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Redefining Da'wah Management Graduate Competencies in Islamic State Universities

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ABSTRACT

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This study aims to provide a redefinition of the competence of da'wah management graduates. These competencies are rearranged based on the work needs in Hajj and Umrah travel companies. The results of this study indicate that these competencies can be explained through the MTEC model, namely Managerial, Technology, Ethics, and Communication. With this competence, the education and employment sectors can link and match. Thus increasing the absorption of graduates in the job market and making it easier for companies to get quality human resources.

Management, Da'wah, Competencies, Graduate.

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INTRODUCTION

A Da'wah Management is a study program that combines two major things, namely management and da'wah. Management is often associated with business, so it is not surprising that in non-religious campuses, management enters the faculty of economics and business. Management is the science of managing other people to achieve goals. The goal is financial profit. These objectives are achieved effectively and efficiently through planning, organizing, implementing, and monitoring. Management science has four main elements, namely Man, Money, Method/Machine and Market. Man talks about human resource management, which is managing everyone in a company/organization, placing them according to their expertise. The right man is in the right place. Money talks about financial management, which is managing the money owned by the company/organization, including income and costs. This includes managing assets, debt, and capital. The method/machine is related to operational management, which is how the company/organization carries out its main activities. If it is a manufacturing company, it deals with the machines used for production. If it is a trading company, then it deals with the purchase of goods, inventory, and sale of

goods. The market is related to marketing management, namely all activities carried out to make a product sell well (Hani Handoko, 2017).

While on the other hand da'wah is very closely related to Islamic religious knowledge. Da'wah, by definition, has the meaning of inviting to the path of truth according to the Qur'an and Hadith. The task of a preacher is only to invite and is not obliged to make people follow him. Because guidance on the path of truth that one gets is the prerogative of Allah. Da'wah is related to three things, namely the subject, object, and material of da'wah. The subject of da'wah or preacher is someone who has knowledge and experience about Islam based on the Qur'an and Hadith. This speaker must also have communication skills so that he is able to convey all information properly and can be understood by the recipient. The object of da'wah is the target of the delivery of the da'wah. Different targets mean different delivery methods by the preacher, including the material will be adjusted. Of course there will be different da'wah carried out to teenagers with parents. The last is da'wah material, something that is conveyed to the object of da'wah. This material should be able to invite to the path of truth and be presented in an interesting way. So, being a preacher is required to have good communication skills (Muhammad Abu Al Fath Al Bayanuni, 2016).

The da'wah is clearly aimed at non-profits, not expecting financial gain. Meanwhile, management clearly states that the goal is profit. When these two things are put together, management and da'wah, it seems that they can contradict each other. However, this is refuted by history, where Islam entered Indonesia through trade routes (Leppa, n.d.). This means that traders from India and Arabia who come to Indonesia conduct business transactions in conjunction with the symbols of Islam. Business management and da'wah seem to be very appropriate if combined, following in the footsteps of the Prophet Muhammad, who was also a trader and preacher. Empirical evidence of the success of da'wah management is that Indonesia is currently the country with the largest Muslim population in the world. The preachers trade by applying Islamic principles such as honesty, this certainly attracts the attention of buyers who ultimately want to learn more about Islam. Given that trust is the main thing in trading transactions. Trading can occur when both buyers and sellers trust each other.

Da'wah management has become a study program at Islamic Religious Colleges. Students can study management and da'wah in the same study program. Da'wah management divides the focus of the study into three significant concentrations, namely Hajj and Umrah Management (MHU), Management of Islamic Financial Institutions (MLKI), and Management of

Zakat, Infaq, Shadaqah and *Waqf* (MZISWAF). Management of Hajj and Umrah is related to the management of religious tourism trips to Mecca, both Hajj and Umrah. Management of Islamic Financial Institutions is related to managing Islamic financial institutions in the form of banks and non-banks. Non-banks include pawnshops, cooperatives, insurance, financing institutions, etc. Management of *zakat, infaq, shadaqah*, and *waqf* is related to managing social funds for the people, including collection and distribution.

Of these three concentrations, the Management of Hajj and Umrah is quite a serious concern today. This is related to the reopening of hajj departures after being closed due to pandemic reasons. Based on KMA (Decree of the Minister of Religion) No. 494 of 2020 and No. 660 of 2021 concerning the Cancellation of Departure of Hajj Pilgrims, for two years (2020-2021), Indonesia will not perform Hajj departures. There are various perceptions held by the public, including the prospective pilgrims, regarding this cancellation. Some are resigned to accept and hope that the coming year can be realized, and some are disappointed and instigated by false news such as Indonesia's foreign debt constraints to Saudi Arabia. The government explained that the reason for this cancellation was for the safety of the souls of the pilgrims themselves and was strengthened by the quota for pilgrims that Saudi Arabia had not given (Armansyah et al., 2021).

In 2022, through KMA No. 405 of 2022 concerning the Indonesian Hajj Quota in 1443 Hijri / 2022 AD, Indonesia finally dispatched its pilgrims to the holy land. A total of 100,051 pilgrims from Indonesia were sent with a composition of 92,825 regular hajj quotas and 7,226 special hajj quotas. This is a small number when compared to 2019 before the pandemic occurred, Indonesia could dispatch up to 221,000 pilgrims, not to mention the additional quota of 10,000 (KMA No. 29 and 176 of 2019). Given that the COVID-19 pandemic has not yet fully ended, the pilgrims are limited to only half, 50 percent (M Rusydi Sani, 2022).

Seeing the development of the pandemic, which is getting more under control, the Minister of Religion is optimistic that for the coming year, more quotas of Hajj pilgrims can be departed than this year, and elderly pilgrims can also be dispatched. Considering that in 2022 pilgrims aged 65 years and over will not leave for health reasons, they are included in the vulnerable group (Kuota Haji Tahun 1443 Hijriah/2022 Masehi, 2022). Coupled with that is Saudi Arabia's big dream to build its country's mega infrastructure as stated in Saudi Vision 2030. Saudi Vision 2030 is Saudi Arabia's strategic framework to reduce dependence on oil, add a variety of economic resources, and develop public facilities such as health, education, infrastructure, and tourism. It was first

initiated by Prince Mohammed bin Salman on April 25, 2016, and continues to be implemented today. In 2021, Saudi Arabia still has a very high dependence on petroleum, which is up to 40 percent. This means that if the country runs out of petroleum stocks, then 40 percent of the country's income will be lost. This is the main focus of this plan, considering that petroleum is a non-renewable natural resource, and one day, it will run out. Saudi Vision 2030 focuses on three major themes: society, economy, and statehood. Community through capacity building for hajj and Umrah pilgrims. The economy can be improved by providing equal opportunities for women to work in the public sector. Given that women are very limited to work in a conservative Islamic understanding. State through increasing revenue from sources other than oil and digitizing government (Arab Saudi, 2022).

Seeing this, there is a big opportunity ahead, which the quota of Indonesian pilgrims will increase even more. Of course, the PIHK (Special Hajj Organizer) company must achieve this great opportunity related to the special Hajj quota. The implementation of the Hajj in Indonesia is divided into two major groups, namely, the regular Hajj and the special Hajj. Regular Hajj is carried out by the government directly through the Ministry of Religion, while special Hajj is carried out by the private sector, in this case, the Hajj and Umrah travel company, while still coordinating with the Ministry of Religion (Arab Saudi, 2022). The number of Hajj and Umrah travel companies will certainly grow to accommodate the additional Hajj quota. Where there is demand, there must be supply.

The potential for growth of the Hajj and Umrah companies certainly requires human resources with special competencies in these fields. So it is relevant then if this is related to students who graduate from the Da'wah Management Study Program whose one focus of study is Hajj and Umrah Management. So the competence of the da'wah management graduates must be adjusted to the times and opportunities in the future. Because a good education is one that prepares students to face challenges in the future (Brar, 2017). Da'wah management students must have several competencies that follow the times.

A good education is an education that is reactive to existing changes, preparing oneself not for today but for tomorrow. Universities must prepare their students for three things, namely: 1) ready to work for jobs that do not currently exist; 2) solving problems that do not exist today but may exist in the future, and 3) using undiscovered technology (Amirudin & Sugiharto, 2022). The future is full of uncertainty in many ways, so adaptability is needed. Adapting to what is happening is an absolute must. Plus the Covid-19

pandemic that has occurred, has accelerated the need for it. Revolution 4.0 is very relevant and urgent to be applied immediately. Being flexible in life is a necessity. There are only two choices, change and adapt to change or drown in it.

All aspects are changing towards digitalization, starting from health, economy, and education. We are all forced to be technology literate to be able to live healthy, work, and learn. In the world of education, the Minister of Education, Nadiem Makarim launched the Merdeka Learning Campus Independent Curriculum (MBKM) in order to prepare Indonesian young people for their future. Curriculum that has been adapted to the needs and demands of the Industrial Revolution 4.0. A curriculum in which university students are given the right to study for three semesters outside of their study program with more diverse forms of learning activities such as student exchanges, internships/work practices, teaching assistance in education units, research, humanitarian projects, entrepreneurial activities, independent studies/projects and building thematic real work villages. All forms of learning activities can be converted into courses so that face-to-face lectures can be replaced with a variety of these activities with a number of existing provisions (Kementerian Pendidikan dan Kebudayaan, 2022).

One thing that is of concern in this paper is the internship/work practice, where there is a link and match between the education and work sectors. Mutualism symbiosis will be very closely interwoven here; both parties will benefit even if the potential loss is almost non-existent. The company will get prospective employees who are ready to work and do not need to spend a special budget on employee recruitment. Effectiveness and efficiency occur, the company gets quality human resources and saves recruitment costs. On the other hand, universities no longer need to worry about being made scapegoats for the increasing number of open unemployment when graduating their students. Students already have a clear career plan after graduating from college and immediately work in companies that match their field of study and abilities. On the other hand, universities will get fresh ideas (insights) to develop their teaching materials so that they are in line with market demand. The ideal relationship pattern for all parties.

The purpose of this study is to contribute ideas about the competence of the graduates of the Da'wah Management Study Program which has been redefined to adapt to the changes that are happening today. So that there is a synergy towards market needs with the availability of competent resources. With the hope that there will be a symbiotic mutualism where Hajj and Umrah travel companies can have quality human resources for the advancement of

their business, and, at the same time, college graduates can be absorbed into the work sector. All parties benefit.

RESEARCH METHODE

This study uses a qualitative research approach that relies on humans or the researchers themselves as research instruments and presents research data descriptively. This research is a literature study with data collection procedures carried out through documentation, namely through documents containing information produced by certain parties such as books, articles, news, and others. The data analysis technique used is the fixed comparison method by Glaser and Strauss. It is called a fixed comparison, because in data analysis, it constantly compares data with data to analyze a theme so that a conclusion can be drawn. This analysis technique includes 1) Data Reduction, namely identifying any data related to the research theme and then grouping it; 2) Categorization, which is an effort to sort each existing data unit into certain parts that have similarities; 3) Synthesis, which is looking for links or relationships between one category and another; 4) Develop a Working Hypothesis (Conclude), which is to develop a theory or provisional assumption based on a number of existing data. Drawing conclusions is proportional, meaning that they are in proportion or come from deductive reasoning, namely from things that are specific to one thing that is general and can be generalized (Moleong, 2017).

RESULT AND DISCUSSION

A number of competencies can be formulated to be later owned by graduates of the da'wah management study program to be able to correlate with various things described previously. When entering the work sector, competence plays an important role, because it can be one of the determinants of employee performance. This means that employees who have the appropriate competence will be able to use it to work in the company (Ainanur & Tirtayasa, 2018). Of course, this is not the only factor; other factors also play a role, such as motivation. High motivation will further increase competence. This research will focus on the competence side.

Competence itself is defined as the ability or skills to do a job (Gupta, 2011). This ability certainly comes from a series of knowledge and experience that a person has. Both this knowledge and experience can be acquired through on-campus education. The campus does not only provide theoretical but also practical things such as Field Work Practice (PKL) and practicum. Competence is the main requirement; a person can work in a company, but without

competence, he cannot do anything. In addition, work attitude is also very important in this regard, and in religious campuses, of course, this also gets great attention.

These competencies or abilities are divided into two broad categories, namely hard skills and soft skills. Hard skills are related to the theoretical technical ability to be able to carry out a job, while soft skills are more related to personal aspects such as communication and the person's behavior in carrying out work (Kalus, 2009). These two types of abilities are simultaneously needed by the graduate of da'wah management in order to carry out their work well. The focus of the work referred to here is working in Hajj and Umrah travel companies, which are the focus of the da'wah management study. The graduates are expected to have hard skills in the form of a theoretical understanding of hajj and Umrah management and have soft skills in the form of good behavior based on Islamic teachings.

Hard skills that should be possessed are the ability to be a manager. People who are able to manage others to achieve company goals. The company's goal is profit that is achieved in an effective and efficient way. Of course, before he can manage others, he must be able to manage himself first. This is very much in line with the da'wah management study program itself, where what is studied is management and people who undergo management science are called managers. So the main focus in redefining the competence of the da'wah management graduate is to make the graduate a manager (Amirudin & Sugiharto, 2022). People who can work in various companies, especially Hajj and Umrah travel companies. This ability in the field of management can certainly be described in more detail into management elements, namely marketing, finance, operations and human resources. At least four departments or sections will always exist in every company, namely the finance, marketing, human resources, and operations departments. This means that da'wah management graduates are very able to enter every side of the company.

In addition, management functions, in general, are also very applicable, such as planning, organizing, implementing, and monitoring (evaluation). Every company will definitely carry out this management function starting from planning; at any given time, the company will hold a meeting to discuss the work program that will be carried out in the coming period. All parties will be involved in this matter to determine the priority work program to be implemented. The company will also prepare a second or backup plan to anticipate when the main plan cannot be implemented, and the company will know what to do. After that, the company will do the organizing, which is the process of making the company structure and determining the right people to

do the right work. The division of tasks is based on their respective functions, such as finance, marketing, HR, and operations. After that is the implementation stage, where at this stage all the things that have been previously planned are carried out. At this stage it is also important to provide motivation through communication that occurs between superiors and subordinates. After all activities are carried out, the last stage of this management function is carried out, namely monitoring or evaluation. This evaluation process can be carried out at the time of implementation, meaning that if things are found that are not according to plan, they can be corrected immediately. In addition, evaluation can also be done at the end of the process; when all things have been completed, the company will compare the implementation with the initial planning; if it is appropriate, then the evaluation is said to be good. If something is not applicable, corrective action can be taken and will enter the planning stage again, and so on. Of course with the hope that the same mistakes will not be repeated in the future, because it has gone through the evaluation stage (Handoko, 2017).

On the other hand, the common understanding that often arises regarding the management of da'wah is that one day he will become a preacher. Of course, this is not wrong, but it will be synergized into soft skills, which will be discussed after this section. So it can be concluded that the first hard skills that should be possessed by da'wah management graduates are managerial abilities, being a manager. Someone who can perform all management functions, including planning, organizing, implementing, and monitoring. This management activity can be carried out in all departments of the company, including finance, human resources, operations, and marketing.

The other hard skill that is very urgent to have is the ability to use technology. Along with the Industrial Revolution 4.0, all business sectors are digitalized, including the implementation of the Hajj and Umrah pilgrimages, namely the E-Hajj system. E-Hajj is an electronic-based Hajj implementation system set by Saudi Arabia for all countries that will send their pilgrims, including Indonesia. Some information will be entered into this system, such as the name of the passport holder of the pilgrims, flying group, location of stay, transportation used, food or catering, and health insurance. When all the data is sufficient, the visa can be issued, and certainty about the location of lodging in Mecca and Medina, as well as other services, will be obtained by the pilgrims. This system can also be downloaded by pilgrims so that they can be guides when the pilgrimage is carried out, the pilgrims can find out the location of the accommodation and the bus route used. In addition, information on hajj quotas for certain countries will be provided in this system, namely regular and special

hajj quotas and hajj officers. This includes financial-related information, all of which will be centered on this system(Media Center Haji 2022, 2022).

The ability in terms of technology, often referred to as digital skills, is closely related to understanding and using technology to access and process information. Currently, we are all in the age of information disclosure, meaning that we can easily get information from any source. Simply write keywords on Google, and then we can know everything. So, at this time, what needs to be a concern is not just looking for information but making sure the information is correct, and the most important thing is being able to use it for our benefit. Many companies are currently transforming into digital, previously only selling retail through stores; now, they have a marketplace, and the market reach is immediately wider because it can be accessed from any area. At least four digital capabilities are needed in the future. The first is the Internet of Things, a system that can integrate various kinds of equipment so that it is easy to control. Of course, in a company, there will be a lot of electronic equipment that can be integrated so that it is easy to control. Second is data analytics, namely the ability to examine various information to be processed into a basis for decision making. Getting potential customers and then processing them into a marketing strategy so that they can be more targeted and increase sales. Third is web development, which is the ability to create, maintain, and develop websites. Currently, the website is one of the main sources of information that companies can use to connect with the public. Fourth, Search Engine Optimization, which is a special ability in terms of digital marketing, ensures that when potential consumers search for information on the internet with certain keywords, our company will appear at the top of the search results. This section is also in charge of creating interesting content so that it can increase engagement with consumers(Albertus Adit, 2022).

So it can be concluded that it is important for the graduate of da'wah management to have the ability in this technology field, especially with regard to E-Hajj, so that they can operate it and, of course, will facilitate the work in the field of Hajj and Umrah. With this capability, technological developments will be able to be maximized properly for the maximum benefit of the company.

In addition to hard skills, of course, soft skills are also needed; the first is ethics. The ethics referred to here will be closely related to da'wah. Where the ethics is Islamic business ethics. One of the compulsory subjects in the da'wah management study program. Islamic business ethics is a set of principles related to good and evil in running a business by Islamic law, namely the Al-Quran and Hadith (Albertus Adit, 2022). If management talks about right or wrong in terms of managing the company, then this ethics talks about good or

bad. Maybe something is right from a management point of view but bad from an ethical point of view, for example hoarding goods under certain conditions that cause scarcity. In management, of course, the potential for profits is high, but in terms of Islamic business ethics, it is not justified because it causes harm to other parties. The main concept in Islamic business is profit for all parties. So, in this case, da'wah or inviting to the path of truth can be done anywhere, including in the workplace. Work in a hajj and Umrah travel company correctly based on management knowledge and well based on Islamic law. Inviting other existing employees, consumers, business partners, or anyone related to the company's business to participate in implementing Islamic law. The application of Islamic law can certainly be described in more detail into several aspects, such as honesty, trustworthiness, inviting goodness, and being intelligent. In terms of Islam, it is often referred to as *sidiq*, *amanah*, *tabligh* and *fatonah*.

One important thing that is a concern in Islamic business ethics is doing business based on Islamic law. In general, all forms of business in the Islamic perspective are permissible, unless there is a prohibition. Things that are prohibited in Islam include *maysir*, *gharar*, *riba*, and *haram*. *Maysir* is a gambling, speculative transaction, win or lose. This element of gambling has bets, games, and winners. Business transactions with such characteristics are classified as not allowed in Islam. This is because there is one party who is harmed; in Islam, every business transaction requires all parties to benefit. The seller gets paid for the goods sold and the buyer gets the goods according to his wishes. Next is *gharar*, transactions that contain elements of fraud, both in terms of quality and quantity. For example, selling goods but not according to the specified specifications and weight. This will clearly benefit the seller and harm the buyer, so it is prohibited in Islam. Next is *riba*, which means growth or excess. There are two types of *riba*. The first is in trade transactions, especially barter, which is the exchange of goods for goods. This is referred to as *riba fadhil*, the exchange of similar goods with the same quantity, but different quality. This type of *riba* only applies to six types of goods: gold, silver, wheat, salt, dates, and barley. For example, one gram of 24-karat gold can be exchanged for one gram of 23-karat gold. This will certainly harm one of the parties because they accept lower quality. The second type of *riba*, namely *riba nasiah* occurs in debt transactions. A person owes a debt, then when he repays his debt, there is an obligation to pay more than the principal of the loan; there is interest that applies there. This is also prohibited because the debtor is harmed by paying more than what was borrowed. Transactions like this can still be carried out and become halal when the type of transaction (contract) is changed to buying and selling or cooperation. In buying and selling, any overpayment will be

considered a sale and purchase profit, and this is permissible in Islam. Furthermore, *haram*, there are some things that are forbidden in Islam to be traded, such as pigs and their derivatives (something that contains elements of pigs), blood, alcohol or something intoxicating, and carrion (animals slaughtered do not mention the name of Allah). Those are some things that need to be known in Islamic business ethics (Rodoni et al., 2021).

The other soft skills are related to communication skills. This communication has a very intensive correlation, considering that the da'wah management study program is under the faculty of da'wah and communication science. This means that this will also align with the faculty's great ideals. Synchronization of faculties or study program organizers with their study programs. Communication is a social process by which individuals use symbols to create and interpret certain meanings (Yasir, 2020). In every daily activity, we will not be separated from communicating with other people, especially if we work in a company. Interacting with consumers, coordinating with other employees, reporting work results to superiors, and giving work orders to subordinates are all done through communication. Good communication skills are a must. In addition, if it is associated with managerial ability or management science itself, then the meeting point is clear, considering that a manager spends about 45 percent of his time communicating with the parties (Sahputra, 2020). So, a manager is required to master the science of communication so that he can communicate effectively with all parties.

Communication science includes several elements, namely sender, encoder, decoder, message, channel, and noise. The first element, namely the sender, is the party who sends the information, the source of the information. The sender of information can be anyone, be it company leaders or employees in the context of business communication. The second element, namely encoding is an activity to produce a message both orally and in writing. Communication can be understood when the message is conveyed through a form, namely spoken or written. The third element, namely the decoder, is the activity to receive the message. If the message is in spoken form, it is received by listening and if the message is in written form, it is received by reading. Of course, there are many examples of this, for example work meetings that occur where the leader conveys directions to his employees or when employees submit their work in the form of a written document. The fourth element, namely the message is the information conveyed by the sender to the recipient. This information can be anything that can be understood by the human senses. The fifth element, namely the channel, is that the information conveyed can be through various media, such as directly face-to-face or through technological

assistance such as telephone. The sixth element, namely noise, is something that interferes with the process of delivering the message. Something this can lead to distortion or misinterpretation of the message to be conveyed. One example of this disorder is due to psychological factors, where the recipient has different initial assumptions about the sender, so it affects the interpretation of the message sent (Devito, 2011).

Summarizing all of the above, the redefinition of the competence of the graduate of da'wah management is explained through a model that the author calls the MTEC model, namely Managerial, Technology, Ethics, and Communication. Includes two types of abilities, namely hard skills covering managerial and technology and soft skills covering ethics and communication. Managerial is about the ability of management techniques, including planning, organizing, implementing, and supervising all existing departments, namely finance, marketing, human resources, and operations. Technology is related to the Internet of Things, data analytics, web development, and search engine optimization, especially directly related to E-Hajj. Ethics is knowledge of Islamic business ethics that in Islamic business transactions, all parties must benefit by not doing prohibitions including maysir (gambling), gharar (fraud), riba (barter, debts), and haram (pigs, blood, alcohol, etc.). Communication is understanding the flow of the existing communication process, starting from the sender, encoder, decoder, message, channel, and noise. So that the communication made can be effective and understood by the recipient.

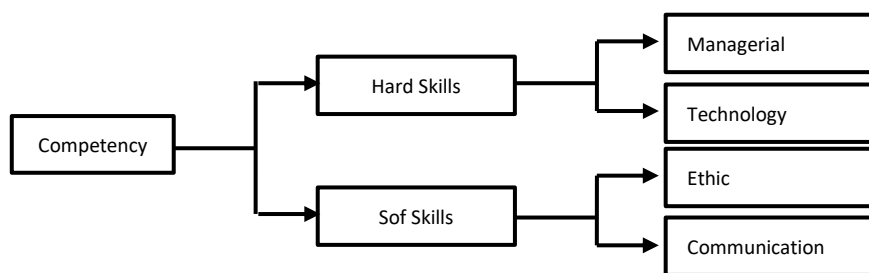


Figure1.
Competencies of Da'wah Management

CONCLUSION

The world is constantly changing and very dynamic, with the Industrial Revolution 4.0 and the Covid-19 pandemic accelerating changes toward digitalization. So the world of education, especially the da'wah management study program, must be flexible to adapt to this by redefining the competencies of its graduates, which can be explained through the MTEC model, namely Managerial, Technology, Ethics, and Communication. A set of competencies

that should exist in every person of da'wah management graduate to be able to live and compete in the future. Conduct a link and match between the world of education and the work sector. At the same time, it also links and matches between the present and the future. Preparing students who are competent and ready to compete in the future.

The hope is that da'wah management students will no longer be stigmatized in society as preachers only, but also as managers in various existing companies. Managers who understand how to manage a company properly and also understand Islamic religious knowledge related to Islamic business ethics. Because actually da'wah or inviting to the path of truth can be done anywhere, not only on the pulpit. Working in a company is certainly a great opportunity to be able to apply the knowledge of the Islamic religion.

Of course, this paper still has shortcomings or limitations, so it is hoped that it can be continued and developed further into a more comprehensive writing. Given that the main focus is only on the management of Hajj and Umrah, while the management of da'wah itself has two other concentrations, namely the management of Islamic financial institutions and the management of *zakat*, *infaq*, *shadaqah*, and *waqf*. Future researchers are also expected to include the other two concentrations so that the analysis obtained is more comprehensive. This MTEC model is a basic model that is still very open to be developed further following the current developments.

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