



DA'WAH TATBIQI AND THE FORMATION OF COMMUNITY LEADERSHIP VALUES AMONG STUDENTS AT UNIVERSITI SAINS ISLAM MALAYSIA

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Abstract

Many programs have been developed and organized by the university as well as parties outside the university that help students form community leadership values in themselves, and one of them is through the implementation of the Da'wah Tatbiqui program at the Da'wah and Islamic Management Program, Faculty of Leadership and Management (FKP), Universiti Sains Islam Malaysia (USIM). This paper discusses the efforts to build the leadership values of university students in the context of the community through a special program called Da'wah Tatbiqui which started as a community service project until it was formalized as a course to be taken in the study program. A total of 39 students at the Bachelor's level who have participated in the Da'wah Tatbiqui program were selected to be interviewed either personally (key informant) or in the form of a focus group (focus group) regarding the implementation of the program and its effectiveness in the formation of community leadership values in oneself. The findings of the study are discussed through research themes resulting from each interview using thematic analysis (thematic analysis) with the help of NVivo software.

Key words: Da'wah, Da'wah Tatbiqui, Community Leadership, University Students

INTRODUCTION

A student at the university must be wise to gather relevant input inside and outside the lecture room. This is to realize the impact both in terms of building the capacity and intellectualism of the students or in terms of their appreciation when they have graduated and started their respective careers later. Many programs have been developed and organized by the university as well as parties outside the university that help students form community leadership values in themselves, and one of them is through the implementation of the Da'wah Tatbiqui program at the Da'wah and Islamic Management Program, Faculty of Leadership and Management (FKP), Universiti Sains Islam Malaysia (USIM).

This article discusses the efforts to build the leadership values of university students in the context of the community through a special program called Da'wah Tatbiqui which started as a community service project until it was formalized as a course to be taken in the study program. The basics and concepts of da'wah are explored to understand the essence of da'wah and its understanding. It was followed by a discussion on Da'wah Tatbiqui and the formalization of its implementation at the Da'wah and Islamic Management

Program, FKP, USIM. Then, the leadership aspect is described by looking at the leadership model and practice expected by the community towards university students.

LITERATURE REVIEW

The Conception of Da'wah

Da'wah (in Arabic: da'wah; which means "invitation") is a movement that calls, invites, and calls people to believe and obey Allah SWT following the rules of aqeedah, shari'a and morals of Islam. The word da'wah is masdar (noun) from the verb da'a, yad'u which means call or invitation (Ab. Aziz, 2003; Halim & Zulkifle, 2014). Etymologically, da'wah is a call or invitation to mankind to do good and follow the guidance of the Quran and hadith. Calling to do good and forbidding to do evil that is prohibited by Allah SWT and His Messenger so that people can find happiness in this world and the hereafter.

Da'wah can be understood as an effort to invite others to approach Allah SWT, calling them to the truth and then being able to follow what is outlined in the teachings of Islam. It is an obligation that rests on the shoulders of every Muslim who has the ability, regardless of method (uslub), target group (al-mad'u), location, and time. Preaching is the duty of the Messengers and the command that was revealed to Prophet Muhammad SAW who was the first da'i or preacher since the revelation of Islam. There are many commands of Allah SWT addressed to the Prophet SAW to carry out the da'wah task continuously, such as the words of Allah SWT which mean:

"...and call (O Muhammad) mankind to the religion of your Lord, for indeed you are on the straight path" (Surah Al-Hajj, verse 67).

Although there are many calls in the Qur'an for the Prophet SAW to preach, the command of Allah SWT is also intended for all Muslims. Da'wah is an effort to invite people to carry out the commands of ma'ruf and nahi munkar.

Dr. Sayyid Muhammad Nuh explains specifically in his book *Taujihat Nabawiyah 'Ala al-Thariq* about the concept of amar makruf and nahi munkar (Khairunneezam, 2008). Al-Ma'ruf is a concept that includes all things or practices that are accepted and pleased by Allah SWT. For example specific acts of worship such as prayer, fasting, giving alms and so on, and also general acts of worship such as justice, obeying the law, trust, keeping promises, and 'iffah which means self-reproach from unlawful things. So amar ma'ruf means inviting or encouraging others to carry out specific and general noble practices for the well-being of oneself, the community and to obtain His pleasure. Al-Munkar is a

concept that includes all practices that are disapproved of and hated by Allah SWT. It includes all outward and inward actions such as *riya'*, envy, enmity, abandoning special worship, stealing, adultery, treachery, lying, and so on. So *nahi munkar* is understood as warning and inviting others to avoid and cleanse themselves from committing evil and abominable practices that invite His wrath. Mohd. Amin (2010), asserted that the target's acceptance (*al-mad'u*) of *da'wah* revolves around six main factors, namely the management and administration of *da'wah*, the attitude of *al-mad'u*, the image of the preacher or *da'i*, an instinct that is not easily influenced, abnormal or unstable emotional states and errors in delivery techniques. According to Mohd. Amin (2010), two reasons cause *al-mad'u* to reject the call for preaching that is presented to them, namely the background of the target and the attitude and personal characteristics of the target towards preaching. In the context of the target's attitude, things that cause them not to accept *da'wah*, are such as due to the contradiction between the message and the target's values, attitudes, and beliefs; apathy and skepticism towards the message delivered by the preacher (Halim & Zulkifle, 2014). This is because they think that the message delivered does not touch their needs and interests. Among the effects that arise from such an attitude is that they take neutral action or continue to reject the message conveyed if doubts arise from their side.

Meanwhile, the preacher's image also determines whether the preacher delivered is accepted or rejected. This involves the preacher's authority, his expertise, and advantages in the message delivered, the preacher's commitment to the message, the preacher's commitment to the target, the preacher's sincerity and honesty in carrying out the preaching task, and his dynamism and fitness to be in the field together with the target (Halim & Zulkifle, 2014).

Missionary efforts can be categorized into several methods. According to Mohd Radhi et al. (2003) and Khairunneezam (2008), preaching is categorized into several methodologies as follows:

1. *Da'wah Fardiah*

It is a *da'wah* methodology that is done by one person to another individual or to many people in a small and limited amount. Usually, obligatory *da'wah* takes place without proper preparations and is organized in an orderly manner.

2. *Da'wah Ammah*

Da'wah Ammah is a type of *da'wah* that is carried out by someone with oral media that is directed to many people to influence others.

3. Da'wah bil-Lisan

Da'wah Bil-Lisan which is preaching that is directly delivered in oral form so that there is an interaction between the giver of preaching and the person who receives the preaching. With oral da'wah or direct da'wah, a person can directly listen and understand what has been delivered by the da'wah presenter, if there are things that have not been understood, then the person can directly ask the problem so that it is clearer and understandable.

4. Da'wah bil-Hal

Da'wah bil-Hal is preaching that prioritizes real actions. This type of preaching is carried out with the intention of not only making listeners understand the meaning conveyed from the preaching but also applying various acts or actions that become examples and role models in everyday life. Thus, people who listen to da'wah not only understand good and bad but are also able to implement good values and avoid bad values in their daily lives.

5. Da'wah bit-Tadwim

Entering the era of globalization like today, the da'wah bit at-Tadwim pattern (preaching through writing) by publishing books, books, magazines, the internet, and writings that contain the message of da'wah is very important and effective. Another advantage of this kind of preaching methodology will not be destroyed even if a preacher or writer has died.

6. Da'wah bil-Hikmah

Da'wah bil-Hikmah that is, delivering da'wah wisely, taking an approach in such a way that the preacher is able to da'wah on his own will, without feeling any element of coercion, pressure or conflict. In other words, da'wah bi al-hikmah is a methodology or approach to da'wah that is done based on influence. A preacher needs to communicate with his preaching target to deliver the preaching message. In the context of da'wah science, the message of da'wah is Islamic teachings from various angles such as creed, sharia, morals, and Islamic history (Abd al-Karim Zaydan 1993, in Zulkefli, Abdul Ghafar, Ahmad Irdha & Nur Husna Damia, 2018, p 104). In addition, the preacher can use the appropriate communication medium to invite them to understand, accept, and adhere to the teachings of Islam to achieve happiness in this world and the hereafter (Kustadi 2013).

According to Muhammad Sholikin (2013), da'wah communication activities can also be implemented from the cultural perspective of a society or communication by culture. In addition, he stated that the term da'wah that describes the framework of the communication process is al-tablīgh (the

transmission of Islamic teachings). It involves a process of delivering religious messages and pamphlets through a certain methodology by using certain media to the target group so that they can receive, understand, and respond to the message either directly through verbal or non-verbal means. In addition, in the context of the da'wah communication approach that can be used by the preacher is wisely, the principle of love, emphasizing a tolerant life and focusing on the method of persuasion (Zulkefli et al., 2018).

Da'wah Tatbiqui and the Formalization of its Implementation in Da'wah and Islamic Management Program, FKP, USIM

The word tatbiqui (تطبيق) means practical, actual implementation or implementation (Da'wah Tatbiqui Report of the Love Masjid Carnival Program at Bandar Rinchang Mosque, Semenyih Selangor, 2017). Da'wah Tatbiqui is a form of da'wah effort that combines all six categories or da'wah methodologies mentioned by Mohd Radhi et al. (2003). It is an experimental or practical medium for preachers, or in the context of this article's discussion- university students.

The students involved in Da'wah Tatbiqui will try as best as possible to implement all the knowledge, skills, and values acquired in related subjects learned in the lecture room and transform into practical forms in the real field. This Da'wah Tatbiqui subject has been mandatory for all fifth-semester students of the Da'wah and Islamic Management Program since 2013, to practice what has been learned in the lecture and apply the theory learned to the outside community through the implemented program. In addition, the program through this subject has been conducted for a long time by students who took this subject in the fifth semester together with the teaching staff. It has become a compulsory community activity or program for this subject and makes it a da'wah path that can help the community and students in a way that is appropriate according to age.

The goal of this Da'wah Tatbiqui program is to form students of the Da'wah and Islamic Management program who are leaders and skilled in preaching and realize the vision and goals of Universiti Sains Islam Malaysia which is to develop knowledgeable students, have faith and do charity and contribute a lot to society. This program can provide new experiences to the students of the Da'wah and Islamic Management Program in providing community service to the indigenous community to practice da'wah theory that has been learned as an initial preparation for facing the real da'wah atmosphere or situation.

The Da'wah Tatbiqui includes programs that involve various categories of society. Before it was formalized as an academic course, it was a community

engagement program that combined the value of preaching, community service, welfare, and learning transfer managed by the Da'wah and Islamic Management Program. In the context of Da'wah Tatbiqui with the indigenous community in particular, the students have visited many indigenous communities or villages including the following villages:

1. Kampung Sungai Lui, Bandar Sri Jempol, Negeri Sembilan
2. Kampung Sungai Sot, Jempol, Negeri Sembilan
3. Kampung Kelaka, Jelevu, Negeri Sembilan
4. Kampung Sungai Melut, Dengkil, Selangor
5. Kuala Sawah, Rantau, Negeri Sembilan
6. Langkap Dangi, Bahau, Negeri Sembilan
7. Kampung Kelinsing, Sepang, Selangor
8. Taman Desa Kemandol, Kuala Langat, Selangor

Student's Leadership

The concept of leadership is interpreted by many scholars with various meanings. According to Hitt, Miller, and Colella (2006), leadership is the process of providing direction and influencing individuals or groups to achieve a goal. A somewhat similar definition is stated by Dessler (2004) which is that leadership is a process where the leader tries to influence the behavior of his followers to carry out an effort to achieve goals. Goetsch (2002) stated that leadership is 'The ability to inspire people to make a total and willing commitment to accomplishing organizational goals.

Leaders can use various methods in providing direction and influencing other members towards the achievement of organizational goals. Among his methods include disseminating information and information, resolving conflicts, motivating followers, and coordinating the activities and tasks of members under his leadership. Bennis in Hitt et al. (2006) states that effective leaders are those who care about the concept of doing the right things as compared to doing things right.

There used to be a connotation that leadership qualities were unique and only possessed by certain people. Recently, many studies related to leadership have been made to determine global traits or attributes possessed by leaders that can actually be learned and formed easily by anyone, including students who are active in activities outside the lecture room. In the context of students in higher education institutions, leadership is a form of soft skill that is acquired not only through learning activities in the classroom. This leadership value is sown, nurtured, and cultured through co-curricular activities and associational

activities that are usually organized by the faculty and management of residential colleges in their respective higher education institutions.

In addition to achieving the tangible results of organizing programs, students also enrich intangible results such as leadership skills in addition to decision-making skills, and emotional control skills. Due to, the involvement of students in the Da'wah Tatbiqui program is the best platform for students to achieve results related to leadership, especially in the scope of the community (Khairunneezam et al., 2015). Therefore, it is clear that effective leadership elements become a valuable trait that needs to be formed and possessed by students on the basis that it becomes a form of added value that can complete their 'self-esteem package' when they have graduated and want to apply for a job in the future.

For that reason, this article shares a study that tries to answer questions such as, what is the main content in the da'wah tatbiqui/community service program implemented by students? What are the students' views on the completion of the same program by their juniors in the future to build self-leadership in society? Is da'wah tatbiqui a suitable field or place in the formation of their leadership qualities? Based on these questions, this study focuses on two goals:

1. Analyzing students' perceptions about the main content in the Da'wah Tatbiqui program implemented by students.
2. Studying the views of students regarding leadership skills and qualities in the community through the Da'wah Tatbiqui program.

METHOD

Interview Group	Respondent's Code	Gender	Age	Da'wah Tatbiqui Location
Focus-Group 1	R1	Female	20	Sungai Sot
Focus-Group 1	R2	Male	20	Sungai Sot
Focus-Group 1	R3	Female	23	Sungai Lui
Focus-Group 1	R4	Female	21	Sungai Lui
Focus-Group 1	R5	Male	20	Sungai Melut
Focus-Group 1	R6	Male	21	Sungai Melut
Focus-Group 1	R7	Male	22	Sungai Lui
Focus-Group 2	R8	Female	22	Sungai Lui
Focus-Group 2	R9	Female	23	Sungai Lui
Focus-Group 2	R10	Female	20	Sungai Lui
Focus-Group 2	R11	Male	20	Kelinsing
Focus-Group 2	R12	Female	21	Kelinsing
Focus-Group 3	R13	Female	21	Kuala Sawah
Focus-Group 3	R14	Male	21	Kuala Sawah

Focus-Group 3	R15	Female	20	Kuala Sawah
Focus-Group 3	R16	Male	21	Sungai Sot
Focus-Group 3	R17	Female	22	Sungai Sot
Focus-Group 3	R18	Female	22	Sungai Sot
Focus-Group 3	R19	Male	21	Sungai Sot
Focus-Group 4	R20	Female	25	Langkap Dangi
Focus-Group 4	R21	Female	23	Langkap Dangi
Focus-Group 4	R22	Female	23	Langkap Dangi
Focus-Group 4	R23	Female	24	Langkap Dangi
Focus-Group 4	R24	Female	24	Langkap Dangi
Focus-Group 4	R25	Female	24	Langkap Dangi
Focus-Group 4	R26	Male	24	Langkap Dangi
Focus-Group 4	R27	Male	23	Langkap Dangi
Focus-Group 4	R28	Male	24	Langkap Dangi
Key-Informant	R29	Female	24	Kelaka
Key-Informant	R30	Female	26	Kelaka
Key-Informant	R31	Male	22	Kuala Sawah
Key-Informant	R32	Male	22	Sungai Melut
Key-Informant	R33	Male	24	Kelaka
Key-Informant	R34	Female	20	Sungai Melut
Key-Informant	R35	Male	24	Langkap Dangi
Key-Informant	R36	Male	20	Kuala Sawah
Key-Informant	R37	Male	20	Kuala Sawah
Key-Informant	R38	Male	21	Kelinsing
Key-Informant	R39	Female	21	Sungai Sot

Table 1: Demographic Background of Respondents

This study applies qualitative research methodology through non-probability sampling using semi-structured interviews among 39 students and graduates of the Da'wah and Islamic Management Program who took the subject of Da'wah Tatbiqi in the fifth semester of their studies. The demographic background of the study respondents is as in Table 1. Interviews were conducted and recorded involving either in person (Key-Informant) or in the form of a Focused-Group. Interview findings were recorded and processed by transcribing through thematic analysis using Nvivo software and produced several themes and sub-themes of research findings based on the objectives that had been set.

RESULT AND DISCUSSION

Students' Perceptions About Main Activities In The Da'wah Tatbiqi Program

In each interview session with key informants and Focused Groups, respondents were asked about their perceptions regarding the main content of the Da'wah Tatbiqi program they implemented. The responses from all respondents have formed three filling themes that are usually implemented in the Da'wah

Tatbiqui program they participate in. It is an Education Program, a Social and Cultural Program, and a Religious and Spiritual Program. These programs are systematically organized as a result of discussions with lecturers at the Da'wah and Islamic Management Program, an advisory panel appointed among the Jabatan Kebajikan Islam Malaysia's Religious Officers, Village Heads or Tok Batin, and senior people in indigenous villages involved in the program.

1. Education Programs

In the educational programs category, here are the responses from some respondents who feel that the following programs are important in generating the success of their Da'wah Tatbiqui:

a. Basic Reading, Counting, and Spelling Program

Nine respondents (R1, R2, R4, R7, R9, R11, R12, R31, and R36) discussed or mentioned the basic program of reading, counting, and spelling. Among the best responses are those expressed by R9:

"Noisy, but the class was fun. Many of these little boys go to kindergarten and school, but they are still a little weak in reading. When we teach A, B, C then teach counting, it's like opening our own kindergarten [laughs]. A village of these kids came. At least s/he learns in a fun way, s/he answers questions correctly, we give gifts, sweets." (R9, Focus Group 2).

R2 also commented about this program:

"There are some adopted siblings (Orang Asli children) who either do not go to school (do not attend any formal education at school) or attend school but always skip. When we come we bring exercise books and notebooks. They have fun, probably because our approach is not like at school. Our approach is: Take it easy. (We) want to tackle the basics of reading and spelling. Hope it fuels the spirit of those who want to go to school. Or what is important, their parents are aware of the importance of these kids going to school." (R2, Focus Group 1).

b. English and Arabic Language Program

Seven respondents discussed the English and Arabic Language Program that develops educational values among the indigenous people (R1, R6, R12, R13, R14, R17 and R18). The following comments by R14 are very significant in this aspect:

"We bring a few Arabic and English modules, which are the basics. Focus on elementary school children. Some are interested, some are not, but because friends join, people just follow. It works for me, more or less

people have had exposure like this. Later, Allah SWT will open people's hearts to learn Arabic, who knows, right?" (R14, Focus Group 3).

2. Social and Cultural Program

In the category of Social and Cultural Programs, most respondents chose the following programs as the main ones:

a. Traditional Clothing / Muslim Clothing Program

Almost all respondents except R16, R17 and R23 who raised the issue of the traditional dress/Muslim fashion show program as something that seems 'obligatory' in the Da'wah Tatbiqi program because of its attraction in the social aspect. For example, R20 states that:

"When we were at Sungai Melut, the villagers really liked it when we did the Muslim Fashion program. I still remember, that one sister, she tried all kinds of hijabs, shawls, and until the end of the program she wore a hijab even though she had never wanted to cover her head before." (R20, Focus Group 4).

Likewise, with R27 which states:

"Some were shy at first. But when her children started wearing baju kurung with the robes we brought, her mother also wanted to join. But I see, they wear it not just because they are lazy, but because we tell them that it is decent clothing and conforms to Islamic Shari'a, people are OK with it and interested." (R27, Focus Group 4).

R30 shared his experience in celebrating the natives in Kampung Kelaka, Jelebu through the Muslim Fashion program as follows:

"Our friend is ready to go out to Jelebu Town because I don't think there are many adoptive mothers who request to wear hijab [laughs]. We're looking for a cheap 'bawal' headscarf, as long as they wear their own." (R30, Key-Informant).

b. Communal Work Program

All respondents considered that the communal work program is the heart of the Da'wah Tatbiqi program because of the positive effects in the formation of good relationships and communication with the indigenous villagers. For example, the following responses by R33 and R18:

"When we do 'gotong-royong' (communal work program), this has to do with the culture of the people (Kampung) Kelaka. The people know the ritual, like every week, there'll be a communal work program amongst

them. So, when we provide hoes, 'pongkes', plastic waste, soap all that, this will strengthen the community relationships." (R33, Key-Informant).

"We arrange hygiene slots, (and) slots like coloring, reading and writing. That's for the little kids. Slot to eat together and exchange cultures such as handicrafts and so on. Sometimes the activities we do are so simple, like making brooms from sticks, but other villages have unique brooms. That's a special cultural difference." (R18, Focus Group 3).

c. Cooking and 'Rewang' (Lending Hands) Activities

Cooking and 'rewang' (local terms for communal work in preparing a meal) as in lending hands are considered mandatory programs in Da'wah Tatbiqui by all interview respondents. Indeed, funds for food and cooking equipment are partly injected by the faculty and donations by NGOs or individuals in most of the Da'wah Tatbiqui programs organized by the FKP. Usually, the students will take turns in a certain schedule or a number of students are appointed as members of a special committee to manage this cooking and 'rewang' activities. Some interesting feedback on this activity is through R3 and R34 below:

"All these programs with Orang Asli, our students take turn cooking. It's like mandatory. In most of the aborigine villages that we go to, we cook for the whole villagers, we prepare breakfast, lunch, drinks, dinner." (R3, Focus Group 1).

"When our adopted parents went for 'rewang' in large numbers: chopping onions, processing all the meats, this is what I see we can create an understanding of local culture. We learn sensitivity, what is forbidden, what is allowed, and what should be avoided. There is one aborigine village (orang asli) where I can tell that people don't like to process meat openly because of the strict local rules, it has to be done indoors. Or else, Tok Batin (the Community Leader) will rebuke us." (R34, Key-Informant).

3. Religious and Spiritual Program

In the category of Religious and Spiritual Programs, there were many responses from several respondents who discussed the needs of the following programs:

a. Prayer Education Program

The students participating in this Da'wah Tatbiqui program indeed have skills in the educational aspects of prayer, especially obligatory prayer. Six respondents (R6, R10, R26, R27, R28, R38) argued for the importance of implementing aspects of prayer education, including the following comments:

"We do get used to it, not only the villagers, but the committee members themselves. Everyone has to go down, everyone has to get ready when the time comes, when the call to prayer is heard, continue to gather. Congregational prayer under the main tent of the program." (R6, Focus Group 1).

"Among the most meticulous preparations we make is the prayer activity, which means that it includes taking the ablution for prayer." (R38, Key-Informant).

"There it is, everything is ready, we are ready to pray. The village people (orang asli) who are eating, or chatting, all join in the congregational prayer. But indeed, it seems that many pray along. But it doesn't matter, that's the spirit we are chasing through this program, right?" (R10, Focus Group 2).

b. Reading and Tasmik Al-Quran

Some respondents described the activities of reading and Tasmik (listening to the recitation of the Qur'an and making corrections). For example, the following responses by R39 and R23:

"We use the skills of these Da'wah students to teach the Quran and Mukaddam. There are parties who have donated al-Quran, indeed we bring it here too and disseminate it to every Muslim aborigine family (orang asli)." (R39, Key-Informant).

"Some are really good at it (reading Qur'an). But let's improve it again, make the recitation, tajwid, makhraj, pronunciation more beautiful. Teach these children (indigenous people) to read the Quran correctly and you will be rewarded, that's the act of worship." (R23, Focus Group 4).

c. Personal Hygiene and Taharah

Almost all interview respondents (except R14, R31 and R33) who talked about the implementation of personal hygiene activities and Taharah. Among the interesting comments are as stated by the following R8

"In this program, we teach children and mothers how to brush their teeth properly, how to lift small hadas according to shari'a. As for teenage girls, if they are Muslim, we will review how they take care of themselves when they are on their period (menstruation), and teach them again about the cycle during this period..." "...OK, most of them are OK, but that's not right, we understand because it involves a mandatory bath, then it's related to prayer, cleanliness, and others" (R8, Focused Group 2).

Student Views Regarding Leadership Skills and Traits in the Community Through the Da'wah Tatbiqui Program

In each interview session with individuals (key-informants) and Focus Groups, respondents were asked about their perceptions regarding leadership skills and qualities in the community through the Da'wah Tatbiqui program. The feedback from all the respondents has formed two main themes which are soft skills training programs and religious foundations and da'wah that helped to shape their community leadership values.

1. Softs Skills

Soft skills are an asset that a leader or future leader needs very much (see Goetsch, 2002; Report on the Missionary Missionary Program, Budi Dihulur Kasih Disemai, 2017). Soft skills include aspects of generic skills. Although there is no specific list of soft skills, most of them are related to the mastery of skills such as leadership, teamwork, communication and continuous learning. Soft skills are associated with individual personality traits, intelligent communication, good at getting contacts, resilient, and innovation (USIM Soft Skills Development Center, in Khairunneezam et al., 2016). Among the branches of soft skills are communication skills, critical thinking and problem-solving skills, teamwork skills, continuous learning and information management, entrepreneurial skills, time and professional ethics, and basic leadership skills.

Based on interviews with the study respondents, sixteen respondents described their discussions regarding soft skills as a formative of community leadership values (R4, R6, R9, R10, R13, R14, R15, R16, R17, R18, R19, R22, R23, R31, R32 and R33). Among the interesting responses regarding these soft skills are as mentioned by R33 regarding communication skills through public speaking:

"I have to work on the skills of public speaking. Yes, when this da'wah is not just an ordinary mission, what do you want to say? (If) People don't understand, preaching doesn't reach (the targeted persons)." (R33, Key-Informant).

Regarding these communication skills, R19 and R31 elaborate as follows:

"There are many subjects that we have studied that build our communication skills. Actually, all the subjects are right? Right, we're going to present (make a presentation) in the lectures, the tutorials. You have to apply (the public speaking skills)." (R19, Focus Group 3).

"Da'wah with the Orang Asli, we have to communicate with wisdom. USIM students are confident in the application of this thing. In the discussion before the start of the program, we always emphasize that you have to

understand the way and culture of the people there (Orang Asli Village Residents). Follow the people's way, not bring our culture from USIM. It seems to be effective because the people there (residents) like it. That's it, I believe with communication with wisdom." (R31, Key-Informant).

R14 and R15 in their Focused Group discussions emphasized the skills of professional ethics and moral skills that are directly related to da'wah efforts as follows:

"If USIM students (participants in the Da'wah Tatbiqui program) can't be role models, show their Islamic ethical example to the adoptive family, to the kids, teenagers here (children of Orang Asli villagers), I am afraid that syiar (preaching efforts) will not be delivered successfully." (R15, Focus Group 3).

"I agree with R15. We have tried to complete ourselves before starting the program at USIM again, so that everyone can get ready. Like Ustaz Khairi, Ustaz Azhar, who else? Yes, Dr Suhailiza (They are all the Lecturers of the subject of Da'wah Tatbiqui) ordered us to show Qudwah Hasanah (a good example) and the image of USIM as an Islamic university to all parties, especially the Orang Asli." (R14, Focus Group 3).

2. The Basic of Religion and Da'wah Skills

Islam is developed within three parts, namely faith, shari'a and morals. Through these three main pillars, Allah SWT guides, teaches and educates His servants about the way of life that should be lived by every Muslim (Da'wah Tatbiqui Report of the Masjid Carnival Program at Bandar Rinching Mosque, Semenyih Selangor, 2017). Starting with a strong foundation of aqidah and tauhid in believing in the pillars of Islam and faith, according to Yuseri (in Mohd Radhi et al., 2003), Islam continues to provide comprehensive guidance on the laws of fiqh that are closely related to worship, muamalat, crime, munakahat and others. Finally, Islam perfects its teachings with noble morals and mahmudah qualities that every Muslim must have.

Basic religious knowledge and da'wah skills are considered important and discussed by the majority of respondents. Fifteen respondents described this matter (R8, R10, R11, R18, R19, R20, R21, R24, R25, R26, R33, R34, R35, R37, R38). Among the interesting essences regarding the basis of religious knowledge and da'wah skills are as follows:

"This program (Da'wah Tatbiqui) gives a good exposure to young people as a form of self-identity in imbibing the spirit of helping, brotherhood,

preaching and unity not only to the poor but also to friends, family or those around them including Orang Asli adoptive families." (R33, Key-Informant).

"Other than that, it can be a field to subjugate ourselves, humble ourselves, so that we can better understand human beings. To be a preacher, you need to be humble. The field prepares us to become preachers, not preachers who can not only stand in front of the community, but can even go to the real da'wah field, work together and lead the community in a better direction." (R25, Focus Group 4).

"It's not just to give input to the village people (Orang Asli Residents), but actually the benefits are for ourselves, for preparation after studying (graduation), for a career, for our own da'wah work." (R26, Focus Group 4).

"Islam is based on three foundations, shari'a, faith and morals. So, this program is for input mainly in building perfection, not perfection, but showing the best in the aspects of shari'a, faith and morals. This leadership element and strength must be upright from those three aspects, then it can be emulated by the community." (R34, Key-Informant).

"This is the religion we want to bring there (Kampung Orang Asli), and this is the religion we want to bring to the afterlife. Standing in front of the community is not about being a leader. Dr. Mahazan said (in his lectures), we want to show the value of leadership. If you want to show the value of Qudwah (example), you have to show Islam and its beauty. That's the basis that students can show when entering this Da'wah Tatbiqu." (R8, Focus Group 2).

"Da'wah Tatbiqu is where my friends and I formed the fundamental strength of Islam in ourselves. Like it or not, you must join such a program because this is a compulsory subject. So, you must prepare yourself with the pillars of Islam. The impact is good for students, good for our adoptive families (Orang Asli)." (R11, Focus Group 2).

"The Prophet Muhamad SAW said, convey from me even a piece of verse. What does that mean? It is us, we have the responsibility on our shoulders, convey Islam, convey about our religion. When we do work in this Da'wah Tatbiqu, it is time to share what we know with the people there (Indigenous People). If you don't know, you have to learn more, until you know. Then share it with the community." (R38, Key-Informant).

"This program has also produced many great senior preachers, and it is highly encouraged to make better improvements. Set a different goal and focus for each class or preaching target group in each Orang Asli village. For example (there are groups) that focus on women only, and guide them about Islam in the scope of women. Other groups are for adults and families. Lead them to manage the family, the religious demands of the children, the wife. It's easy to preach like that, it's easy to lead people to know Islam." (R19, Focus Group 3).

Framework of Da'wah Tatbiqu Main Activities

Based on personal interviews (Key Informant) or in the form of a Focused Group (Focus Group) among 39 students and graduates of the Da'wah and Islamic Management Program who took the subject of Da'wah Tatbiqu, several research themes have emerged and successfully answered the two main research questions and objectives. First, analyze students' perceptions about the main content in the da'wah tatbiqu program implemented by students. Both, examine the views of students regarding leadership skills and qualities in the community through the Da'wah Tatbiqu program.

All the respondents who via their respective experiences running the Da'wah Tatbiqu program expressed many of the essence of the discussion that resulted in theoretical and practical understanding as proof that the Da'wah Tatbiqu Program can indeed form leadership skills, especially leadership in the community. It can be illustrated through the Framework for the Program of Da'wah Tatbiqu and Community Leadership Skills in Figure 1.:

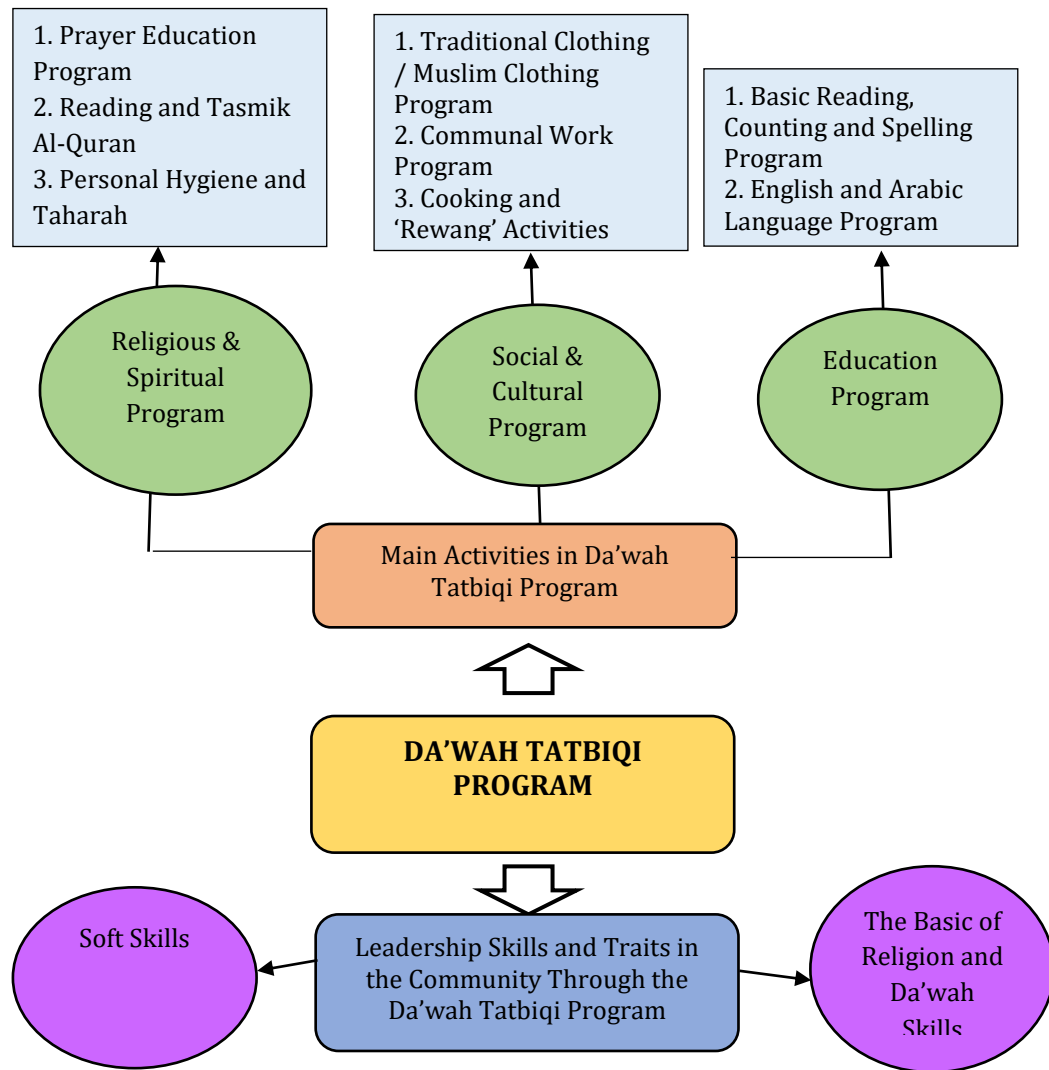


Figure 1: Framework for the Program of Da'wah Tatbiqu and Community Leadership Skills

Based on personal interviews (Key Informant) or in the form of a Focused Group (Focus Group) among 39 students and graduates of the Da'wah and Islamic Management Program who took the subject of Da'wah Tatbiqu, several research themes have emerged and successfully answered the two main research questions and objectives. First, analyze students' perceptions about the main content in the da'wah tatbiqu program implemented by students. Both, examine the views of students regarding leadership skills and qualities in the community through the Da'wah Tatbiqu program. All the respondents who through their respective experiences running the Da'wah Tatbiqu program expressed many of the essence of

the discussion that resulted in theoretical and practical understanding as proof that the Da'wah Tatbiqui Program can indeed form leadership skills, especially leadership in the community. It can be illustrated through the Framework for the Study of Da'wah Tatbiqui and Community Leadership Skills in Figure 1.

The majority of respondents who participated in this study realized that the initiative of the Faculty of Leadership and Management in requiring them to take the Da'wah Tatbiqui course is like a double-edged sword. In addition to developing the skills of preaching and applying the skills learned in other subjects, the students were also exposed to the value and practice of leadership in the community, especially the Orang Asli community.

The main activities as in the findings of this study, namely religious and spiritual programs, social and cultural programs, and educational programs meet the needs of students to build effective leadership qualities as emphasized by Bennis in Hitt, Miller, and Colella (2006). They lead activities organized for the Orang Asli community with the concept of doing things right as opposed to doing things right. It is manifested by the filling of the program which, although supported by the needs of preaching, the approach needs to be soft, subtle, and assimilated with the local culture of the Orang Asli as long as it does not conflict with the Shari'a.

Based on the findings of this study as well, it seems related and coincides with the findings of previous researchers. According to Dessler (2004), Robbins and Decenzo (2005), and Ali Mohammad and Mohammad Hossein (2006), leaders, or in this context are leaders in the community, play many leadership roles that are divided into three main categories. First, the interpersonal role (Interpersonal), second, the informational role (Informational), and third, the decision-making role (Decisional). Interpersonal roles include being a figurehead – and setting a good example for followers. Next is the role of a leader (leader) - intelligently leading subordinates, followed by the role of liaison (liaison) - maintaining a good network of information with external parties, where the information is useful for the organization.

Second, is the role of information (Informational) which includes the role of a monitor (monitor) - looking for various up-to-date information to form a deep understanding of the community and its environment, and then the information is conveyed to the community members at the lower level. Followed by the role of disseminator - conveying information in the form of facts, interpretations, or figures, to members of the community and the role of spokesperson

(spokesperson) - conveying information to outside parties other than community members.

Third is the decisional role. It includes a role as a peacekeeper (disturbance handler) - handling problems that arise among members, a role as a resource allocator - making decisions related to the distribution of resources in the organization including financial resources, human resources, and material resources support, and the role as a consultant (negotiator) - is an important individual in representing the community in large consultations such as with other communities or local authorities.

CONCLUSION

This Da'wah Tatbiqui program is loaded with input and community leadership values for its participants. It is proven through the findings of this qualitative study which describes several discussion themes that show the main content of the Da'wah Tatbiqui program. It consists of Religious and Spiritual Programs, Social and Cultural Programs, and Educational Programs. This program is also a good platform for students in addition to providing service and devotion to the target group which is the Orang Asli community. It highlights among the students the aspects of soft skills and the basics of religion and da'wah, in addition to the aspects of skills, skills to be managers and leaders, teamwork skills, basic skills of fardu ain, and the basics of Islam (Sungai Sot Aboriginal Community Service Program Report, 2016). It is suggested that researchers in the field of da'wah in the future can make a follow-up evaluation of the implementation of programs such as Da'wah Tatbiqui so that it can continue to be relevant as a two-pronged effort which is the formation of student leadership values and the development of the target community or *al-mad'u* in Islamic values and economic, social and life development in general.

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