qualifications are placed in mosques and small mosques are located in certain sub-district areas. C qualified preachers are placed in mosques and prayer rooms in the outskirts of the City. This was done also as an effort to motivate the preachers to continue to develop their preaching abilities so as to be able to improve their certification value qualifications in a better direction.

This certification process involves many parties, especially companies that provide accommodation, funds and facilities. The company directly involved at the moment is Pertamina Dumai by providing accommodation in the form of lodging, transportation and funding such as consumption and pocket money / honoraria. In addition, the educational institution selected is UIN Imam Bonjol Padang to be certification team that assesses the quality and ability of the PMD preachers in preaching.

The certification team makes a competency assessment model that will be tested on preachers, in the form of compulsory material which is recommended to be mastered. The material being tested includes jurisprudence (without prioritizing the khilafiyah), monotheism, morals, worship, interpretation, hadith, muamalah and general knowledge of Indonesia. Therefore, certification activities are a long process that must be passed by each preacher in following standardization through pre-certification. Mastery of the material that is tested to each preacher is then a reason and answer for the preachers to get certified with ratings A, B and C.

#### **4. Increased Education Level**

Education is one of the most important aspects in life. Education as a means to increase knowledge is an obligation for every Muslim. All activities carried out by humans are inseparable from the knowledge possessed, including dakwah activities. The quality of da'wah can be influenced by the educational status of a preacher. The higher the education level of the preacher, the better the preaching process will be carried out. Realizing this, the PMD City of Dumai made efforts to increase the professionalism of preachers.

The PMD as an organization has the duty to facilitate all preachers who want to continue their education to a higher level. The da'i who have graduated from high school are facilitated to continue to undergraduate level, master level, and then to doctoral level. This is done because there are still many preachers of Dumai City who are still educated below the average of senior high school / Islamic boarding school. This is an important concern for the PMD to improve the scientific abilities of the preachers. Educational levels that are relatively in great demand are S1 (undergraduate) and S2 (master) in religious studies in several universities in Riau Province such as UIN Sultan Syarif Kasim Riau, Riau Islamic University (UIR), STAI and others. Through the improvement of education levels, it is hoped that the preacher will be able to compete and answer the problems faced by the jama'ah when preaching is carried out.

In order to improve education, the PMD can collaborate with companies such as Pertamina in providing educational assistance (scholarships) to preachers who wish to continue their education. Scholarships are provided as a fund for semester tuition fees and daily needs. This level of education then also determines the competence and expertise in preaching activities.

## 5. Development of Contemporary Dakwah Material/Content

In the process of dakwah, one of the important things is the dakwah material. The dakwah material delivered to the congregation must be appropriate material and the current problems faced by the Muslim community in Dumai City. Da'wah material must be packaged as attractive as possible so that its values and meanings are received by the congregation well. In addition, the material must be adjusted to the ability of the congregation who receives the material. Therefore, preaching material is expected not to bore the congregation.

The preacher's profession whose orientation is to communicate a number of religious messages to worshippers must also adjust to social change. This certainly has an impact on the material that will be delivered to the congregation. In other words, a preacher must master the material preaching at the same time understanding the pilgrims, both in terms of psychological and sociological. The most important question of this issue is how the preacher's readiness in packaging the material for preaching and then communicate to the middle of the congregation.<sup>[56]</sup>

The importance of developing dakwah material is a necessity so that the preachers have a thorough preparation.<sup>[57]</sup> The preachers at the PMD does the development of material with various methods such as book review, hadith, pointer making, and writing or preaching concepts. Material or content is very important as the main substance in every preaching done. Therefore, it is necessary to develop material that is appropriate to the situation and needs of the people who will receive the messages of dakwah.

The effort made by the PMD is to prepare the most current and conditional preaching materials. The latest dakwah material is intended to answer the actual problems in the da'wah field encountered. Da'wah material developed by the PMD is in the form of Da'wah books that can be guided in Da'wah activities. The materials are collected according to the real conditions that occur in the community. Strengthening the material carried out by PMD is in the form of equipping the preachers. The PMD prepares the latest da'wah materials as the concept of da'wah for the preachers so that there is an uniformity of the preaching material delivered by the PMD preachers in each preaching activity.

The preachers were also asked to make various da'wah concepts and selection would be conducted by the PMD. The good material with the best concept will be used as a topic of discussion in da'wah. This activity was carried out in collaboration with other Da'wah institutions and Da'wah experts in preparing the preachers for the continuity of the preaching material delivered to the Dumai community.

## CONCLUSION

The development of preacher professionalism is an urgent need at a time when social change is increasingly 'pushed' to the surface. The rise of the crisis of human values, one of which is caused by the presence of technology, has resulted in the emergence of such complex social problems. To anticipate phenomena and the impact of the technology as well as to meet the challenges of an increasingly complex social change, the necessary dakwah professional movements are needed. In realizing professional preaching human resources, the PMD preachers are given several activities namely *muzakarah* and religious dialogue as a form of da'wah guidance to strengthen the ability and *skills* of preachers; training and IT utilization activities are carried out to familiarize the preachers in preaching in public spaces and mastering the stage. Likewise, the presence of technology makes it

easier for preachers to carry out their da'wah in accordance with the needs of the congregation. Preaching certification is conducted an effort to assess and qualify the quality of preacher in accordance with the level decided. Training is done to improve the preachers' quality and their mastery of various fields; the increased levels of education among the PMD preachers is done through cooperation agreements with companies, universities and government; and the development of contemporary da'wah material for the PMD preachers is done through the study of books, hadith and actual phenomena which are then evaluated periodically as a reference for preachers in da'wah.

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[55] Fahrurrozi, "Sertifikasi atau Standarisasi Khatib?"

[56] Marhen Marhen, "Persiapan Mubaligh Dalam Mengemas Materi Tabligh," *Alfuad: Jurnal Sosial Keagamaan* 2, no. 1 (15 November 2018): 65–79, <https://doi.org/10.31958/alfuad.v2i1.1210>.

[57] Marhen.

**FORM PENILAIAN NASKAH AFKARUNA**

**Judul:**

**THE DA'I (MUSLIM PREACHERS) AND SOCIAL CHANGE  
CHALLENGES:  
A STUDY OF DA'I PROFESSIONALISM  
IN DUMAI, RIAU**

No	Penilaian	Ya	Tidak	Revisi dilihat di naskah *)
1	Judul tepat, singkat dan jelas	v		
2	Abstract menggambarkan isi artikel	v		
3	Pada artikel hasil penelitian: a. Tujuan penelitian disebutkan secara jelas b. Metode dan rancangan penelitian sesuai dengan tujuan penelitian c. Prosedur penelitian diuraikan secara jelas d. Hasil penelitian diuraikan secara jelas e. Analisis atas hasil penelitian dapat menjawab pertanyaan penelitian f. Hasil penelitian memberi kontribusi untuk pendidikan dan pengembangan ilmu.			
4	Referensi: a. Penulis merujuk referensi yang diperlukan b. Referensi perlu ditambah/dikurangi **)	v		
5	Ada bagian yang perlu dikembangkan/diringkas **)	v		
6	Tabel, diagram, gambar dan ilustrasi cukup jelas dan fungsional			

**Keterangan:**

\*) Bubuhkan tanda cek list; \*\*) Coret yang tidak perlu

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| 1. Naskah dapat dimuat dengan perbaikan minor | <input checked="" type="checkbox"/> |
| 2. Naskah dapat dimuat dengan perbaikan mayor | <input type="checkbox"/>            |
| 3. Naskah belum dapat dimuat                  | <input type="checkbox"/>            |

Yogyakarta, 04/04/2020  
Reviewer,



**CATATAN DARI REVIEWER**

<b>No.</b>	<b>Catatan</b>	<b>Halaman</b>
1.	The abstract should contain problem statement, theory, method, and the results.	
2.	Literature review is limited. In fact, there have been many scholarly studies on Islamic da'wah movements in Indonesia published both in the national and international journals.	
3.	Please mention gap study with previous works.	
4.	Please clearly stated social change theory used in the article whether is it belongs to Malinowski <b>or</b> Marx.	
5	As a social movement study, there is should be explicit discussion on who is PMD: 1) are their ideological background similar to NU or Muhammadiyah, or merely ordinary dakwah movement without any ideological tendencies? (in social movement studies it should be clearly mentioned). So far, the Islamic da'wah movement, which has often been using social media such as TV and radio (in particular) are those Salafi movements.	
6	How cloud we know that the efforts on improving professionalism conducted by the PMD are successful and accepted by people?	

**THE DA'I (MUSLIM PREACHERS) AND SOCIAL CHANGE CHALLENGES:  
A STUDY OF DA'I PROFESSIONALISM  
IN DUMAI, RIAU**

Comments and Feedback:

1. The article is a good research article that can be published after some revisions.
2. Some paragraphs and English phrase are barely understandable. The article needs a professional proofreading and rewriting in some parts.
3. For technical terms derived from Arabic or Indonesian language, please provide the definition or translation of those terms.
4. In the introduction or conclusion, discuss explicitly what contribution of this article to a broader scholarship in Islamic Studies, Communication Studies, or other field of research? This can be done through a conversation and discussion with scholars in the field that the author agrees or disagrees.
5. Paragraphs in the article is too short. Combine two or three paragraphs into one paragraph since it is not a newspaper, but an academic journal.

1. Artikel tersebut adalah artikel penelitian yang bagus yang dapat diterbitkan setelah beberapa revisi. 2. Beberapa paragraf dan frasa bahasa Inggris sulit dimengerti. Artikel ini membutuhkan proofreading profesional dan penulisan ulang di beberapa bagian. 3. Untuk istilah teknis yang berasal dari bahasa Arab atau bahasa Indonesia, harap berikan definisi atau terjemahan dari istilah-istilah tersebut. 4. Dalam pendahuluan atau kesimpulan, diskusikan secara eksplisit kontribusi apa dari artikel ini untuk beasiswa yang lebih besar dalam Studi Islam, Studi Komunikasi, atau bidang penelitian lainnya? Ini dapat dilakukan

melalui percakapan dan diskusi dengan para sarjana di bidang yang penulis setuju atau tidak setuju. 5. Paragram dalam artikel ini terlalu pendek. Gabungkan dua atau tiga paragraf menjadi satu paragraf karena itu bukan koran, tetapi jurnal akademis.

**THE DA'I (MUSLIM PREACHERS) AND SOCIAL CHANGE CHALLENGES:  
A STUDY OF DA'I PROFESSIONALISM  
IN DUMAI, RIAU**

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**Abstract**

*This article examines the preacher's professionalism in the dynamics of social change in the Dumai Muballigh (Muslim Preacher Association (PMD)). The development of information technology is one of the causes of social changes that occur and currently shows the complexity of the problems faced by the people and preachers. Da'wah as a call, invitation, and appeal is expected to be transformed to be relevant to any changes that occur. This requires professional preachers to be able to become agents of change. In preaching, the development of preaching resources is emphasized on various aspects such as material, mental, skills, knowledge, and psychic. The results showed that the effort to create professional preachers in the PMD is doing human resource development through muzakarah [MSAW1] and preaching guidance to strengthen science and skills, training and use of IT (Information Technology) as a form of transformation, conducting preaching certification as an effort to assess and qualify the quality of preachers' abilities, improving education levels through further education cooperation agreements among preachers and companies, universities and government, and the development of contemporary preaching material through the study of books, and hadith.*

**Abstrak**

Artikel ini mengkaji profesionalitas da'i dalam dinamika perubahan sosial yang dinamis pada Persatuan Muballigh Dumai (PMD). Perkembangan teknologi informasi menjadi salah satu penyebab perubahan sosial yang terjadi dan saat ini menunjukkan kompleksitas persoalan yang dihadapi umat dan para da'i. Dakwah sebagai seruan, ajakan, dan imbauan diharapkan dapat bertransformasi agar relevan dengan setiap perubahan yang terjadi. Hal ini menuntut da'i untuk profesional agar mampu menjadi *agent of change*. Dalam dakwah, pengembangan sumber daya da'i ditekankan pada beragam aspek seperti materi, mental, skill, pengetahuan, dan psikis. Hasil penelitian menunjukkan bahwa upaya menciptakan da'i profesional yang dilakukan PMD adalah pada pengembangan SDM melalui muzakarah dan bimbingan dakwah untuk memperkuat keilmuan dan skill, pelatihan dan pemanfaatan IT sebagai bentuk transformasi perubahan yang terjadi, melakukan sertifikasi da'i sebagai upaya penilaian dan kualifikasi kualitas kemampuan da'i, peningkatan jenjang pendidikan melalui perjanjian kerjasama pendidikan lanjutan bagi da'i dengan perusahaan, perguruan tinggi dan pemerintah, dan pengembangan materi dakwah kekinian melalui kajian kitab, dan hadis.

Keywords: professional, preachers, social change, propaganda, PMD

**INTRODUCTION**

Along with the development and change of time, especially in today's digital era, Islamic *da'wah* (mission) [MSAW2] experiences complexity related to the problems of human life. As a religion, Islam ~~is actually able to be provides~~ a solution to the problems faced by the people. One of the solutions to the problem of Muslims ~~are dependings~~ on the role of the preachers. It is about the extent to which the preacher's insight in seeing the social reality. As a result, the preacher is able to understand the dakwah map related to diverse problems, culture, and character. In such ~~a~~ complex problem, the preacher should be able to play a constructive role in society by considering the socio-historical nature of a community.<sup>[2]</sup>

~~At the level of reality, there are always problems in da'wah.~~ The challenges of da'wah such as Christianization, ignorance, poverty, the influence of the internet and digitalisation of media, brawls, the

emergence of splinter groups in the name of Islam, disharmony, press freedom and uncontrolled and responsible mass media, are a series of examples of the many problems of dakwah (preaching). These become a challenge for preachers to improve their competence and insight and hone their intelligence and creativity to solve public problems.<sup>[3]</sup>

Along with the development of an increasingly modern and sophisticated era, of course the object of da'wah must ~~be paid~~ receive more attention. The preachers must always carry out new strategies that are adaptive to synchronize culture with the methods and media used. With the changes in social structure, social strata, and technology culture of the community, the task of preachers to utilize the latest media in conveying the message of preaching is crucial. At present, humans are very dependent on the existence of technology. In spite of all the effects it has caused, people unknowingly gave birth to a new culture related to the use of technology. The reality of the world of da'wah at this time is causing anxiety because of the condition of the structure of society in such a way, not comparable to the expertise of preachers in preaching messages.<sup>[4]</sup>

In this context, preachers have an important role as *agents of change*. They become agents of change in Muslim social life. ~~Basically,~~ Change is *sunnatullah* (natural). ~~[MSAW3]~~ It certainly happens and will have an impact on everyone. The impact of changes such as two sides of a coin which is interconnected. If the changes are massive and have a negative impact on human life as a whole, an active role of the preacher is needed so that the preacher becomes a stronghold of faith, creed, and worship of the people. For this reason, professional da'i ~~[MSAW4]~~ must be prepared in a broad context.

Research related to professionalism by Risdiana<sup>[5]</sup> examines ~~about~~ the process of developing the role of preacher so that it can perform optimally with the five criteria ~~it offers~~. The five criteria are as a communicator, counselor, *problem solver*, manager, and entrepreneur. Meanwhile, Perdamaian et.al,<sup>[6]</sup> study ~~an the~~ electronic media-based da'wah strategy by utilizing local radio and television media in Dumai City. Meanwhile, Fahrurrozi,<sup>[7]</sup> Annur,<sup>[8]</sup> and Arsam<sup>[9]</sup> focuses more on the certification of preachers.

~~Previous studies, for example~~ Risdiana<sup>[10]</sup> states that ~~at least~~ a professional preacher must meet at least five criteria, namely: 1) Preacher as a communicator must have the rhetoric ability, basic knowledge of individual and social psychology, and ~~have~~ the ability to utilize the media for propaganda activities. 2) Da'i (preachers) as counselors must be able to foster and assist the community, convert, foster religious social organizations, and young people. 3) Da'i as a *problem solver* should be able to enrich data on various kinds of da'wah problems, understand social settings, blend in, and ~~collaborat~~ collaborate with religious social organizations. 4) Da'i as managers must be able to lead themselves, become motivators of the Ummah, manage and organize preaching activities, and 5) Da'i as entrepreneurs never give up, and ready to work hard.

However, Perdamaian et.al., state the importance of the use of electronic media by the Dumai Preacher Association (PMD), mainly through radio and television with the expert guidance.<sup>[11]</sup> Fahrurrozi<sup>[12]</sup> ~~says the~~ emphasizes importance of standardization efforts in all aspects of religion, especially in aspects of mosque management and religious institutions, under the guidance of the Indonesian Ministry of Religion and Islamic social organizations. However, his findings do not suggest about the importance of preacher certification.

Annur mentions that the public's view of the ulama has experienced a shift especially to those who are involved in political activities and enter into the sphere of power. People who were respectful and willing to listen to the words of the ulema, now, because of this political involvement, ~~they~~ do not respect them. Let alone there are indications that they are involved in activities that are contrary to the will of the Ummah or that do not implement in the mission they carry. Therefore, to restore the image of the ulema, the government has held a discourse to carry out certification of these circles.<sup>[13]</sup>

Arsam focuses on the complex phenomenon of preaching certification. Through his study, he ~~finds-obtains some important findings~~~~several things~~, ~~namely~~: a) A view that supports the standardization of preachers and preacher certification with some notes, like the training and getting a salary from the government. b). A view that rejects the preacher standardization and preaching certification. These are considered inappropriate since this view regards the importance of the establishment of a forum of silaturahmi (sharing) between preachers and preachers discussing about the problems of preachers and Muslim society. c). An alternative view provides a new idea about empowering religious instructors in the Ministry of Religion to assist preachers or form a silaturahmi forum among preachers.<sup>[14]</sup>[\[MSAW5\]](#)

The study conducted in the city of Dumai shows the phenomena as in other regions in general. However, Dumai as a metropolitan city in Riau Province faces significant social dynamism so that constructive and persuasive preaching efforts are needed. One of the efforts made is through increasing professional preachers. The number of preachers registered in the Dumai Muballigh Association (PMD) is about 450 people.<sup>[15]</sup> These preachers have joined in several dakwah organizations like the Majelis Dakwah Islamiyah (MDI), Ikatan Kemakmuran Masjid Indonesia (IKMI), and Ikatan Da'i Indonesia (IKADI).

Da'wah institutions and the government of Dumai City are developing in increasing the professionalism and quality of the preaching by the preachers. The vast field of da'wah and increasingly complex challenges prove that the da'wah movement will be more effective and efficient if its implementation is carried out professionally in order to achieve maximum results. Regardless of the preaching activities carried out personally or collectively, the most fundamental thing lies in the quality and moral integrity of the preacher. ~~Da'i~~ or preachers' mistakes in conveying religious messages also influence *mad'u* [\[MSAW6\]](#) as recipients of religious messages. In preaching, the preachers should not judge the success of preaching only in terms of quantity and formality, such as the number of *mad'u*, the number of students, and so on. But it should be more on the quality and impact caused by the dakwah delivered to the community. Therefore, it is necessary to develop the resources of preachers in order to grow attitudes and professional abilities of a preacher in carrying out his missionary duties.

This article is based on the fact that the community as the target of da'wah experiences dissatisfaction with the preachers who carry out their missionary duties. This dissatisfaction is caused by unattractive material, inappropriate methods, and even differences in understanding the dakwah [\[MSAW7\]](#) which may cause conflict in the community. Indeed, ~~a~~ a-preacher is demanded to be able to overcome conflict rather than trigger conflict. Departing from this fact, this study discusses how to improve the professionalism of the preachers of Dumai City, especially those who are members of the Dumai Preacher Association (PMD) and the efforts made by the preachers so that their preaching is well received by the community. This article contributes to the discussion of Dumai City preachers' professionalism.

## METHOD

This research is conducted among preachers in the Dumai Muballigh Association (PMD) of Riau Province with a qualitative descriptive method as suggested by Moleong. Qualitative research will produce descriptive data in the form of written or oral words from people and observed behavior.<sup>[16]</sup> This study obtains information about the professionalism of preachers which includes their missionary movements, the efforts made by PMD in improving the quality of da'wah, and facts related to research. The data in this study are collected through interviews, observations and documentation. These are complementary and interrelated to construct a qualitative academic narrative. Informants are chosen deliberately through a purposive sampling technique, that is, persons selected on the basis of certain criteria.<sup>[17]</sup> Some informants selected are the head of PMD, head of MDI, vice of head of PMD, and the preachers of the PMD.[\[MSAW8\]](#)

## DAKWAH AND SOCIAL CHANGES

Social change is considered a phenomenon that is problematic until now. ~~d~~Desired social changes in da'wah activities are planned changes. In this context, da'wah should be a social change movement that has succeeded in reforming society as exemplified by the Prophet. Broadly speaking, the dakwah mission includes various aspects, including: strengthening the socio-religious aspects in the form of strengthening the aqeedah [\[MSAW9\]](#) of the people starting with the construction of the mosque, and strengthening the socio-political and socio-economic aspects by implementing zakat orders and prohibiting usury and encouraging work ethics. Therefore, changes in the modern age are felt to be more difficult, because modern society today requires the maturity of systematic plans and methods.<sup>[18]</sup>

The implementation of the da'wah movement needs to face the social changes prevailing in society. Today, Muslim communities in particular are ~~faeed with~~facing increasingly rapid and stretching technological challenges that have an impact on the structure of their lives. This fact forces the preachers to prepare and adjust to the social changes,<sup>[19]</sup> especially related to media digital changes. The community and preachers are not able to avoid the development and changes so that they should be able to adapt with these changes.

It is undeniable that Indonesia and the world are facing very rapid changes in terms of economic, socio-cultural, technological, and social systems. The changes have an impact on the preachers in carrying out their da'wah. Da'wah is ~~hoped-expected~~ to foster ummah'[\[MSAW10\]](#)s self-awareness related to perception, understanding and perfect awareness of Islam. Islam is a source of values that can substitute strength and motivation. Muslims then should internalize, realize and actualize these Islamic values in their lives.<sup>[20]</sup>

Although da'wah emphasizes more on the process, but the results or objectives of da'wah are expected to change the Mad'u including knowledge, understanding, attitudes and actions concerning aqidah, worship, mu'amalah and morals. These changes are made possible due to changes in values that are actually shared by mad'u. Da'wah is also a process of social change because changes in value at the individual level can influenc to the community level as a result of social interaction between individual members of the community. Since preaching is a process of communication and the process of social change, the preaching focusing on oral speech becomes inadequate anymore, especially when the

preaching activities are dealing with various social problems and challenges in the current new media era.  
[21]

Social change should become the main target of da'wah[MSAW11]. Therefore, da'wah also cannot be separated from the process of communication. As a result, da'wah, communication, and social change are integral. Da'wah without communication cannot implement ~~the~~ desired targets, namely the positive changes in society. Therefore, preaching as a process of social change plays a role to change values in society in accordance with the objectives of Islamic da'wah. Thus, the da'wah of Islam (da'i) as an *agent of change* provides a philosophical basis for "self-existence" in individual, family and sociocultural dimensions. Therefore, the actualization of da'wah is related ~~to~~to the efforts to organize society continuously in the midst of the dynamics of social change.[22]

The preaching carried out by the preachers is currently increasing in quantity. Recently, the preachers use various media such as television, radio, newspapers, magazines, mobile phones and the internet. With the increasing use of media, the dakwah has positive implications for increasing religious understanding among Muslims. However, this is certainly expected to be directly proportional to the increase in productivity of the people. To realize that, there is a need to support the da'wah steps that motivate and develop mad'u [MSAW12] at a more established level both in terms of religious scholarship and the economic sector. As a result, it balances the spiritual and physical needs.[23]

Da'wah as a process of planned social change that is designed to improve the standard of living of the people, in which it is complementary ~~with~~to development[MSAW13]. Social development as a development approach that aims to improve the quality of human life in a complete manner, that is, meeting human needs that range from physical to social needs, but the most important thing is how to maintain the level of religion as the main capital in every aspect of life. Therefore, social change is going in a certain direction, so the Islamic da'wah functions to provide the ideal direction and style of the society.[24]

## THE PROFESSIONALISM OF THE DA'I

~~Basically the~~ The term professionalism was known from the days of *Salafu al-Salih*. The term is not a product of the modern age. In [MSAW14] this context, the management of da'wah in modern management is sometimes foreign. As a result, it cannot reach the targets that have been planned optimally. An activity is considered professional if supported by certain skills based on certain qualities obtained from certain education and training as well.[25]

The word of professionalism comes from professional, which means a profession that requires a special skill. [26] P-Professionalism ~~professionalism~~ is ~~the~~an attitude of members of the profession who are truly mastering to their profession. Professionalism is a designation for the quality of the attitude of members of the profession in their profession and the degree of knowledge and expertise they have to be able to do their job.[27] [MSAW15]

The term is then used for several terms, including professionalism as in this study. This phrase of professionalism of the preacher is then juxtaposed with the term of preacher certification, the legitimacy to the preachers or standardized echoed by the Indonesian Ulema Council (MUI). The certificate given to the preacher is intended to provide protection and as a guarantee that the preacher does not have a problem.[28]

The MUI as an official institution appointed by the government issues the criteria of preachers who gain legitimacy, certification or standardization as professional preachers, namely a) having profound religious competence; b) having an insight into national commitment; and c) having moral commitment and experience.<sup>[29]</sup> At that time, 200 preacher certified issued by the Ministry of Religious Affairs emerged and later became a controversial phenomenon.

The list of 200 preachers certified by the Ministry of Religion has a negative impact on other preachers. Even Hamdan Zoelva as Chairman of the Serikat Islam criticized this case. He regretted the decision issued by the Ministry of Religion of the Republic of Indonesia so that it was as if the preacher who was not included in the list of 200 preachers did not love the Republic of Indonesia and the trouble maker. This phenomenon is actually troubling the community especially the preacher standardization discourse and preacher certification.

The term of preaching certification was proposed -by the Director General of Islamic Community Guidance of the Ministry of Religious Affairs, Machasin. He said that the certification of preachers -was important because not all preachers understood Indonesian culture.<sup>[30]</sup> The controversy over the preacher standardization and preacher certification discourse takes place between the government and a number of groups. On one hand the government states that preaching certification and pre-standardization of preachers are very necessary and important to do. Preachers must have competence in the field of religion and not against government regulations, let alone to anti-NKRI and anti-Pancasila.<sup>[31]</sup>

The discourse on certification and standardization for preachers emerged because of complaints from the public. Some people view that that Friday sermons and religious lectures present a lot of unrest in society<sup>[MSAW16]</sup>, like disseminating the issue of khilafiyah (religious differences<sup>[MSAW17]</sup>), hate speech, and even against the Pancasila. As a result, this should be prevented by issuing regulations in order that deviations do not become increasingly disturbing.<sup>[32]</sup>

However, ~~on the other hand~~, this discourse is not without rejection. There is a number of figures rejecting the existence of preacher certification and preacher standardization. Sodik Mujahid, Deputy Chairperson of Commission VIII DPR RI from the Gerindra Faction, rejected the Ministry of Religion's proposal. He considered the standardization of preachers and the preachers' certifications would be a way to limit the sermon. According to him, preachers who have only certification can preach. Factually, it was also noted that the establishment of preachers and preachers in mosques and mushalla<sup>[MSAW18]</sup>s was determined through a meeting of takmir and community leaders. The fact is that there is very little news related to the rejection of preachers and preachers. Even if there were, only cases such as the rejection of Ustadz Abdul Somad, Lc., MA (UAS) on the grounds of being involved in HTI and radicalism as well as some threats and intimidation from various regions such as Central Java, Malang, Yogyakarta, Solo, Jombang, Kediri, and several other areas in Indonesia.<sup>[33]</sup> However, strong indications of UAS rejection are very political related to the 2019 General Elections<sup>[MSAW19]</sup>.

A Muhammadiyah activist, Mora Harahap, also rejected this discourse. He said that the Ministry of Religious Affairs' plan to certify preachers was considered inappropriate. According to him, this policy will only cause controversy, high sensitivity, and disturbing Muslims.<sup>[34]</sup> Currently, a preacher who can deliver his da'wah to the Ummah well is needed, certainly with the scientific competence possessed. The da'wah institutions have also conducted a rigorous selection of preachers.

Zainut Tauhid Sa'adi, gave a response related to the preacher certification discourse. He delivered three conditions as an important proposal for preacher certification, namely: *First* , the preacher certification program was intended to increase the capacity, capability, and competency of preacher, both in material and methodological aspects. According to Sa'adi, the condition of Indonesian people in particular is changing with the rapid development of information technology. This encourages all people to adapt, as well as the preachers who will deliver their da'wah. *Second* , the program is voluntary and not an obligation. The da'wah program is essentially the right and obligation of every Muslim to carry out religious orders. If the preacher certification is required, it is also feared that there will be an appearance of intervention from the government, instead this can be counter-productive. *Third* , the certification program should ideally be carried out by Islamic organizations or the community, not the government. In this context, the government only acts as a facilitator, thus encouraging community participation and is responsible for preparing qualified preachers from both material and methodological aspects.<sup>[35]</sup>

It cannot be denied that the profession carried by a preacher is a job that requires knowledge, skills, abilities, expertise, to create a society as expected. <sup>[36]</sup> Amin<sup>[37]</sup> proposed that, in the da'wah guidelines compiled by the Indonesian Ulema Council, specifically the actors of da'wah, including khatib, require two things, namely; 1) Integrity and quality of preachers, 2). Da'i competence. In the context of this study, it can be said that the government is present to guarantee the quality of Friday sermons because there are indications of material that is not in accordance with the Shari'a. For this reason, it is necessary to make criteria for the minimum threshold of competence that must be possessed by a preacher.

## **DUMAI AND THE PMD**

Dumai is the second metropolitan city after Pekanbaru<sup>[MSAW20]</sup>. Dumai City is approximately 188 km from Pekanbaru, Riau. In historical records, Dumai City is a small village on the east coast of Riau Province that began to squirm into pearls on the coast of Sumatra because it is dealing directly with the Malacca Strait. Administratively, Dumai City before 1999 was in Bengkalis Regency. But, it was separated into the City on April 20, 1999 through Law No. 16 of 1999.<sup>[38]</sup>

Until now, Dumai has an organization that manages the preaching movement of the preachers namely the Missionary Association of Dumai ([Persatuan Muballigh Dumai, PMD](#)). This religious organization is located at Habiburrahman Mosque, Jln. HR Soebrantas Dumai. Since the establishment of PMD until now, all preaching activities are arranged and scheduled online. Friday sermon activities, Ramadan spiritual splash, Eid al-Fitr, Eid al-Adha, Isra Mi'raj of the Prophet Muhammad, Islamic New Year, Prophet Muhammad's Birthday and others are a series of activities scheduled by PMD in a structured and systematic manner. Their da'wah activities accommodate the time, place, theme, title, and preacher who will carry out the da'wah. This certainly has a positive impact on the people of Dumai.<sup>[39]</sup>

The PMD of Dumai initially conducted da'wah with various media, such as; Da'i voice bulletin, radio, cable TV and *live streaming* TV . However, as time goes, the PMD only utilizes two da'wah media namely radio and television. PMD propaganda activities and movements through radio and television are evidenced by the collaboration with Ar-Rahman 102.2 FM radio, Dumai Vision and Dumai TV Documentation. This PMD missionary activity is presented in the form of a live broadcast. In addition, the coverage of preaching activities in the PMD was also consistently broadcast by the television and radio media.<sup>[40]</sup>

The PMD missionary movement through radio and television is still just ordinary preaching broadcast material. Da'wah that is packaged by radio and television is a monological dakwah like the commemoration of religious holidays. Through television and radio, preaching was delivered in the form of PMD preaching activities report, such as preaching cadre training, preaching certification, workshops, muzakarah and so on. <sup>[41]</sup> \_Da'wah collaboration between PMD and Ar-Rahman radio is implemented in the form of *live* dialogic da'wah on the radio. Da'wah through the radio can be packaged dialogically (talking) can also be monological (a preacher alone appears in the radio funnel<sup>[MSAW21]</sup>) through radio can be heard directly by viewers through electromagnetic waves.

## **EFFORTS TO IMPROVE THE PROFESSIONALISM OF THE PMD PREACHER**

Da'i professionalism in da'wah is very important in this era. Da'wah is realized as an effort to transform the values of goodness. Da'wah should be done professionally, dynamically, and flexibly. The preachers are also required to have a high vision and moral values As well as to be a figure whose behavior can be emulated by anyone. As preachers are required to have skills, skills and knowledge, to achieve this position, educational institutions and da'wah organizations are needed to prepare professional preachers. Cooperation, good communication, and ongoing between these institutions is in order to prepare professional dakwah cadres. <sup>[42]</sup>

Da'i cadres in delivering Islamic teachings are required to have high credibility and integrity. Credibility arises by the role of preachers as *agents of change* that are innovative, creative, and dynamic. *Sense of crisis* of the preachers must emerge. The Da'i are required to be responsive, decisive and wise. They are often used as an example and community reference so that they will always be valued by the people. The people see the preachers as teachers who must be heard and respected. The morality of the preachers must be implemented in social life. <sup>[43]</sup>

In delivering their da'wah, the preachers are required to have the ability to master a variety of competencies and expertise, both substantive and methodological. Mulkhan puts forward the substantive ability as, "... mastering the teachings of Islam correctly and appropriately, having good character or having good character and knowing the development of science. Methodological competence is the ability of a preacher in making preaching plans ranging from preparation, implementation and evaluation of preaching activities. <sup>[44]</sup>

The PMD prepares professional preachers through planning. Preaching planning begins with the unification of preachers which are accommodated by preaching institutions in Dumai such as IKMI, MDI, and others. The unification of preachers in the same place is intended to facilitate coordination, equalization of perceptions and material, and other technical matters. Coordination is important in the organization of da'wah especially in terms of preaching scheduling, the location where da'wah is held, and the time of preaching. While the equalization of perceptions and material is related to the simplicity of da'wah especially related to khilafiyah issues.

In planning, the PMD distributes preachers according to the community needs through online scheduling, as stated by Widodo. <sup>[45]</sup> \_Online scheduling is intended to facilitate the implementation of da'wah that will be carried out by the preacher. Through the existing application, the preachers can easily access the preaching schedule wherever and whenever. Technology is truly capable of deciding the time and place space associated with many problems faced by humans, including the preachers at the PMD.

The problem of the lack of professional preachers in carrying out their da'wah is a global problem, so it takes maximum effort from various elements, such as academics and practitioners of da'wah. Both of them are expected to be able to develop a formative scientific formulation of da'wah, from classical and modern literature and through scientific studies starting from empirical experience<sup>[46]</sup> so that the concept of da'wah can be obtained. This can be used as a reference in the implementation of da'wah especially in dealing with the diversity of Mad'u and the complex da'wah field.

The development of a preacher's expertise does not stop at the area of just being able to speak in public. If you only have that intelligence, then it can not be denied if one day the preacher can deceive the congregation. This is certainly not wanted by anyone. Therefore, it is necessary to develop the potential of expertise to the preachers to the maximum. Having knowledge of religion is not enough for preachers. The preachers are required to have cross-scientific knowledge and must understand as well as be sensitive to the current problems of the people.

The PMD in carrying out preaching makes careful planning by analyzing the problems faced when preaching. In this context, the PMD preachers preach based on the needs of the community as the object of preaching. As a result the preaching carried out touches the needs of the community. This is also done by the PMD preachers with the concept of muzakarah.

The presence of the PMD becomes very important as a basis for developing professionalism of preachers. The PMD is as a forum to improve the quality and quality of management as well as assessing and evaluating preachers' performance. In addition, the PMD has the role and duty to discipline preachers in order to become an example for the community. The roles and tasks of the PMD are all inseparable parts to increase the professionalism of the preachers. Efforts to improve professionalism are carried out through *muzakarah* activities, training for preachers, the use of IT, preacher certification, improvement of education levels, and the development of contemporary preaching materials. The six findings are described below:

### **1. *Muzakarah***

*Muzakarah* [MSAW22] or known as discussion<sup>[47]</sup> is an important activity for preachers in an effort to improve the quality of knowledge and material propaganda. The PMD conducts muzakarah activities in an effort to *update* the da'wah material in relation to the present context. Material *update* through discussion or muzakarah is important to be done among the PMD because the situation and condition of the congregation are getting wider sources of information, especially in the millennial era. The PMD adjusting the da'wah material to the conditions of the congregation is a must and is done through muzakarah activities.

This activity is carried out consistently and continuously. *Muzakarah* is done periodically in the weekly and quarterly. It aims to provide a refreshing theme and dakwah material. The muzakarah is done by bringing dakwah experts from outside the city such as, Ust. H. Abdul Somad, Lc., MA, Dr. H. Mawardi M. Saleh, MA, and Dr. Fahri, M.Ag. These three muzakarah resource persons shared dakwah material such as about aqidah, fiqh, muamalah [MSAW23] and others. This activity is intended to improve the scientific abilities and skills of the Da'í in developing the mission of Islamic da'wah in Dumai City.

*Muzakarah* or discussion is done in a relaxed, dynamic and dialogical manner. Each preacher involved in the discussion activity is given the opportunity to ask the actual problems faced in the da'wah field. With this activity, each preacher will get an overview and solution that can be applied in every

dakwah activity. In addition, it also adds scientific insights related to dakwah material that will be delivered to the public.

The material of *muzakarah* is always adjusted to the conditions encountered by preachers in the field related to some crucial issues such as khilafiah and differences in religious understanding of the preachers and pilgrims. This is done with the intention of equalizing perception and understanding so that conflicts do not occur between jama'ah (congregation). The fact is that there are still many khilafiyah problems that occur but can be resolved properly through understanding agreements. Therefore, the *muzakarah* is very important for all preachers to address these conditions.

## **2. The Training and the Use of IT (Information Technology)**

Community life continues to evolve so that preaching activities must be dynamic, innovative and creative. The dynamics and creativity of da'wah is not only on material that must always be relevant to the needs of the community (mad'u), but also on the theory, methodology, and media used. In addition, da'wah must also be based across disciplines using a variety of approaches, communication, psychology, and sociology. On this basis, preachers who are members of the PMD are given training to develop their preaching abilities.

The success of da'wah is determined by how the da'wah is carried out, for example the procedures for preaching, packaging material, attitudes and ways of preaching<sup>[48]</sup>, media usage and preaching training. In pesantren, for example, *preaching* training is known as *Muhadharah*<sup>[49]</sup> and *khitaobah* training for students to form professional preachers cadres.<sup>[50]</sup> The PMD provides training to the preachers periodically with the support of the local government. Of the large number of PMD preachers, they were classified into two training periods with a total of 70 preachers for preaching training.

Training is an important activity carried out to improve the ability of science in a planned and well programmed. Training is a short education for preachers to get additional skills regarding da'wah, including material, methods, use of facilities and others. The importance of this training is part of the conditions of the technology community, who are very familiar with technology. Therefore, each preacher is expected to be able to master the existing technological facilities as a means or medium for delivering messages. The use of IT is part of the effectiveness of preaching messages that can be received by all people at the same time and in different places so that preaching can be conveyed anytime, anywhere and to anyone.

Da'i training is conducted for the purpose of providing knowledge and skills in dakwah. If no training is included, the preachers in carrying out their da'wah seem to 'appear as they are'. The da'i training is also carried out to familiarize the preachers to appear in front of the public. As a result, the training is needed in the face of a complex da'wah field. Knowledge and skills gained through training then become an important capital of the preacher in preparing the preachers' da'wah.

Each preacher is classified according to the level of preaching ability, then given intensive training by senior preachers and mentors. The mentors were brought from higher education institutions namely UIN Sultan Syarif Kasim Riau and UIN Imam Bonjol Padang. Da'i is also equipped with the ability to use IT in da'wah to add insight and material. To strengthen the training efforts for the da'is, several collaborations were made between the PMD and Radio Arrahman 102 Fm and Dumai TV. For example, the collaboration was carried out by preachers *live* preaching on radio and Dumai TV.

The training for PMD preachers was carried out in response to the phenomenon of social change that was increasingly "suffocating." There are many changes occurred due to the emergence of

communication and information technology that sometimes surprised many people. As a result, it affects the governance of societies, as well as for the preachers who carry out their da'wah. Implementation of da'wah is required to "adjust" to the conditions of the congregation, both in terms of psychological and sociological.

No matter how perfect the material, if the da'wah does not place the media as the basis of the Da'wah movement then it is certain that the da'wah will fail. Da'wah without the media seems ineffective and tends to be abandoned by the congregation. Therefore, the media plays an important role in every dakwah movement carried out, as stated by Marshall McLuhan that *the medium is the message*.<sup>[51]</sup> The PMD preachers preached through the media resulting from their collaboration, for example on radio and TV. It will be developed on the internet and others. This fact is to answer the challenges of da'wah in the millennial era that led to what was expressed by McLuhan.

Various forms and ways of preaching in Islam indicate that the obligation to preach must also be adjusted to the abilities and expertise of each person. Everyone does not have to preach like a preacher because preaching can be done anywhere and by anyone. The most important thing is all done with the main goal as stated through amar ma'ruf nahi munkar.<sup>[52]</sup> The actualization of da'wah using the internet today has provided a new paradigm regarding the success of da'wah. The da'i is no longer a major factor of preaching because, in the context of networked society, the mad'u does not only accept preaching messages passively. Instead, they actively process and interpret the messages they receive and are often not affected by the identity of the messenger. In the context of networked society, there is no longer a preacher (author) or mad'u (reader) but merges in the same status, namely the user.<sup>[53]</sup>

As a result, it can be understood that the presence of internet access cannot be avoided because it has become a new civilization in the world of information and communication at the global level. With the internet access, much information is feasible to be accessed by the public for personal interests, education, religion, business and others. The mad'u who are internet users (users), not only look for information, but with the information they get, they will share it again (reshare) through social media owned by adding other dakwah messages according to their appropriateness and understanding.<sup>[54]</sup>

### **3. The Da'i Certification**

Certification for some people is a kind of giving certificates to preachers who meet the qualifications according to government or community organization standards as a sign that the person concerned has the eligibility to do da'wah.<sup>[55]</sup> This certification marks preachers as professional work that is measured according to Islamic institutional authority through the Indonesian Ulema Council and the Indonesian Ministry of Religious Affairs. For them, this certification is important as a public demand related to comfort in the da'wah of Islam.

Professional enhancement of the PMD preachers is also carried out with the certification program. This certification is carried out in some stages to all preachers who are members of the PMD. The stages are processes to find, categorize, and classify the abilities possessed by each preacher so that with this classification, preachers can continue to improve their competence through formal and non-formal learning activities. The classification and level of ability does not intend to distinguish preachers but rather efforts to improve their professionalism.

In these processes, the preachers with good qualifications will be given an A with the location of the da'wah placed in large mosques and companies. B certification grade qualifications are placed in mosques and small mosques are located in certain sub-district areas. C qualified preachers are placed in mosques and prayer rooms in the outskirts of the City. This was done also as an effort to motivate the preachers to continue to develop their preaching abilities so as to be able to improve their certification value qualifications in a better direction.

This certification process involves many parties, especially companies that provide accommodation, funds and facilities. The company directly involved at the moment is Pertamina Dumai by providing accommodation in the form of lodging, transportation and funding such as consumption and pocket money / honoraria. In addition, the educational institution selected is UIN Imam Bonjol Padang to be certification team that assesses the quality and ability of the PMD preachers in preaching.

The certification team makes a competency assessment model that will be tested on preachers, in the form of compulsory material which is recommended to be mastered. The material being tested includes jurisprudence (without prioritizing the khilafiyah), monotheism, morals, worship, interpretation, hadith, muamalah and general knowledge of Indonesia. Therefore, certification activities are a long process that must be passed by each preacher in following standardization through pre-certification. Mastery of the material that is tested to each preacher is then a reason and answer for the preachers to get certified with ratings A, B and C.

#### **4. Increased Education Level**

Education is one of the most important aspects in life. Education as a means to increase knowledge is an obligation for every Muslim. All activities carried out by humans are inseparable from the knowledge possessed, including dakwah activities. The quality of da'wah can be influenced by the educational status of a preacher. The higher the education level of the preacher, the better the preaching process will be carried out. Realizing this, the PMD City of Dumai made efforts to increase the professionalism of preachers.

The PMD as an organization has the duty to facilitate all preachers who want to continue their education to a higher level. The da'i who have graduated from high school are facilitated to continue to undergraduate level, master level, and then to doctoral level. This is done because there are still many preachers of Dumai City who are still educated below the average of senior high school / Islamic boarding school. This is an important concern for the PMD to improve the scientific abilities of the preachers. Educational levels that are relatively in great demand are S1 (undergraduate) and S2 (master) in religious studies in several universities in Riau Province such as UIN Sultan Syarif Kasim Riau, Riau Islamic University (UIR), STAI and others. Through the improvement of education levels, it is hoped that the preacher will be able to compete and answer the problems faced by the jama'ah when preaching is carried out.

In order to improve education, the PMD can collaborate with companies such as Pertamina in providing educational assistance (scholarships) to preachers who wish to continue their education. Scholarships are provided as a fund for semester tuition fees and daily needs. This level of education then also determines the competence and expertise in preaching activities.

#### **5. Development of Contemporary Dakwah Material/Content**

In the process of dakwah, one of the important things is the dakwah material. The dakwah material delivered to the congregation must be appropriate material and the current problems faced by the Muslim community in Dumai City. Da'wah material must be packaged as attractive as possible so that its values and meanings are received by the congregation well. In addition, the material must be adjusted to the ability of the congregation who receives the material. Therefore, preaching material is expected not to bore the congregation.

The preacher's profession whose orientation is to communicate a number of religious messages to worshippers must also adjust to social change. This certainly has an impact on the material that will be delivered to the congregation. In other words, a preacher must master the material preaching at the same time understanding the pilgrims, both in terms of psychological and sociological. The most important question of this issue is how the preacher's readiness in packaging the material for preaching and then communicate to the middle of the congregation.<sup>[56]</sup>

The importance of developing dakwah material is a necessity so that the preachers have a thorough preparation.<sup>[57]</sup> The preachers at the PMD does the development of material with various methods such as book review, hadith, pointer making, and writing or preaching concepts. Material or content is very important as the main substance in every preaching done. Therefore, it is necessary to develop material that is appropriate to the situation and needs of the people who will receive the messages of dakwah.

The effort made by the PMD is to prepare the most current and conditional preaching materials. The latest dakwah material is intended to answer the actual problems in the da'wah field encountered. Da'wah material developed by the PMD is in the form of Da'wah books that can be guided in Da'wah activities. The materials are collected according to the real conditions that occur in the community. Strengthening the material carried out by PMD is in the form of equipping the preachers. The PMD prepares the latest da'wah materials as the concept of da'wah for the preachers so that there is an uniformity of the preaching material delivered by the PMD preachers in each preaching activity.

The preachers were also asked to make various da'wah concepts and selection would be conducted by the PMD. The good material with the best concept will be used as a topic of discussion in da'wah. This activity was carried out in collaboration with other Da'wah institutions and Da'wah experts in preparing the preachers for the continuity of the preaching material delivered to the Dumai community.

## CONCLUSION

The development of preacher professionalism is an urgent need at a time when social change is increasingly 'pushed' to the surface. The rise of the crisis of human values, one of which is caused by the presence of technology, has resulted in the emergence of such complex social problems. To anticipate phenomena and the impact of the technology as well as to meet the challenges of an increasingly complex social change, the necessary dakwah professional movements are needed. In realizing professional preaching human resources, the PMD preachers are given several activities namely *muzakarah* and religious dialogue as a form of da'wah guidance to strengthen the ability and *skills* of preachers; training and IT utilization activities are carried out to familiarize the preachers in preaching in public spaces and mastering the stage. Likewise, the presence of technology makes it easier for preachers to carry out their da'wah in accordance with the needs of the congregation. Preaching certification is conducted an effort to assess and qualify the quality of preacher in accordance with the

level decided. Training is done to improve the preachers' quality and their mastery of various fields; the ~~increased~~ increased levels of education among the PMD preachers is done through cooperation agreements with companies, universities and government; and the development of contemporary da'wah material for the PMD preachers is done through the study of books, hadith and actual phenomena which are then evaluated periodically as a reference for preachers in da'wah[MSAW24].

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[MSAW1] provide a translation of this technical term

[MSAW2] Provide a definition of this term in the context of your article. Since dakwah can be defined as a mission, preaching, or something else depending on the context.

[MSAW3] Are you sure? Find a better translation for the term sunnatullah.

[MSAW4] translation of the term

[MSAW5] Rewrite this paragraph to make it understandable. In its current form, it is confusing.

[MSAW6] define the term or provide the translation of it

[MSAW7] Be consistent, da'wah or dakwah?

[MSAW8] Delete this part

[MSAW9] Use a proper transliteration.

[MSAW10] provide the translation

[MSAW11] Who says and argues for this? Use a descriptive language, not prescriptive term (should, must, have to, etc) for an academic paper.

[MSAW12] Give a correct translation or definition of mad'u.

[MSAW13] development of what?

[MSAW14] Where is the proof of this claim? How the salaf used this terms and in what context? Who salafu salih that you refer to?

[MSAW15] Instead of using blog or website, use a dictionary, book, or an academic article to explain the term "professionalism." Web source and blog is not academic source.

[MSAW16] Awkward English expression...find another more proper English expression.

[MSAW17] Instead of differences, use disagreements or differences of religious opinions.

[MSAW18] Provide translation

[MSAW19] Mention and explain what the indications are

[MSAW20] You need to mention, in Riau Province, Indonesia.

[MSAW21] channel?

[MSAW22] I think, mudhakah (English) or mudzakah (Indonesian) is the correct transliteration, not muzakah.

[MSAW23] Provide translation for technical terms like these.

[MSAW24] Highlight what contribution of this article to a broader scholarship in Islamic Studies, Communication Studies, or other field of research? This can be done through a conversation and discussion with scholars in the field that the author agrees or disagrees.