Implementation of the POAC (Planning, Organizing, Actuating, and Controlling) Management Model in Optimizing Program at the Da'wah Institute of the Islamic University Campus

Imanudin[1], Fitri Yanti[2], Khomsahrial Romli[3], Nasor[4], Mawardi[5], Sri Ilham Nasution[6]

[1] Universitas Islam Negeri Raden Intan Lampung, Indonesia, *Imanudin.ebil93@gmail.com*

[2] Universitas Islam Negeri Raden Intan Lampung, Indonesia, *fitriyanti@radenintan.ac.id*

[3] Universitas Islam Negeri Raden Intan Lampung, Indonesia, *khomsahrial@radenintan.ac.id*

[4] Universitas Islam Negeri Raden Intan Lampung, Indonesia, *nasor@radenintan.ac.id*

[5] Universitas Islam Negeri Raden Intan Lampung, Indonesia*, mmawardi@radenintan.ac.id*

[6] Universitas Islam Negeri Raden Intan Lampung, Indonesia, *sriilhamnasution@radenintan.ac.id*

ARTICLE INFO	ABSTRACT
	In the current context, many campus da'wah institutions face challenges in managing effective programmes, often getting caught up in annual routines without a clear direction. This situation leads to low effectiveness and sustainability of da'wah programmes. Therefore, it is important to apply modern management principles such as POAC so that da'wah can be carried out in a systematic and planned manner. This study aims to analyze the implementation of the POAC (Planning, Organizing, Actuating, Controlling) management model in optimizing the da'wah program at the Islamic University Campus Da'wah Institute. The study used a qualitative approach with a case study design, involving the head of the Campus Da'wah Institute, division administrators, and activity participants as research subjects. Data were collected through in-depth interviews, direct observation, and documentation, then analyzed using the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing. The results showed that the da'wah program planning had been carried out systematically through the preparation of a Work Plan and Program Budget based on needs analysis. Organization was effective with a clear management structure and solid inter-divisional coordination. At the implementation stage, a participatory leadership style was able to encourage active involvement of administrators and increase the effectiveness of da'wah activities. Meanwhile, the control function was carried out through post-event evaluations and accountability reports, although weaknesses were still found regarding the consistency of supervision.

ABSTRAK

Dalam konteks saat ini, banyak lembaga dakwah kampus menghadapi tantangan dalam mengelola program secara efektif, yang sering kali terjebak dalam rutinitas tahunan tanpa arah yang jelas. Kondisi ini berdampak pada rendahnya efektivitas dan keberlanjutan program dakwah. Oleh karena itu, penerapan prinsip-prinsip manajemen modern seperti POAC menjadi penting agar dakwah dapat dilaksanakan secara sistematis dan terencana. Penelitian ini bertujuan untuk menganalisis implementasi model manajemen POAC (Planning, Organizing, Actuating, dan Controlling) dalam mengoptimalkan program dakwah pada Lembaga Dakwah Kampus Universitas Islam. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, yang melibatkan ketua Lembaga Dakwah Kampus, pengurus divisi, serta peserta kegiatan sebagai subjek penelitian. Pengumpulan data dilakukan melalui wawancara mendalam, observasi langsung, dan dokumentasi, kemudian dianalisis menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa perencanaan program dakwah telah dilaksanakan secara sistematis melalui penyusunan Rencana Kerja dan Anggaran Program yang didasarkan pada analisis kebutuhan. Pengorganisasian berjalan efektif dengan struktur kepengurusan yang jelas dan koordinasi antardivisi yang solid. Pada tahap pelaksanaan, gaya kepemimpinan partisipatif mampu mendorong keterlibatan aktif pengurus serta meningkatkan efektivitas kegiatan dakwah. Sementara itu, fungsi pengendalian dilakukan melalui evaluasi pascakegiatan dan laporan pertanggungjawaban, meskipun masih ditemukan kelemahan terkait konsistensi pengawasan.

1. Introduction

The Campus Da'wah Institute plays a strategic role in fostering religious guidance and Islamic character development within higher education institutions (Saputra et al., 2020). However, in practice, many campus da'wah programs are implemented without a clear managerial framework, tend to focus on routine annual activities, and are vulnerable to discontinuity due to periodic changes in organizational leadership and limited human resources (Umam & Castrawijaya, 2025). These conditions often result in suboptimal program outcomes and weak sustainability of campus da'wah initiatives.

These challenges indicate that campus da'wah activities require systematic management to ensure program effectiveness, continuity, and

relevance to student needs. Da'wah in the campus context is not merely a religious activity, but an organizational process that involves planning, coordination, implementation, and evaluation. Therefore, the application of modern management principles becomes essential to optimize da'wah programs and align them with institutional goals.

Previous studies have emphasized the importance of management functions in da'wah institutions, particularly the POAC (Planning, Organizing, Actuating, Controlling) model. Research by Derysmono (2021) and Ramdhani and Taufiq (2025) demonstrates that POAC implementation is effective in shaping religious character in Islamic boarding schools. Meanwhile, studies on campus da'wah institutions mainly focus on human resource development, cadre regeneration, or program implementation without comprehensively examining how POAC contributes to program optimization in higher education settings (Rohmanudin & Zahrotunni'mah, 2019; Anam & Fauziyanti, 2025).

In contrast, the present study differs in both focus and analytical orientation. This research does not merely describe the implementation of POAC functions, but specifically examines how the POAC management model contributes to the optimization of da'wah programs, including aspects of program effectiveness, relevance to student needs, sustainability, and inter-divisional coordination within a dynamic campus environment. Moreover, this study places particular emphasis on strengthening the organizing and controlling functions, which have consistently been identified as weak points in previous campus da'wah management studies. By situating POAC as an optimization-oriented managerial framework rather than solely an organizational assessment tool, this study offers a more contextual and practical contribution to the development of campus da'wah management models.

Unlike pesantren-based institutions, campus da'wah organizations operate within a dynamic academic environment characterized by limited time, voluntary participation, and frequent leadership turnover. This study addresses the research gap by analyzing the implementation of the POAC management model in optimizing da'wah programs within a campus da'wah institution. Specifically, this research aims to examine how each POAC function is applied and to identify managerial strengths and weaknesses, particularly in the organizing and controlling aspects, as a basis for improving the sustainability and effectiveness of campus da'wah programs.

2. **Method**

This study employs a qualitative approach with a case study design to obtain an in-depth understanding of the implementation of the POAC management model in managing da'wah programs within a specific organizational context. The qualitative approach was selected because it allows researchers to explore real conditions in the field, including organizational dynamics, managerial practices, and interactions among administrators involved in campus da'wah activities.

The research was conducted at the Campus Da'wah Institute under the Student Activity Unit of Bapinda, Raden Intan State Islamic University of Lampung. This institution was chosen as the research site due to its active role in organizing structured da'wah programs and its complex organizational structure that represents the characteristics of campus-based da'wah institutions. The research subjects consisted of the head of the Campus Da'wah Institute, administrators from the cadre division and public relations division, as well as several participants involved in da'wah activities. These informants were selected purposively based on their roles and direct involvement in planning, implementing, and evaluating da'wah programs.

Data were collected through direct observation, in-depth interviews, and documentation. Observations were carried out by attending da'wah activities, organizational meetings, and cadre development programs to understand how POAC functions were applied in real situations. In-depth interviews were conducted to explore managerial processes, decision-making patterns, leadership practices, and evaluation mechanisms implemented by the Campus Da'wah Institute. Documentation data included work programs, activity reports, meeting minutes, publications, and accountability reports that supported the analysis of planning, organizing, actuating, and controlling functions.

Data analysis followed the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing. During the data reduction stage, relevant information related to POAC implementation was selected and categorized. The data were then presented according to the four POAC components to facilitate pattern identification and analysis. Finally, conclusions were drawn by interpreting the relationships between planning, organizing, actuating, and controlling processes in optimizing campus da'wah programs. To ensure data validity, source triangulation and

technique triangulation were applied by comparing interview results, observation findings, and documentary evidence.

3. Results and Discussion

Results

This section presents the empirical findings of the study obtained from observations, in-depth interviews, and document analysis regarding the implementation of the POAC management model in the Campus Da'wah Institute. The findings are systematically organized according to the four POAC components Planning, Organizing, Actuating, and Controlling to illustrate how each managerial function is applied in managing and optimizing campus da'wah programs.

The Bapinda Student Activity Unit (Da'wah Development Division) is one of the Student Activity Units at Raden Intan State Islamic University of Lampung which has 5 branches of Faculty Student Activity Units, namely Student Activity Unit of the Faculty of Spiritual Guidance Association of the Faculty of Tarbiyah and Teacher Training; Student Activity Unit of the Faculty of Islamic Studies of the Faculty of Ushuludin; Student Activity Unit of the Faculty of Spiritual Youth Guidance of Islam of the Faculty of Da'wah and Communication Sciences; Student Activity Unit of the Faculty of Golden Generation of the Faculty of Sharia, and Student Activity Unit of the Faculty of Intellectual Islamic Spiritual Guidance Association of the Faculty of Economics and Business. The Student Activity Unit of Bapinda of the State Islamic University of Raden Islam Lampung is the largest Student Activity Unit at the State Islamic University of Raden Intan Lampung. Bapinda stands for the Field of Da'wah Guidance, Bapinda is not only about da'wah, but in Bapinda it is fostered to be active, productive, and creative from graphic design, film editing, sports together, traveling, out bond and others that are exciting, of course with an Islamic nuance.

Implementation of the POAC management model in the management of da'wah programs at the Campus Da'wah Institute. Findings were obtained through in-depth interviews and organizational document searches. The da'wah management process at the Campus Da'wah Institute has implemented the four main components of POAC (planning, organizing, actuating, and controlling) although the level of regularity varies at each stage. The Campus Da'wah Institute administrators appear to be aware of the importance of preparing work

plans, dividing organizational structures, participatory leadership, and implementing evaluations as part of the campus da'wah sustainability process. The following research results are systematically described to illustrate each stage of the POAC implementation, from program planning to the evaluation mechanism for da'wah activities.

Discussion

These findings demonstrate that the planning function has been implemented in accordance with the POAC framework, particularly in terms of goal formulation and needs-based program design. Unlike normative planning models, planning at the Campus Da'wah Institute reflects contextual adaptation to student characteristics and organizational capacity. This supports Sagala (2024) and Fakhruddin et al. (2024), who emphasize that needs-based planning enhances the sustainability of campus da'wah programs.

Planning (Planning of the Da'wah Program)

Planning is the initial step before carrying out a series of other activities, in this process will be determined things related to what will be done, by whom, when, where, and how to do it. Planning is a process when a general chairman of the Campus Da'wah Institute of the Bapinda Student Activity Unit prepares a strategic plan with its members, namely determining effective steps, anticipating the future, and planning various alternative activities according to the situation, conditions and potential of the members of the Bapinda Student Activity Unit. In planning a mature program, an organization can run in a directed and orderly manner so that in the next stage it can achieve the goals that have been set effectively and efficiently (Darim, 2020; Sasoko, 2022).

Planning is carried out in a structured manner at the beginning of each management period through the preparation of a Work Plan and Program Budget. Based on interviews, the management of the Campus Da'wah Institute begins the planning process by mapping the needs of student da'wah, both through internal discussions and evaluations of previous period activities. Key informants explained that the preparation of the Work Plan and Program Budget is not just a list of activities, but also includes details of program objectives, success indicators, participant targets, and an estimate of the required budget. This finding is reinforced by the researcher's observations that found written planning documents, such as work meeting agendas, annual program designs, and other

supporting documents used in the process of determining activity priorities. Based on an interview with the head of the Campus Da'wah Institute (initial G), he said that:

> "*At the beginning of each term, we prepare a Work Plan and Program Budget. We map out activities based on student needs, such as Quran mentoring for new students, preacher training, and monthly study sessions. We align our planning with the campus's missionary vision and budget availability.*"

Figure 1. The Night of Faith and Piety Building (MABIT) activity held by the Campus Da'wah Institute on November 11, 2023 at the Zainal Abidin Ya'qub Mosque.

The MABIT activity presented Ust. Ibadurrahman, M.Pd as a resource person with the theme "Beware of Deviations After Guidance." The Campus Da'wah Institute designed a planned and structured da'wah program in accordance with the planning principles in the POAC model. The MABIT activity presented is one of the spiritual development programs listed in the Program Work Plan and Budget, as explained by the head of the Campus Da'wah Institute in an interview. Planning such as activity themes, educational objectives, resource persons, implementation times, and event locations, which indicate that the Campus Da'wah Institute not only prepares programs conceptually, but also documents them in the form of informative publication media (Almasdan, 2024).

In addition to developing a Work Plan and Program Budget, da'wah planning also considers the characteristics of students as the program's primary targets. The Campus Da'wah Institute management identifies development needs, such as the need for Quranic study programs, da'i training, religious mentoring, or thematic studies relevant to student issues. This approach demonstrates that da'wah program planning is not normative, but based on actual needs developing within the campus environment (Azraf & Arnita, 2025). Each program is accompanied by an implementation timeline and an estimate of required resources, making the planning process more realistic and measurable.

The planning process at the Campus Da'wah Institute aligns with the planning principles of the POAC model, namely establishing objectives, gathering needs, and developing strategies to achieve these objectives. This systematic planning serves as the foundation for subsequent stages, particularly organization and implementation, ensuring that the da'wah program is directed, measurable, and sustainable. This aligns with research (Sagala, 2024) confirming that needs-based planning is the primary foundation for successful da'wah development in higher education institutions.

These findings are reinforced by (Winarti, 2018) those who assert that effective planning must be based on needs analysis, organizational goals, and predicted field conditions. The Islamic University Campus Da'wah Institute practices this by identifying student needs, such as Quranic study, Islamic studies, mentoring, and moral development, through evaluations of previous activities. The da'wah program planning not only follows the tradition of annual activities but also responds to the dynamics of students' religious needs. Research (Trizuwani, 2025) also shows that da'wah planning based on participant needs increases the relevance and effectiveness of development programs at Islamic educational institutions, which aligns with field conditions at the Islamic University Campus Da'wah Institute.

In addition, the planning carried out by the Campus Da'wah Institute demonstrates the application of the SMART (specific, measurable, achievable, relevant, and time-bound) principles, particularly as reflected in internal planning documents rather than public promotional materials. This is evidenced by the Work Plan and Program Budget and technical guidelines,

which explicitly outline program objectives, target participants, implementation timelines, and indicators of success for each activity.

For instance, the MABIT program is not only scheduled with a fixed time and venue, but is also accompanied by clearly defined objectives, such as increasing participants' understanding of Islamic values, specific attendance targets, and structured activity outcomes documented in the program plan. These measurable indicators are used by the management as a reference during evaluation meetings to assess program effectiveness.

While posters and social media publications primarily function as informational and promotional tools, the application of SMART principles is embedded in the internal planning and evaluation mechanisms of the Campus Da'wah Institute. This approach aligns with Ramadhani and Waldi (2020), who emphasize that SMART-based planning should be reflected in operational documents and performance indicators to minimize uncertainty and enhance coordination among organizational units.

From the perspective of previous research, this finding aligns with research (Fakhruddin et al., 2024) that found planning to be a determining factor in the success of campus da'wah programs, particularly in ensuring continuity of activities amidst annual changes in management. Similarly, research (Alfariji et al., 2025) confirms that successful campus da'wah is da'wah that begins with thorough planning based on needs analysis and evaluation. This planning is not merely an administrative document, but a strategic instrument that ensures the da'wah program is focused, relevant to student needs, and sustainable even though management changes annually. This demonstrates that the planning stage become the main key in optimizing campus da'wah programs.

Organizing (Organizing Structure and Human Resources)

The management of the Campus Da'wah Institute is highly dependent on the established management and the systems used for management and organization. A management structure is needed to support the effective administration of the Campus Da'wah Institute of the Bapinda Student Activity Unit (management), which allows for the proper implementation of each activity within the Bapinda Student Activity Unit. The Head of the Bapinda Human Activity Unit should not act alone when

carrying out his duties. The two most important traits in organizational behavior are coordination and cooperation. It is important for the Student Activity Unit administrators to work together cohesively when building initiatives and trying to overcome any challenges that may arise. The Bapinda Student Activity Unit has a management structure consisting of a general chairperson and vice general chairperson, a cadre division, a scientific study division (Islamic), a division of community empowerment, a women's division, a media center division, a secretariat division, a public relations division, a financial and economic division of the organization. The implementation of organizing appears to be well carried out within the management of the Bapinda Student Activity Unit of Raden Islam State Islamic University of Lampung. This can be seen in the clear organizational structure, precise division of tasks and authority according to function within the structure, the composition of work members, financial management, and the frequent coordination and monitoring carried out before and after program implementation. As stated by one of the Bapinda Student Activity Unit cadre administrators:

> *"Our structure is divided into several divisions, such as the cadre development division, the Islamic studies division, the community empowerment division, the women's division, the media center division, the secretariat division, the public relations division, and the organizational finance and economics division. This division ensures that everyone knows their duties. For example, the media center division focuses on social media and event posters, while the organizational finance and economics division handles the budget and accountability reports."*

This organizational structure is not only articulated through administrators' statements but is also supported by observational data and internal organizational documents. Based on field observations, each division within the Campus Da'wah Institute carries out activities in accordance with its technical guidelines and assigned responsibilities. For example, during program implementation, the media center division was observed managing event publications, documentation, and social media dissemination, while the organizational finance and economics division handled budget allocation, financial recording, and the preparation of accountability reports.

In addition, organizational documents such as division work guidelines and meeting reports indicate a clear division of labor and coordination mechanisms among divisions. These findings confirm that the organizational

structure is operationalized in practice, not merely stated normatively. The alignment between observed activities, documented technical guidelines, and interview data demonstrates that the organizing function within the Campus Da'wah Institute operates systematically and supports effective program implementation.

The Campus Da'wah Institute has fulfilled the basic principles of organization according to which (Nawawi et al., 2024) it is stated that organization aims to divide work into structured tasks, determine authority, and coordinate activities so that the organization moves effectively. The structure of the Bapinda Student Activity Unit consisting of a chairman, vice chairman, cadre division, scientific study division, community empowerment, women's affairs, media center, secretariat, public relations, and the organization's financial and economic division shows the existence of vertical and horizontal division of work according to Robbins' theory of departmentalization and work specialization (Dewi & Nurjanah, 2021).

Organization within the Bapinda Student Activity Unit is effective because it involves coordination and cooperation between divisions. The cadre division administrator explained that "the leader cannot work alone," emphasizing the importance of cohesive coordination as a core organizational behavior. This aligns with the opinion (Pangestu & Purnama, 2024) that coordination is key to organizational success because it ensures harmony between work units. Each division understands its role, marked by a clear division of work flows, such as budget responsibilities, publication teams, material writers, and activity coordinators. Routine coordination before and after programs strengthens evidence that the Campus Da'wah Institute implements work mechanisms in accordance with modern management principles.

However, despite the overall effectiveness of the organizing function, several obstacles were identified in its implementation. One of the main challenges is the limited availability of administrators due to academic obligations, which sometimes affects coordination intensity between divisions. In addition, the annual rotation of management causes differences in organizational experience and work culture, resulting in uneven understanding of duties among new administrators. This condition occasionally leads to delays in program execution and requires additional coordination efforts from division heads. These findings indicate that although the organizing structure is formally well-established, its operational

effectiveness still depends on the consistency of human resource readiness and internal communication mechanisms.

Figure 2. Bapinda Student Activity Unit Work Meeting

The organizational process within the campus da'wah institution proceeds systematically and involves all components of the management. The presence of male and female administrators from various divisions at the formal forum demonstrates integrated coordination in the development of work programs and the division of responsibilities. The activities of taking notes, discussing agendas, and following the organization leader's instructions demonstrate that each member understands the function of their respective divisions and their respective roles in the da'wah program. The working meeting demonstrated that the division of tasks and coordination are not merely written down in the organizational structure but are actually implemented through a joint planning forum.

Research (Nawaf & Sikumbang, 2024) confirms that formal coordination through work meetings is a crucial indicator of the success of Islamic student organizations. The study (Triana, 2017) found that a comprehensive organizational structure functions optimally when accompanied by regular consolidation in the form of intra-organizational work meetings. Furthermore, international studies have (Saputri & Bukhari, 2018) shown that periodic work meetings are a central mechanism for ensuring collaboration, effective communication, and program synchronization within campus Islamic outreach institutions. To gain a deeper understanding of the implementation of the organizing

function within the Bapinda Student Activity Unit, researchers conducted interviews with administrators from several divisions, including the Public Relations Division. Based on a statement from one of these administrators, he stated:

> *"Our role in Public Relations is to liaise between the Bapinda Student Activity Unit and external parties, including the campus bureaucracy, student affairs units, and partner institutions. We typically prepare venue permit applications, coordinate with campus officials, and ensure each activity has clear administrative and legal support. We also manage the flow of communication between divisions, for example when the materials division needs a resource person or the publications division needs official information for poster publication."*

The Public Relations Division (PR) plays a strategic role in ensuring the effectiveness of the organizational process within the Bapinda Student Activity Unit. This division serves as a communication bridge between internal organizations and external campus stakeholders. This function aligns with the concept of a liaison role, where (Bartelings et al., 2017) an organizational unit is tasked with maintaining external communication networks so that activities can proceed with adequate administrative and legal support.

The task of preparing the permit application letter and coordinating with the campus bureaucracy demonstrates that Public Relations plays both an administrative and relational role. This is crucial because student da'wah activities generally require formal legality, the use of campus facilities, and cross- unit coordination within the university's organizational structure. This role also demonstrates the application of the principle of unity of direction and unity of command, as explained by (Natika & Devi, 2022), namely that a clear line of coordination is needed so that each program runs without bureaucratic obstacles.

The Public Relations department's role in managing communication between divisions, such as assisting the materials division in obtaining sources or providing official information to the publications division, demonstrates an internal coordinating function. This emphasizes that the Public Relations Division not only liaises with external parties but also ensures that information flows efficiently within the organizational structure (Mulyani & Fauji, 2025). This coordination is a crucial component of the organizing phase, where the division of tasks must be accompanied

by a clear communication system so that the activities of each division can support each other (Asyraini, 2021).

These findings are consistent with research (Hazlina et al., 2024) showing that the success of campus da'wah programs is significantly influenced by the role of public relations in establishing effective communication with bureaucrats and external partners. Furthermore, the research (Wulandari et al., 2024) also confirms that the public relations division within da'wah organizations functions as an organizational connector, ensuring the smooth flow of information and strengthening the legitimacy of activities in the eyes of both the campus and the public.

Actuating (Implementation / Leadership)

The Chairperson of the Bapinda Student Activity Unit stated that he had provided maximum direction so that all committee members who were part of the committee would be motivated to work optimally and produce optimal results. The Chairperson of the Bapinda Student Activity Unit paid close attention and decided who would be the coordinator of each activity that would be carried out in the process of implementing the POAC Management function.

As is known, the Bapinda Student Activity Unit was used for activities such as the Basic Level Islamic Student Leadership Training.

Figure 3. Leadership Training Activities for Basic Level

Islamic Students The head and administrators of the Bapinda Student Activity Unit employ a participatory leadership style that

encourages the active involvement of all division members. The success of organizational movement is largely determined by the leader's ability to assess the readiness of members and provide opportunities for contributions according to their respective competencies. This is confirmed by a statement from one of the cadre division administrators:

> *"I try to encourage, not command. We build communication with our fellow administrators so they feel a sense of ownership in this activity. If administrators feel appreciated, they're more enthusiastic about carrying out activities."*

The division of roles within the Campus Da'wah Institution ensures that work runs simultaneously without overlap. Research (Samsu & Mansur, 2019) has found that the success of campus da'wah organizations is greatly influenced by the effectiveness of operational coordination between divisions during the implementation phase. The study (Ikhsan et al., 2025) confirms that a participatory leadership style strengthens cadre motivation and increases the effectiveness of religious development programs in higher education. The active involvement of administrators in mobilizing donations, managing aid distribution, and ensuring program targets are met demonstrates a strong synergy between the campus da'wah vision and the implementation of concrete activities. These findings align with studies (Ningtyas & Suryandari, 2024) that suggest that campus da'wah organizations that actively involve members in social activities will have higher levels of program sustainability and cadre loyalty.

Figure 3 clearly shows the actuating stage in POAC management carried out by the Bapinda Student Activity Unit. The actuating stage is the process of mobilizing members and implementing planned programs through coaching, training, and role allocation in the field (Muhammad, 2022). Figure 3 shows various activities of participants and administrators, ranging from class sessions, field practice, to group dynamics. This reflects that the Bapinda Student Activity Unit does not only plan its cadre development program on paper, but actually implements these activities in a structured manner and involves all elements of the organization.

Implementation of Basic Level Islamic Student Leadership Training The results also demonstrate the application of participatory leadership in the actuating phase. The administrators were seen assisting participants, managing the material sessions, and ensuring each series of activities ran according to plan. This aligns with the Hersey-Blanchard

concept (Sukataman et al., 2023) which emphasizes that effective leaders must adapt their leadership styles based on the level of readiness of their members. In the context of the Basic Islamic Student Leadership Training, the administrators act as facilitators, actively guiding participants so that they are able to carry out their missionary and organizational functions after completing the training.

Controlling (Evaluation and Reporting)

Controlling stage in the Bapinda Student Activity Unit is implemented through various formal and informal evaluation mechanisms conducted routinely after each da'wah and social activity. Based on observations, the evaluation process is carried out in the form of post-event meetings that discuss program achievements, technical obstacles, the effectiveness of material delivery, and participant participation. Evaluation is also seen through the preparation of accountability reports, attendance recording, and monitoring the performance of each division according to their respective duties. This aligns with (Asbarin et al., 2024) the emphasis that controlling is a crucial function to ensure the achievement of goals according to plan, identify errors, and provide a basis for future program improvements. In interviews, administrators explained that the evaluation process not only assesses the technical aspects of event implementation, but also touches on aspects of the da'wah substance and the quality of the material. One administrator said,

> "*We evaluate every activity. After the event concludes, we hold a small meeting to assess any shortcomings, from the material and delivery to the number of participants and budget allocation. This evaluation is crucial to improving the next event and avoiding repeating the same mistakes.*"

The evaluation was conducted comprehensively, encompassing administrative, technical, and substantive dimensions of da'wah. The Financial and Economic Division conducted the financial evaluation through the preparation of transparent accountability reports, while the Media Center Division evaluated publication reach and audience response to improve the organization's communication strategy. This approach demonstrates that the evaluation system within the Bapinda

Student Activity Unit is multidimensional and integrated across divisions.

These findings are consistent with research (Sulistiyowati et al., 2025) showing that campus da'wah organizations that implement a structured evaluation system are able to improve program relevance and strengthen institutional accountability. Furthermore, the research (Ihsan & Hadi, 2019) also confirms that oversight through accountability reports and evaluation meetings has been proven to improve the quality of development program implementation and prevent administrative irregularities.

Obstacles in the Implementation of POAC Management

Despite the relatively systematic implementation of the POAC management model within the Campus Da'wah Institute, the findings reveal several obstacles that hinder optimal program performance. These constraints emerge at different stages of the POAC cycle and reflect the practical challenges faced by campus-based da'wah organizations.

From the **planning perspective**, one of the main obstacles is the limited availability of accurate data related to students' evolving religious needs. Although work programs are designed based on evaluations of previous activities, changes in student interests and academic schedules often cause planned programs to be less responsive to emerging issues. This condition sometimes results in activities that are conceptually well-prepared but less optimal in terms of participation levels and program relevance.

In the **organizing function**, challenges arise from the high turnover of management and unequal distribution of human resource capacity across divisions. As a student-based organization, the Campus Da'wah Institute experiences annual leadership regeneration, which affects continuity and institutional memory. Some divisions face shortages of skilled administrators, particularly in managerial and evaluation-related tasks, causing workloads to be unevenly distributed and coordination to require additional effort.

At the **actuating stage**, the primary obstacle relates to balancing academic responsibilities and organizational commitments. Several administrators reported difficulties in maintaining consistent participation due to overlapping academic schedules, examinations, and personal obligations. Although participatory leadership helps mitigate this issue,

fluctuations in member engagement still affect the effectiveness of program implementation.

The most significant obstacle is found in the **controlling function**. Evaluation and supervision are generally conducted after program implementation; however, monitoring during the implementation process remains limited. The absence of standardized performance indicators and written evaluation instruments makes supervision highly dependent on individual initiative rather than a systematic mechanism. This finding confirms previous studies that identify controlling as the weakest element in campus da'wah management due to limited human resources and insufficient managerial tools.

Overall, these obstacles indicate that while POAC has been implemented in principle, its effectiveness in optimizing da'wah programs depends heavily on strengthening organizational capacity, particularly in the organizing and controlling stages. Addressing these challenges is essential to ensure that POAC functions not only as a managerial framework but also as a practical tool for sustainable and adaptive campus da'wah development.

4. Conclusion

The implementation of the POAC management model in optimizing the da'wah program at the Islamic University Campus Da'wah Institute can be concluded that the four management functions of planning, organizing, implementing, and controlling have been implemented quite well, although the level of effectiveness varies at each stage. The planning stage is carried out systematically through the preparation of a Work Plan and Program Budget based on an analysis of student da'wah needs. The organization is characterized by a clear management structure and a directed division of tasks that support inter-divisional coordination. At the implementation stage, participatory leadership has been proven to encourage active member involvement and increase motivation in carrying out the da'wah program. Meanwhile, the control function is carried out through post-event evaluations and the preparation of accountability reports that allow for continuous improvement. Overall, the implementation of POAC contributes significantly to the optimization of the da'wah program, although there are still weaknesses, especially in the controlling aspect that requires further strengthening. Future researchers are advised to expand the research subjects by involving more divisions, branches of the Campus Da'wah Institute, or comparing various Campus Da'wah Institutes at other universities to gain a

more comprehensive understanding. In addition, further research can develop a more measurable performance indicator-based dakwah evaluation model so that the controlling function can be analyzed in more depth.

Acknowledgment

References

Ainun, N. A. (2022). Agresi Da'i Terhadap Mad'u Dalam Kajian Psikologi Dakwah. *Aswalalita: Journal of Da'wah Management*, *1*(1), 57–71.

Alfariji, M. S., Hikman, F. N., Fitria, A., Makiyah, D. F., & Nurwahyu, T. (2025). Optimalisasi Pengorganisasian Dakwah di Era Digital: Kajian Manajerial dan Strategis Pada Lembaga Dakwah Kampus Ummul Fikroh UIN SMH Banten. *Jurnal Pendidikan Inovatif, 7*(3).

Almasdan, N. (2024). Strategi Dakwah LDK-PAB dalam Meningkatkan Pemahaman Agama Masyarakat Kota Pematang Siantar: LDK-PAB's Preaching Strategy in Increasing Religious Understanding in the Community of Pematang Siantar City. *Qulubana: Jurnal Manajemen Dakwah*, *5*(2), 338–349. https://doi.org/10.54396/qlb.v5i2.1577

Anam, S., & Fauziyanti, E. (2025). Strategi Penguatan Sumber Daya Manusia Dakwah Partisipatif: Studi Jejaring Majelis Syubbanul Muslimin dari Lokal Menuju Nusantara. *Al-Musyiri-Jurnal Manajemen Dakwah*, *1*(1), 1–10.

Asbarin, A., Mulyanti, T., & Jamil, H. (2024). Analisis Manajemen Pengawasan Dan Evaluasi Pada Program Bahasa Arab Di Pondok Pesantren. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, *9*(1), 85–98. https://doi.org/10.55187/tarjpi.v9i1.5659

Asyraini, S. (2021). Peranan Struktur Organisasi dalam Meningkatkan Koordinasi Kerja Pada PT. Astra Internasional Medan. *Juripol (Jurnal*

Institusi Politeknik Ganesha Medan), *4*(1), 353–364. https://doi.org/10.33395/juripol.v4i1.11160

Azraf, A., & Arnita, A. (2025). Peran Lembaga Dakwah Forum Komunikasi Mahasiswa Islam (LDK-FKMI) dalam Pengelolaan Dakwah di Kampus. *Hujjah: Jurnal Ilmiah Komunikasi Dan Penyiaran Islam*, *9*(1), 14–27. https://doi.org/10.52802/hjh.v9i1.1402

Bartelings, J. A., Goedee, J., Raab, J., & Bijl, R. (2017). The nature of orchestrational work. *Public Management Review*, *19*(3), 342–360. https://doi.org/10.1080/14719037.2016.1209233

Dalimunthe, S. A. Q. (2023). Terminologi dakwah dalam perspektif Al-Qur'an. *Jurnal Pendidikan Tambusai*, *7*(1), 1415–1420.

Darim, A. (2020). Manajemen perilaku organisasi dalam mewujudkan sumber daya manusia yang kompeten. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, *1*(1), 22–40. https://doi.org/10.31538/munaddhomah.v1i1.29

Darmayenti, A. N., & Kustiawan, W. (2023). Fungsi Dakwah Dalam Kegiatan Keagamaan Di Majelis Taklim Darusshofa. *Journal Of Education Research*, *4*(2), 715–723. https://doi.org/10.37985/jer.v4i2.260

Derysmono, D. (2021). Optimalisasi Manajemen Dakwah Digital Perspektif Maqashid Al-Qur'an. *Jurnal Manajemen Dakwah*, *9*(1). https://doi.org/10.15408/jmd.v1i1.24036

Dewi, Y. R., & Nurjanah, E. (2021). Dakwah dan Majelis Taklim Babul Ibad. *Dirasat*, *16*(01), 57–74. https://doi.org/10.1001/ds.v16i01.134

Fakhruddin, A., Budiyanti, N., & Wa'dalloh, K. R. (2024). Manajemen Pemberdayaan Kader Pembangun Peradaban Islami Mahasiswa Aktivis Masjid Salman ITB. *Masyarakat Madani: Jurnal Kajian Islam Dan Pengembangan Masyarakat*, *9*(2), 189–211. http://dx.doi.org/10.24014/jmm.v9i2.32474

Falihah, A. (2025). Pengaruh Pendekatan Psikologi Dakwah terhadap Peningkatan Kualitas Hidup Keagamaan Masyarakat Islam. *JIMU: Jurnal Ilmiah Multidisipliner*, *3*(03), 1546–1550.

Handayani, N. A. T., & Jama, H. A. (2024). Manajemen Dakwah dalam Perspektif Al-Quran. *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam*, *8*(2), 115–130. https://doi.org/10.58518/alamtara.v8i2.3042

Hazlina, Y., Sumarno, S., & Mahdum, M. (2024). Peran Hubungan Masyarakat (Humas) dan Citra Universitas Pahlawan Tuanku Tambusai dalam Mensosialisasikan Penerimaan Mahasiswa Baru. *Journal of Education Research*, *5*(4), 6495–6502. https://doi.org/10.37985/jer.v5i4.2036

Ihsan, N., & Hadi, S. (2019). Implementasi Pembinaan dan Pengawasan Terhadap Baznas Provinsi Sumatera Selatan Tentang Pengelolaan Zakat. *Muamalah*, *5*(1), 107–132.

Ikhsan, M., Upe, A., & Moita, S. (2025). Peran Pimpinan dalam Meningkatkan Motivasi Kerja Kader Wahdah Islamiyah di Kota Kendari. *Publica: Jurnal Administrasi Pembangunan Dan Kebijakan Publik*, *16*(1), 147–157.

Kamaruzzaman, K. (2023). Optimalisasi Sistem Komunikasi Efektif Dalam Penyampaian Pesan Dakwah Islam. *Encommunication: Journal of Communication Studies*, *1*(1), 12–31. https://doi.org/10.71036/ejcs.v1i1.73

Maskur, M., & Karimah, U. M. (2024). Metode Dakwah dalam Meningkatkan Semangat Beribadah Jamiyyah Yasin Al Azzam Desa Kebondalem. *JDARISCOMB: Jurnal Komunikasi Dan Penyiaran Islam*, *4*(1), 64–79.

Muhammad,D. (2022). Implementasi fungsi actuating (penggerakan/pelaksanaan) dalam manajemen program bahasa Arab di MI Manarul Islam Malang. *Mahira: Journal of Arabic Studies*, *2*(1), 13–32.

Mulyani, E. S., & Fauji, I. (2025). Humas dalam Institusi Lembaga Pendidikan Islam. *Jurnal Pendidikan Islam*, *2*(2), 12.

https://doi.org/10.47134/pjpi.v2i2.1356

Natika, L., & Devi, R. D. P. H. (2022). Peran Struktur Organisasi Balai Latihan Kerja Di Kabupaten Subang. *The World of Public Administration Journal*. https://doi.org/10.37950/wpaj.v4i2.1493

Nawaf, A., & Sikumbang, A. T. (2024). Pola Komunikasi Organisasi Mahasiswa dan Implementasi Kerja di HMJ UIN Sumatra Utara. *Indonesian Journal of Humanities and Social Sciences*, *5*(2), 749–764. https://doi.org/10.33367/ijhass.v5i2.5490

Nawawi, M., Fatkhiyah, M., & Sopiah, S. (2024). Manajemen Pengorganisasian Dalam Pendidikan Islam. *Jurnal Manajemen Pendidikan*, *9*(1), 22–33. https://doi.org/10.34125/jmp.v9i1.252

Ningtyas, B. A. W., & Suryandari, M. (2024). Kontribusi Organisasi Nirlaba dalam Mengelola Program Dakwah Berkelanjutan. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, *10*(04), 234–249.

https://doi.org/10.36989/didaktik.v10i04.4280

Nurhaidah, S. N., Hakam, M. H., Yahya, M. R., Umar, U., & Kholid, H. (2025). Peran Strategis Dakwah MUI DKI Jakarta dalam Pengembangan Masyarakat Islam. *Jurnal At-Taghyir: Jurnal Dakwah Dan Pengembangan Masyarakat Desa*, *8*(1), 41–66. https://doi.org/10.24952/taghyir.v8i1.17307

Pangestu, A. G., & Purnama, P. H. (2024). Peran Struktur Organisasi dalam Kunci Sukses Kinerja dan Efisiensi karyawan Koperasi Laboratorium Bisnis Politeknik Negeri Bandung. *Indonesian Journal of Public Administration Review*, *1*(3), 9. https://doi.org/10.47134/par.v1i3.2605

Ramadhani, L. P., & Waldi, A. D. (2020). Implementasi Fungsi Manajemen dalam Dakwah Kultural pada Organisasi Kemahasiswaan: Studi pada UKM Jqh Al-mizan Uin Sunan Kalijaga. *Jurnal Manajemen Dakwah*, *6*(1), 89–113. https://doi.org/10.14421/jmd.2020.61-05

Ramdhani, D., & Taufiq, M. (2025). Implementation of POAC Managerial Functions in Building Santri's Religious Character in Islamic Boarding Schools in the Era of Globalization. *Nidhomiyyah: Jurnal Manajemen Pendidikan Islam*, *6*(2), 59–72. https://doi.org/10.38073/nidhomiyyah.v6i2.2887

Rohmanudin, R., & Zahrotunni'mah, Z. (2019). Manajemen Dakwah Ldk Al– Intisyar Uika Dalam Meningkatkan Kualitas Dakwah Kampus. *Komunika: Journal of Communication Science and Islamic Da'wah*, *2*(2), 112–121. https://doi.org/10.32832/komunika.v2i2.4616

Sagala, R. S. A. (2024). Analisis Manajemen Dakwah Lembaga Unit Kegiatan Mahasiswa Islam Ar-Rahman Universitas Negeri Medan: Analysis of the Da'wah Management of the Ar-Rahman Islamic Student Activity Unit, Medan State University. *Qulubana: Jurnal Manajemen Dakwah*, *5*(1), 142–156.

Samsu, S., & Mansur, M. (2019). Manajemen Dakwah Lembaga Dakwah Kampus Unit Pengkajian Mahasiswa Islam (LDK-UPMI) IAIN Kendari. *Al-Munzir*, *1*, 131–148. https://doi.org/10.31332/am.v12i1.1325

Saputra, I., Ritonga, F. A., Sikumbang, A. T., & Zainun, Z. (2020). Membentuk Kepribadian Islam melalui Strategi Komunikasi Lembaga Dakwah Kampus (LDK) di STMIK Budi Darma Medan. *Komunika: Jurnal Dakwah Dan Komunikasi*, *14*(1), 125–138. https://doi.org/10.24090/komunika.v14i1.3644

Saputri, S., & Bukhari, B. (2018). Penggerakkan Dakwah Majelis Ulama Indonesia (MUI) Nagari Tanjung Balit Kecamatan X Koto Diatas Kabupaten Solok. *Al Imam: Jurnal Manajemen Dakwah*, 1–8. https://doi.org/10.15548/jmd.v0i0.52

Sasoko, D. M. (2022). Pentingnya perencanaan dalam upaya pencapaian tujuan yang efektif dan efisien. *Jurnal Studi Interdisipliner Perspektif*, *21*(2), 83–89.

Sukataman, S., Soodiqoh, M., & Falaakhuddin, M. H. (2023). Teori Pendekatan dan Model Kepemimpinan dalam Lembaga Pendidikan. *Cakrawala: Jurnal Kajian Studi Manajemen Pendidikan Islam Dan Studi Sosial*, *7*(1), 89–104. https://doi.org/10.33507/cakrawala.v7i1.1266

Sulistiyowati, W., Wulandari, I. A. S., & Faizah, I. (2025). Peningkatan Efektivitas Kelembagaan Majelis Tabligh Pimpinan Daerah Muhammadiyah Sidoarjo melalui Sosialisasi dan Penyusunan Strategi Tata Kelola Kelembagaan. *Jurnal Pengabdian Masyarakat Dan Aplikasi Teknologi*, *4*(2), 120–128. https://doi.org/10.31284/j.adipati.2025.v4i2.8123

Thalib, M. A. (2022). Pelatihan analisis data model Miles dan Huberman untuk riset akuntansi budaya. *Madani: Jurnal Pengabdian Ilmiah*, *5*(1), 23–33. https://doi.org/10.30603/md.v5i1.2581

Triana, D. (2017). Kepemimpinan: Pengembangan Organisasi, Team Building dan Individual Building (Studi Kasus di MI Babussalam Tambar Jogoroto Jombang). *Sumbula: Jurnal Studi Keagamaan, Sosial Dan Budaya*, *2*(1), 513–529. https://doi.org/10.32492/sumbula.v2i1.557

Trizuwani, S. (2025). Lembaga Dakwah, Tujuan, Fungsi serta Perannya Terhadap Umat Islam. *Maddina: Jurnal Manajemen Dakwah*, *2*(1), 1–23. https://doi.org/10.37216/maddina.v2i1.2125

Umam, M. G., & Castrawijaya, C. (2025). Tahapan Pengembangan dan Perubahan SDM di Lembaga Dakwah. *Jurnal Ilmu Manajemen Dan Pendidikan | E-ISSN: 3062-7788*, *2*(1), 573–578.

Winarti, E. (2018). Perencanaan manajemen sumber daya manusia lembaga pendidikan. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, *3*(1), 1–26.

Wulandari, I., Prayudi, M. F., & Latifah, N. (2024). Peran Humas DPW LDII Sumatera Barat dalam Membangun Pilar Solidaritas dan Keharmonisan Sosial di Ranah Minang. *Literakom: Jurnal Literasi Dan Komunikasi*, *2*(1), 25–36. https://doi.org/10.24036/lk.v2i1.19