

# Developing Strategy for Young Da'i: Da'wah Education at the Nadhatul Ulum Islamic Boarding School

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## Abstract:

Islamic boarding schools in Indonesia play a strategic role in character-building and spreading Islamic teachings. One key element is the role of the dai or preacher in conveying Islamic values to students and the surrounding community. However, the development of preaching in these schools faces several challenges, affecting its quality and impact. This research explores how Islamic boarding schools and preachers can design more effective development strategies aligned with contemporary demands to improve the quality of preaching and the schools' contribution to forming an Islamic values-based society. The study focuses on the education of Dakwah Pembina at the Nahdlatul Ulum Islamic Boarding School in Soreang Maros, addressing three main questions: the implementation of the Guidance Da'wah Strategy, the materials used to support da'wah training for students, and the advantages and disadvantages of Santri da'wah training at the school. The research aims to deeply understand the Da'wah Strategy of Guidance at Nahdlatul Ulum, explore supporting materials for Da'wah training, and analyze the training's strengths and weaknesses. A qualitative approach is used, with data collected through observation, interviews, and documentation. Results show that Nahdlatul Ulum Soreang Maros implements the Guidance Da'wah Strategy through various activities. Supporting materials include Formal Madrasah Education and the Study of the Yellow Book. The advantages of Santri da'wah training include providing knowledge, while the disadvantages are the need for teacher creativity and attention in implementing da'wah training.

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### Introduction

This article discusses the efforts of the supervisors at the Nahdlatul Ulum Soreang Maros Islamic Boarding School in guiding Santri and female students so they can develop their potential as preachers and preachers. In the context of the development of new media in the era of digital revolution and globalization, which has an impact on social change<sup>1</sup>. The development of Islamic boarding school students and female students in Islamic boarding schools has a very important role in maintaining and developing the potential of the young generation as Islamic role models. The Nahdlatul Ulum Soreang Maros Islamic Boarding School, as one of the committed Islamic educational institutions, specifically emphasizes its efforts in guiding its students so that they can actualize their potential as preachers and preachers who can spread Islamic teachings widely and provide relevant responses to various challenges of the times.

Islamic boarding schools have a strategic position in developing the next generation of Muslims. Through a holistic Islamic boarding school environment, students are not only taught religious aspects but are also invited to develop their potential in various fields<sup>2</sup>. In this context, training to become preachers and preachers becomes an important focus in preparing a generation of Muslims who can make positive contributions to society.<sup>3</sup> Globalization has had positive and negative impacts on understanding religion and culture.<sup>4</sup> Therefore, Islamic boarding schools need to equip students with knowledge and skills that can make them agents of positive change. Dai and *daiyah* are expected to be able to provide an understanding of Islam that is relevant to current developments and play an active role in responding to the challenges of globalization.<sup>5</sup>

Every *Santri* and a female student has a unique potential that needs to be developed optimally. In the context of training to become preachers and preachers, Islamic boarding schools need to identify and stimulate these potentials. By providing in-depth education and relevant training, Islamic boarding schools encourage students to become leaders and bringers of change in society.<sup>6</sup> The Nahdlatul Ulum Soreang Maros Islamic Boarding School has a clear

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<sup>1</sup> Ibnu Azka, Iswandi Syahputra, "Komunikasi Politik Capres Anies Baswedan Menuju Pemilu 2024 Melalui Media Sosial Instagram," *Jurnal Ilmu Komunikasi* 10, no. 1 (2023): 37–46, <http://jurnal.bsi.ac.id/index.php/jika/issue/archive>.

<sup>2</sup> Imam Tabroni, Asep saipul malik, and Diaz Budiarti, "Peran Kyai Dalam Membina Akhlak Santri Di Pondok Pesantren Al-Muinah Darul Ulum Desa Simpang Kecamatan Wanayasa," *Jurnal Pendidikan, Sains Sosial, Dan Agama* 7, no. 2 (2021): 108–14, <https://doi.org/10.53565/pssa.v7i2.322>.

<sup>3</sup> Ahmad Muttaqin, "Islam and the Changing Meaning of Spiritualitas and Spiritual in Contemporary Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 50, no. 1 (2012): 23–56, <https://doi.org/10.14421/ajis.2012.501.23-56>.

<sup>4</sup> Eva Dewi, "Potret Pendidikan Di Era Globalisasi Teknosentrisme Dan Proses Dehumanisasi," *Sukma: Jurnal Pendidikan* 3, no. 1 (2019): 93–116, <https://doi.org/10.32533/03105.2019>.

<sup>5</sup> Muhammad Gozali, Dang Eif Saiful Amin, and Herman Herman, "Strategi Pondok Pesantren Dalam Pengembangan Dakwah," *Tadbir: Jurnal Manajemen Dakwah* 2, no. 2 (2017): 171–90, <https://doi.org/10.15575/tadbir.v2i2.226>.

<sup>6</sup> Syahid Ismail, "Strategi Mewujudkan Kemandirian Pesantren Berbasis Pemberdayaan Santri," *Perspektif Sosiologi* 4, no. 1 (2016): 56–71.

vision of forming a quality next-generation capable of bringing Islamic values to various levels of society. In achieving this vision, training students to become preachers and preachers becomes an integral part of the educational mission of Islamic boarding schools.

Several basic frameworks can be used as a reference for developing the potential of Islamic boarding school students and female students in Islamic boarding schools. This concept emphasizes education that does not only focus on religious aspects but also on developing cognitive, affective, and psychomotor aspects. The following are several aspects of contemporary education concepts that can be implemented in Islamic boarding schools as an effort to develop the potential of *Santri* and female students. **Deep Religious Education** Islamic boarding schools are known as centers for in-depth Islamic religious education. *Santri* and female students are taught to understand Islamic teachings comprehensively, starting from understanding the *Al-Quran*, *hadith*, and *fiqh*, to the procedures for worship<sup>7</sup>. This in-depth religious education aims to form good morals and create individuals who have a deep understanding of Islamic values.

**Development of Practical Skills and Abilities** Islamic boarding schools do not only focus on theoretical aspects but also on developing practical skills.<sup>8</sup> *Santri* and female students are taught various skills, such as agricultural skills, handicrafts, and other skills that can improve their skills in everyday life. This aims to ensure that every student has skills that can be applied in various life contexts. **Character and Personality Development** The concept of education in Islamic boarding schools not only emphasizes academic aspects but also character and personality development<sup>9</sup>. *Santri* and female students are taught to be individuals who are responsible, disciplined, and have high morality. This character education includes values such as honesty, patience, hard work, and respect for others.

**Independence and Responsibility Approach** Islamic boarding schools teach the values of independence and responsibility to students. Through community life in Islamic boarding schools, students are invited to manage their time, finances, and personal responsibilities.<sup>10</sup> This aims to develop an independent and responsible attitude from an early age. **Adiwiyata Education and the Environment** Some Islamic boarding schools also integrate environmental education and *Adiwiyata* concepts.<sup>11</sup> Students are invited to have environmental awareness, maintain the sustainability of nature, and understand the relationship between human life and the natural environment.

**Aswaja Approach (Ahlussunnah Wal Jama'ah)** Islamic boarding schools often adopt the Aswaja approach as a framework for religious and Islamic thinking.<sup>12</sup> This provides a strong

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<sup>7</sup> Achmad Fahham Muchaddam, *Pendidikan Pesantren : Pola Pengasuhan, Pembentukan Karakter Dan Perlindungan Anak* (Jakarta: Publica Institute Jakarta, Anggota IKAPI DKI Jakarta, 2020).

<sup>8</sup> Siti Sanah, Odang Odang, and Yuni Lutfiyani, "Model Pengembangan Keterampilan Berbahasa Arab Di Pesantren," *Ta'lim Al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban* 6, no. 2 (2022): 271–93, <https://doi.org/10.15575/jpba.v6i2.20164>.

<sup>9</sup> Pasmah Chandra, "INTERNALISASI NILAI-NILAI KARAKTER" XII, no. 20 (2019): 64–80.

<sup>10</sup> Rustan Efendy, Ali Rahman, and Abdul Rahim Karim, "Scientific Transformation of Islamic Boarding Schools through Role of Alums the Islamic Education Study Program," *Al-Hayat: Journal of Islamic Education* 7, no. 2 (2023): 355, <https://doi.org/10.35723/ajie.v7i2.349>.

<sup>11</sup> Mohamad Yamin, Nurwadjah Ahmad, and Andewi Suhartini, "Konsep Pendidikan Berwawasan Lingkungan Dalam Perspektif Islam," *Edukatif: Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5852–62, <https://doi.org/10.31004/edukatif.v4i4.3513>.

<sup>12</sup> JOKO TRI HARYANTO, "Relasi Agama Dan Budaya Dalam Hubungan Intern Umat Islam," *Smart* 1, no. 1 (2015): 44.

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foundation for the formation of the Islamic identity of *Santri* and *Santriwati*. With a holistic education concept like this, Islamic boarding schools aim to create individuals who not only excel in religious aspects but also have potential and skills that can be applied in society at large. Education in Islamic boarding schools, therefore, not only stimulates the development of intellectual potential but also the emotional, social, and spiritual potential of *Santri* and female students<sup>13</sup>.

Several studies are quite relevant to this research, namely; first, research conducted by Mochamad Mawahib et al regarding The Existence of Islamic Boarding Schools in Improving Public Education,<sup>14</sup> This research explains that the existence of Islamic boarding schools can significantly improve the quality of education in society. By developing a quality educational curriculum, instilling moral values in students, and learning social interactions, Islamic boarding schools such as Pondok Pesantren Al-Anwar can strengthen their existence and encourage public interest in studying religion. This is reflected through several initiatives initiated by Islamic boarding schools, such as *Akhiru Sanah khataman*, *hadrah* art training, recitation of the Holy Qur'an, Friday clean activities, *bahtsu al masail* during *yasinan*, and a series of other activities.

Other research was also conducted by Muhammad Fuad Zaini et al, regarding Curriculum Planning In Boarding Schools *Tahfizil Qur'an* Islamic Center Foundation,<sup>15</sup> in his research, he explained the implementation of learning at the Tahfizil Quran Islamic Boarding School, with an emphasis on the role of teachers who are under the responsibility of parents. The author states that the implementation of learning in this Islamic boarding school has provided positive results for many students who memorize the Al-Quran at a young age. This success is attributed to a good curriculum, which includes careful planning, clear *tahfiz* objectives, relevant material, and *tahfiz* evaluation. Curriculum planning at the Tahfizil Quran Pondok Pesantren Foundation is a manifestation of people who have spiritual, intellectual, and moral balance. *Tahfiz* objectives, learning materials, and *tahfiz* evaluation are the main components in planning this curriculum. Even though there are obstacles, such as teachers who are not from the teaching faculty, the success of the curriculum is reflected in the student's ability to memorize the Al-Quran. Overall, the article describes in detail the success of the Tahfiz Islamic boarding school in producing Al-Quran memorizers at a young age, with a focus on the role of a mature curriculum, diverse learning methods, and systematic evaluation of the student's progress.

Similar research was also written by Mahmud Fauzi regarding Islamic Boarding Schools As Means Of Regeneration In The Development Of Da'wah,<sup>16</sup> This article discusses the role of Islamic boarding schools as a means of regeneration in the development of Islamic da'wah.

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<sup>13</sup> Hasyim Hasanah, Ibnu Hadjar, and Baidi Bukhori, "Development of Da'i Competency Model in Campus Using Psychological and Management Approach," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 12, no. 2 (2018): 229–46, <https://doi.org/10.15575/idajhs.v12i1.4536>.

<sup>14</sup> Mochamad Mawahib and Ahmad Sunoko, "The Existence of Islamic Boarding Schools in Improving Public Education," *EDUKASI: Jurnal Pendidikan Islam (e-Journal)* 10, no. 2 (2022): 191–207, <https://doi.org/10.54956/edukasi.v10i2.338>.

<sup>15</sup> Muhammad Fuad Zaini, "Curriculum Planning in Boarding School Tahfizil Qur'an Islamic Center Foundation," *Journal of Education and Teaching Learning (JETL)* 3, no. 1 (2020): 1–9.

<sup>16</sup> Mahmud Fauzi Suali, "An Islamic Boarding Schools As Means Of Regeneration In The Development Of Da'wah," *Ilomata International Journal of Social Science* 1, no. 3 (2020): 149–57, <https://doi.org/10.52728/ijss.v1i3.123>.

He emphasizes that Islamic boarding schools are not only educational institutions but also regeneration centers for developing Islamic da'wah cadres. This includes the formation of educational and exemplary values, which are passed down from *kyai* to *santri*. This research confirms that Islamic boarding schools have a function as missionary institutions that always prepare the next generation of Islam. This process involves providing knowledge in stages, involving aspects of leadership, management, and insight, as well as careful planning. The implication is that the cadre model in developing da'wah in Islamic boarding schools is directed at producing *da'i* cadres who can develop their knowledge and preach Islamic values readily wherever they are.

Based on the context that has been described, this article aims to explore in more detail the concrete steps and strategies implemented by the Nahdlatul Ulum Soreang Maros Islamic Boarding School in directing and forming students and female students. The main discussion will focus on how this Islamic boarding school seeks to produce individuals who not only have high commitment but are also able to compete well in facing the changes and demands of the modern era.

## **Methods**

This research is a field study that uses a qualitative descriptive analysis approach. The descriptive analysis approach is a research method that focuses on collecting, presenting, and interpreting data to describe or explain the characteristics of a phenomenon or event.<sup>17</sup> The location of the research was at the Nahdlatul Ulum Islamic Boarding School, Soreang Maros. Data collection methods include observation, interviews, and documentation. The subjects in this research involved Islamic boarding school leaders, supervisors of students and students at the boarding school, as well as students and students in the Islamic boarding school environment. The author conducted this research for approximately one month, during which time was used to observe and document various preacher training activities that took place at the Islamic boarding school. A qualitative approach was chosen to deepen understanding of aspects related to religious training and activities in the Nahdlatul Ulum Soreang Maros Islamic Boarding School environment.

## **Results and discussion**

### **A. General Description of Research Locations**

The location of this research is at the address Jalan Samudera Number 37, which is located in Soreang Village, Lau District, Maros Regency. This area is predominantly inhabited by people who depend on their livelihoods as farmers and fish farmers, who are the main pillars in creating income for the local population.

Santri and female students often acquire skills in Arabic, which is the main language of the Holy Qur'an.<sup>18</sup> This gives them a better understanding of the sacred texts and intellectual heritage of Islam. Living in an Islamic boarding school allows *Santri* and female students to

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<sup>17</sup> KH. M. Zakariah M. Askari Zakariah, Vivi Afriani, *Metode Penelitian : Kuantitatif, Kualitatif. Action Research, Research and Development ( R and D )* (Yayasan Pondok Pesantren Al-Mawaddah Warrahmah, 2020).

<sup>18</sup> Muhammad Roy Purwanto et al., "Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 2829–37, <https://doi.org/10.48047/rigeo.11.05.179>.

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develop independence. They learn to manage their time, go through daily routines, and overcome daily challenges without the direct presence of their families. Islamic boarding schools provide opportunities for *Santri* and female students to build strong social relationships with fellow students.<sup>19</sup> This can create a valuable and supportive social network in future life. Apart from religious education, Islamic boarding schools also often provide formal education such as general science and languages. This provides *Santri* and female students with a broader understanding and skills necessary to face the challenges of the modern world. Islamic boarding schools help create a balance between spiritual and material aspects in the lives of *Santri* and female students. They are taught to live their daily lives with full spiritual awareness while remaining prepared to face the demands of the material world.<sup>20</sup>

Therefore, the role of Islamic boarding school education is not just limited to conveying religious knowledge alone. More than that, Islamic boarding school education has a significant role in shaping character, increasing independence, and developing essential skills for navigating everyday life. In deep awareness, while following the noble ideals and sincere determination instilled by the late Mr. Hadji Kalla, the journey continues with the firm steps taken by his son, Mr. HM Jusuf Kalla. One day, in a moment that occurred in the car, Mr. HM Jusuf Kalla, together with AG. HM Sanusi Baco, Lc, conveyed the late Hadji Kalla's deep desire to establish an Islamic boarding school. With strong determination and as a first step, Mr. HM Jusuf Kalla provided assistance and initial capital (grant), as well as recommended AG. HM Sanusi Baco, Lc, to start construction of this Islamic Boarding School. This initiative reflects dedication and commitment to realizing the noble ideals of making a positive contribution to society through the establishment of this Islamic boarding school.

With gratitude for the support provided by Mr. H. ZB. Palaguna, who at that time served as Governor of South Sulawesi, and also assistance from several Muslim ulama and intellectuals in South Sulawesi, especially from the Nahdlatul Ulama, the next step was not without challenges. One of the tough struggles that had to be undertaken from the start was the task given to HM Jusuf Kalla to prepare the location for the Islamic boarding school. AG spent no less than a month. HM Sanusi Baco and his wife, Dra. Hajjah Aminah, to find the right location for the construction of the Islamic boarding school by the plans that have been prepared. This location search process reflects seriousness and perseverance in carrying out the mandate and responsibilities given, as part of the initial journey of building the Islamic boarding school.

The land search process involved collaboration with the local community, and the figure who played a key role in land acquisition was H. Salle. He was a figure who played a very important role in negotiating with the owners of rice fields that would be used as locations for building Islamic boarding schools.

This statement was made by the Principal of the Formal Early Education (PDF) Nahdlatul Ulum Soreang Islamic Boarding School, Maros Regency.

*"This Islamic Boarding School began with a dialogue between Anregurutta and Mr. Jusuf Kalla. In this conversation, Anregurutta expressed his desire to establish an Islamic Boarding School but was hampered by a lack of funds. Mr. Jusuf Kalla then gave his*

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<sup>19</sup> Ismail, "Strategi Mewujudkan Kemandirian Pesantren Berbasis Pemberdayaan Santri."

<sup>20</sup> Athik Hidayatul Ummah, "Communication Performance Of Millennial Students: Digital Da'wah Strategies Of Islamic Boarding Schools In Lombok West Nusa Tenggara Athik," *Jurnal Komunikasi Dan Pengembangan Masyarakat Islam* 21, no. 1 (2023): 71–100.

*blessing to find a suitable location. At first, Anregurutta tried to find a location in the Camba area but ultimately decided to choose a location in his hometown, namely in Soreang, Maros Regency. The location selection process involved the important role of community leaders, especially H. Salle, who played a role in acquiring the land for the establishment of the Islamic Boarding School.<sup>21</sup>*

The "Nahdlatul Ulum Islamic Boarding School" was established and given this name, taking inspiration from AG. HM Sanusi Baco, who also serves as Chairman of the South Sulawesi Nahdlatul Ulama. The establishment of this Islamic boarding school was organized by the Al Asy'ariyah Nahdiah Makassar Foundation. The location is in Soreang Village, Maros Regency, 33 kilometers north of Makassar City. This information was obtained through interviews with the Principal of the Formal Early Education School (PDF) at the Nahdlatul Ulum Soreang Islamic Boarding School, Maros Regency.

*"The naming of the Nahdlatul Ulum Islamic Boarding School is inseparable from Gurutta's role as Chair of the South Sulawesi Nahdlatul Ulama and is under the auspices of the Al-Asy'ariyah Nahdiah Foundation, which has the meaning of awakening the sciences. This was stated by Kyai Tajuddin Arif (52), Principal of the Formal Early Education School at the Nahdlatul Ulum Islamic Boarding School, in an interview on January 11, 2021."<sup>22</sup>*

The first physical structure to be erected was the Rabiatal Adawiyah Mosque, which was given as a grant by Sattar Taba, who at that time served as Director of Semen Tonasa. Meanwhile, the Palaguna Hall, which was built in 2001, was also the result of a grant from the former Governor of South Sulawesi, Mr H. Zainal Basri Palaguna.



**Figure 1.** Front view of the Nahdlatul Ulum Pondok

Source: Personal Documentation

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<sup>21</sup> (Kyai Tajuddin Arief (52), Principal PDF Nahdlatul Ulum Islamic Boarding School, Interview, January 28 2021)

<sup>22</sup> (Kyai Tajuddin Arief (52), Principal PDF Nahdlatul Ulum Islamic Boarding School, Interview, January 28 2021)

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The Nahdlatul Ulum Islamic Boarding School was expanded through the application of the Heart Management Concept. The basic principle of this concept is rooted in the belief that with the existence of the *Qalbu* or heart, humans will willingly make sacrifices and fulfill the mandate entrusted to them optimally and correctly. This concept illustrates that encouragement from the heart plays a crucial role in carrying out duties and responsibilities with seriousness and sincerity.

In addition, the Nahdlatul Ulum Islamic Boarding School provides the opportunity for its participants to take part in a special education program, namely Formal Early Education (PDF). This program has special characteristics from Islamic boarding schools, including learning Arabic and English (*Allugah*), *Hifdzil Qur'an*, as well as the study of classical Islamic books in *Qismul Awwal*, such as *Muhktasarun Jiddan*, *Arbain An-Nawawi*, *Jawahirul Kalamiyah*, *Khulasatun Nurul Yaqin*, etc. The study of books in *Qismul Tsani* includes *Tafsir Jalalain*, *Tanwirul Qulub*, *Fathul Qorib*, and the book *Barzanji*. This program shows the Islamic boarding school's commitment to providing a holistic education that includes aspects of religion, language, and knowledge of Islamic classical books.

Nahdlatul Ulum Islamic Boarding School has the initiative to develop the talents and interests of its students through self-development programs, which are better known as extracurricular activities. These various programs include:

- a. Religious Field: Including preaching and recitation training.
- b. Leadership: Involves leadership training through membership in the Nahdlatul Ulum Islamic Boarding School Student Organization (OP3NU).
- c. Language Area: Involves activities to improve understanding and use of Arabic and English.
- d. Arts Field: Including *tilawatil Qur'an*, calligraphy, scouting, dance, and drumband.
- e. Sports: Involves activities such as futsal, table tennis, volleyball, *takraw*, and badminton.
- f. Field of Knowledge Development: Including preacher and preacher training, journalism training, book reviews, as well as activities related to wall magazine publishing.
- g. Skills Area: Involves activities such as sewing and embroidery (dressmaking).

These programs are designed to provide opportunities for Santri to develop themselves in various aspects, including religious aspects, leadership, language, arts, sports, knowledge development, and practical skills.

### 1. Strategy for Potential Development of Da'I and *Daiyah* in Pondok

The Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency, has now become an attraction for a large number of Islamic boarding school students and female students. This attraction is not only limited to students who come from around the Islamic boarding school environment but also involves the active participation of alumni from various regions. These alumni enthusiastically returned to the Islamic boarding school to share their knowledge and experiences with fellow students and female students who were still in the educational stage there. This information was obtained through direct observation at the research location and through interviews with various parties involved in the context of this research.



There are several da'wah strategies at the Nahdlatul Ulum Islamic Boarding School, the supervisor of the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency (Analysis of the Training of Santri Students as a Dai), namely as follows:

## 2. Dai and Daiyah training

The preacher and preacher training is a special program aimed at all grade 1 Islamic boarding school students and female students at Madrasah Aliyah. This activity is held once a year, during the even semester period. The implementation of this training was handed over to the Committee, which was led by the Nahdlatul Ulum Islamic Boarding School Student Organization (OP3NU) in the field of Worship and Da'wah, better known as OSIS in public schools. This initiative makes a major contribution to Islamic boarding school students and female students in developing their interests and talents, especially for those who aspire to become preachers and preachers in the future.

**Figure 2. Santri who take part in *da'i* training activities**



Source: Personal Documentation

To implement this program, the Committee will invite presenters who have extensive experience in the field of da'wah. These presenters will provide material for Dai and Daiyah training so that participants can gain diverse and in-depth knowledge from them. This approach is in line with the views expressed by Ustadz Abu Jabar, as Santri Supervisor at the Nahdlatul Ulum Soreang Islamic Boarding School, Maros Regency.

*"Dai and Da'wah training is carried out once a year by OP3NU's Worship and Da'wah section. In this program the committee summons presenters in Makassar City, including Ustadz Misbahuddin Salamu', to provide material for this Dai and Da'wah training so that the participants it is equipped with a lot of knowledge from the presenters."*<sup>23</sup>

This is the same as what was conveyed by Ustadzah Nirmala, as the Santriwati Supervisor at the Nahdlatul Ulum Soreang Islamic Boarding School, Maros Regency.

*"Dai and Daiyah training is an activity where santri and santriwati are taught to be able to preach in public. Apart from that, in this activity santri and santriwati are also trained mentally and confidently in giving lectures in front of many people."*<sup>24</sup>

As said in an interview with Ustadz Yassir Amri, as supervisor of students at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

<sup>23</sup> (Abu Jabar (40), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, January 13 2021

<sup>24</sup>(Nirmala (30), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, January 16 2021).

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*"This Dai and Daiyah training is a forum for developing the talents and interests of all grade 1 Madrasah Aliyah students and female students who aspire to become Dai and Daiyah in the future and develop knowledge in the field of da'wah, both from the level of enthusiasm to how to convey good da'wah. and correct so that the preaching he conveys can be easily accepted and understood by the public later."<sup>25</sup>*

Holding *Dai* and *Daiyah* Training, it is hoped can increase the understanding of Santri and Santriwati regarding effective preaching techniques. Apart from that, this activity is also expected to provide support to the supervisors at the Nahdlatul Ulum Soreang Islamic Boarding School, Maros Regency, in training students to become competent and highly committed preachers.

### 3. Da'wah Training

Da'wah training is a special program in preaching given by each supervisor to the students. This training is held for all students, both male and female, except for those in class 1 of Madrasah Aliyah and Madrasah Tsanawiyah. This exception is because these students have undergone special training in preaching, namely *Dai* and *Daiyah* training, as well as participating in the Da'wah Club.

**Figure 3. Da'wah Training Process**



Source: Personal Documentation

Da'wah training is carried out twice a week on certain days determined by each coach. Training sessions take place in each dormitory, with different schedules. Some sessions are scheduled during *mudzakah* or evening study sessions, while others are held after lunch. Implementation time depends on the preferences of each coach.

Da'wah training is held twice a week. On the first day, the coach provided knowledge about effective and correct preaching methods. After the students understood and mastered these techniques, on the second day, they were asked by their respective supervisors to give lectures individually in front of their friends. This is done to enable supervisors to identify those who have the talent and mental strength to become skilled speakers and are able to preach effectively when they return to their respective hometowns. This is in line with what was

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<sup>25</sup>(Yassir Amri, who is 40 years old and serves as a supervisor at the Nahdlatul Ulum Islamic Boarding School, gave an interview on January 20, 2021 in Soreang, Lau-Maros).

conveyed by Ustadz Salman Al-Paris as a supervisor at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

*"This da'wah training is carried out depending on each supervisor, some have special training, some don't. Like myself, every night there is something called mudzakah (night study) which is held from 09:00 at night to 10:00 at night, so here I take two nights, namely Wednesday night and Thursday night specifically for preaching training. So these two nights, on Wednesday night, I gave them material on how to preach properly. After they mastered the methods I gave them on Wednesday night, then on Thursday night, I told them to go up to practice (preach) one by one to my target children."*<sup>26</sup>

Like what was said in an interview with Ustadzah Nur Zakiah, as Supervisor of the Santriwati Islamic Boarding School at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

*"We, the Trustees, deliberately created a program called Da'wah Training to develop talent in preaching, with the Da'wah training, Santri and Santriwati can get used to conveying a kind invitation to the community in the future without any feelings of doubt or awkwardness."*<sup>27</sup>

Thus, da'wah training has a significant impact on increasing the preaching abilities of Santri and Santriwati. Through continuous training in da'wah, they can gain self-confidence from an early age, providing sufficient provisions to be actively involved in society in the future.

#### 4. Da'wah Club

Da'wah Club is a special training activity aimed at all 1st-grade Islamic boarding school students and female students at Madrasah Tsanawiyah. This activity is carried out every week on certain days, starting after lunch until 05:30 in the afternoon, and is led by OP3NU Trustees and Management in the field of Worship and Da'wah.

**Figure 4. Dakwah Club Training Process**



Source: Personal Documentation

<sup>26</sup> (Salman Al Paris (32), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, January 25 2021).

<sup>27</sup> (Nur Zakiah (39), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, January 25 2021)

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During the implementation of the Da'wah Club, students and female students of class 1 of Madrasah Tsanawiyah received an explanation from the OP3NU Trustees and Management regarding the procedures for preaching properly and being accepted by listeners (*mad'u*). The material provided includes the concept of preaching, how to memorize concepts, creating concepts, rhetoric of preaching, as well as techniques for conveying da'wah to the public. After receiving this material, Santri and Santriwati then had the opportunity to perform in front of their friends, the aim was to train mentally and increase self-confidence.

Furthermore, to develop the knowledge that had been obtained during the implementation of the Da'wah Club, the 1st class of Madrasah Tsanawiyah students and female students held a da'wah competition. This competition is designed as a means to apply and test their understanding of the practice of preaching. Based on the results of an interview with Ustadz Yassir Amri, S.Ag as supervisor of students at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

*"In this Da'wah Club Training, the supervisor, either Ustadz or Ustadzah, provides materials to the newly admitted Santri and Santriwati (Class 1 MTs). This material is provided in the form of how to preach, how to memorize concepts, how to create concepts, the rhetoric of preaching, and how to convey da'wah to the public. "After that, the Santri and Santriwati were immediately given the concept of a lecture from the Ustadz or Ustadzah supervisor and then asked to memorize it after memorizing there was something called practicum, so the Santri and Santriwati took turns to come forward to present the concepts they had memorized."*<sup>28</sup>

This is similar to what was expressed by Ustadz Salman Al Paris, who acts as a Santri Supervisor at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

*"The Da'wah Club is da'wah training from the supervisors at the Nahdlatul Ulum Islamic Boarding School for the 1st-grade students of Madrasah Tsanawiyah who have just entered so that the Santri and Santriwati can understand da'wah from an early age and get used to appearing in public"*<sup>29</sup>

A similar thing was also conveyed by Ustadzah Nur Annisa Fajriani, a Student Supervisor at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

*"The Dakwah Club is held once a week starting from after lunch until 05:30 in the afternoon and is specifically for 1st-grade students of Madrasah Tsanawiyah who are monitored directly by the supervisors and Op3nu of the Worship and Da'wah section."*<sup>30</sup>

Of course, from the explanation above, it can be understood that the Da'wah Club makes a significant contribution to helping supervisors at Islamic boarding schools to train students as preachers and preachers. Through this activity, students are given an in-depth understanding of good procedures for preaching, basic concepts, rhetoric of preaching, and delivery skills to the community. Apart from that, competitions as a form of applying the knowledge gained are also an effective means of honing their practical skills.

Thus, the Da'wah Club not only plays a role in providing knowledge but also in developing practical skills and building the mental and self-confidence of students. This will

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<sup>28</sup> (Yassir Amri, who is 40 years old and serves as a supervisor at the Nahdlatul Ulum Islamic Boarding School, gave an interview on January 20, 2021 in Soreang, Lau-Maros).

<sup>29</sup> (Salman Al Paris (32), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, January 25 2021).

<sup>30</sup> (Nuranisa Fajriani (24), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, January 24 2021)

assist supervisors in equipping students with the skills and attitudes necessary to become competent preachers and preachers who can preach effectively when they return to society.

### **B. Materials that support Da'wah training**

The material that supports Santri da'wah training at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency, is as follows:

#### **1. Madrasah Formal Education**

Formal Madrasah education is a teaching and learning process and one of the obligations at the Nahdlatul Ulum Soreang Islamic Boarding School, Soreang Regency, which is carried out from Monday to Sunday except on Fridays because the formal teaching and learning process is closed, while the time for the formal teaching and learning process starts from 07:30 am to 14:00 pm. In this formal Madrasah education, Santri and Santriwati can be facilitated in understanding Islamic religious knowledge by always studying Islamic subjects, for Islamic religious subjects at the Madrasah Aliyah level, namely the Al-Qur'an and *Hadith, Ushul Fiqhi, Arabic, Fiqhi*, and Moral theology. Meanwhile, the Islamic subjects at the Madrasah Aliyah PDF level are *Tauhid, Kalam, Urudhi, Tafsir, Hadith, Nahwi, Tarikh, Sharaf, Ushul Fiqhi, Fiqh, Akhlak*. And for Islamic religious subjects at the Madrasah Tsanawiyah level, namely the Al-Qur'an and *Hadith, Arabic, Fiqhi*, and Moral Creeds. Related to what Ustadz Abu Jabar, as Trustee of the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency, said.

*"The material that supports da'wah training for Santri includes the teaching and learning process, and one of the obligations that must be fulfilled by Santri and Santriwati at the Nahdlatul Ulum Islamic Boarding School is participation in Formal Education at the Madrasah. This activity is carried out every day, except on Fridays, starting from 07:30 to 14:00 noon."*<sup>31</sup>

This is also in line with the results of an interview by Ustadzah Nur Zakiah, as a supervisor at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

*"Madrasah Formal Education is very influential in supporting Islamic Da'wah training for Santri and Santriwati because the subjects consist of Arabic, Al-Qur'an and Hadith, Fiqhi, Ushul Fiqhi, as well as Moral Aqidah. These subjects are studied at the Madrasah Aliyah level. Meanwhile, Islamic religious subjects at the Madrasah Aliyah PDF level are Tauhid, Kalam, Urudhi, Tafsir, Hadith, Nahwi, Tarikh, Sharaf, Ushul Fiqhi, Fiqh, Akhlak. The subjects at the Tsanawiyah level are the Al-Qur'an and Hadith, Arabic, Fiqhi, and Aqidah Akhlak. So, this subject is the supporting material for da'wah training."*<sup>32</sup>

From the results of the interviews above, we can see that Madrasa Formal Education plays a very important role in supporting the preaching training of Santri and Santriwati, especially Islamic religious education so that the Santri and Santriwati understand and have extensive knowledge, especially in the field of Islamic religion and other general knowledge.

#### **2. Study of the Yellow Book**

The recitation of the yellow book is a mandatory activity and is always done after performing the Maghrib prayer in the congregation every night except on Friday nights because

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<sup>31</sup> (Abu Jabar (40), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, Soreang, Lau-Maros, January 30 2021).

<sup>32</sup> (Nur Zakiah (39), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, Sorang, Lau-Maros, January 25, 2021)

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Yasinan is held in the congregation. The recitation of the yellow book helps the *Santri* and *Santriwati* in changing their mindset because of this. In carrying out the recitation of the yellow book, there is no special method used by the Ustadz and Ustadzah who have been given the mandate to deliver the recitation of the yellow book. The books taught at the upper-class level such as Class 3 Madrasah Tsanawiyah and Class 1 to Class 3 Madrasah Aliyah namely *Mau'izhotul Mu'minin* (discussing manners and morals), *Riyadushsholihin* (contains hadiths), *Fathul Qorib* (discussing fiqh, worship, and *muamalah*), *Jalalain's interpretation* (contains explanation of the Holy Qur'an), *Maraqih al-Ubudiyyah* (The contents are generally related to steps and etiquette to improve the perfection of our daily worship), *Irsyaad At-Thullaab* (a book issued by the Islamic boarding school which was compiled directly by the AGH caretaker, Sanusi Baco, Lc and assisted by one of the alumni of the Nahdlatul Ulum Islamic Boarding School, namely Halim Bahri Darwis, Lc. Meanwhile, the books are taught at lower grade levels such as class 1 and class 2 Tsanawiyah Madrasah *Khulaasah Nurul Yaqin* (discusses briefly the history of the prophet and his companions), *Fiqh al-Wadi'* (discussing the fiqh of worship and *muamalah*), *Akhlaaq lil banin/banat* (discussing morals and etiquette for students), *Arba'in Nawawiyyah* ( contains 40 authentic Bukhari and Muslim hadiths), *Ta'lim al Muta'allim* (contains the ethics of seeking knowledge).

This was conveyed by Kyai Tajuddin Arif, as Principal of the Madrasah Aliyah PDF Islamic Boarding School Nahdlatul Ulum Soreang Maros Regency.

*"The Nahdlatul Ulum Islamic Boarding School seeks to strengthen da'wah training for Santri and Santriwati through organizing recitations of the yellow book. This is seen as a significant effort because the material taught in the yellow book has an important role in broadening the scientific insight of Santri and Santriwati, especially in the field of Islamic religious knowledge."*<sup>33</sup>

Apart from that, the results of the interview with Nurannisa Fajriani, as Supervisor of the Nahdlatul Ulum Soreang Islamic Boarding School, Soreang Regency, Maros Regency.

*"The supporting material for da'wah training involves the recitation of the yellow book, because the yellow book contains a variety of knowledge about the Islamic religion. This yellow book recitation activity is held every evening, except on Friday nights which are filled with the implementation of Yasinan. Various books are taught at a high level, such as Fathul Qorib, Riyadushsholihin, Mau'izhotul Mu'minin, Tafsir Jalalain, Maraqih al-ubudiyyah, Irsyaad At-Thullaab, and at the lower level Khulaasah Nurul Yaqin, Fiqh al-Wadi', Akhlaaq lil banin/banat, Arba'in Nawawiyyah, Ta'lim al Muta'allim. These books are considered valuable supporting material for da'wah training for Santri and Santriwati."*<sup>34</sup>

It is true, the conclusion that can be drawn from the results of the interview above is that recitation of the yellow book is an obligatory and important activity for Santri and Santriwati. This activity has the main aim of increasing knowledge in the field of Islam. By deepening Islamic religious knowledge through the study of the Yellow Book, students are expected to be able to broaden and deepen their understanding.

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<sup>33</sup> (Kyai Tajuddin Arief (52), Principal of the PDF Nahdlatul Ulum Islamic Boarding School, Interview, Soreang, Lau-Maros. January 28 2021)

<sup>34</sup> (Nuranisa Fajriani (24), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, Soreang, Lau-Maros. January 24 2021).

Emphasis on the importance of reciting the yellow book is also carried out as preparation for becoming a preacher or preacher. A preacher or preacher who has a deep and broad understanding of the Islamic religion is expected to be able to have a more effective impact in conveying religious teachings to other people. Therefore, the activity of reciting the yellow book is not only considered an obligation in learning at Islamic boarding schools, but also as a preparatory step to play a role in da'wah and disseminating knowledge of the Islamic religion in society.

### **C. Disadvantages of Santri Da'wah Training at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency**

As time goes by and the globalization movement occurs, Islamic boarding schools are faced with various challenges in contemporary life and the postmodern era. In this context, Islamic boarding schools must face changing times which are marked by accelerated modernization. The Islamic boarding school's ability to overcome these challenges can be used as an indicator of the extent to which the institution is able to navigate the flow of modernization.

The journey of an institution, including the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency, whether formal or non-formal, large or small, cannot be separated from the challenges and shortcomings it faces. The results of the researcher's interviews showed that there were several deficiencies in da'wah training for Santri at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

1. Teachers in da'wah training still lack creativity in providing da'wah material to Santri and Santriwati, which has an impact on Santri and Santriwati who sometimes feel bored.
2. There are still some supervisors who pay little attention to providing da'wah training.
3. There are Santri and Santriwati who are still less interested in following and paying attention when the da'wah training is carried out, with the reason that they want to focus more on memorizing the Al-Qur'an.

This lack of da'wah training was revealed by Ustadzah Nuranisa Fajriani, as the Santriwati Supervisor at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency.

*"Talking about the shortcomings of Santri da'wah training, each institution or organization has its own shortcomings, so the Santri da'wah training at the Nahdlatul Ulum Soreang Islamic Boarding School also has several shortcomings, namely that there are still several supervisors who train Santri and the Santriwati are less creative when providing material so that the Santri and Santriwati sometimes feel bored, then there are still coaches who don't pay enough attention to providing da'wah training to Santri and Santriwati, then finally there are still Santri and Santriwati who are less interested in taking part in da'wah training because they want to focus more on memorizing the Al-Qur'an"*<sup>35</sup>

From an interview with Ustadz Abu Jabar, as the supervisor of the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency, he also revealed the shortcomings of Santri preaching training.

"What is lacking in Santri da'wah training is that there are several supervisors who are not optimal in carrying out da'wah training, Santri and Santriwati who take part in the Tahfidzul Qur'an program on average want to focus on memorizing the Al-Qur'an only

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<sup>35</sup> (Nuranisa Fajriani (24), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, Soreang, Lau-Maros. February 9, 2021).

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and don't focus too much on da'wah training "However, they still take part in da'wah training, and many Santri and Santriwati feel bored when attending da'wah training."<sup>36</sup>

After conducting the interview above, it can be seen that what is lacking in Santri da'wah training is that often Santri and Santriwati who take da'wah training under duress can be a bad influence on other Santri and Santriwati.

### Conclusion

Based on the results and discussion above, the author concludes several things. First, the steps taken by the supervisors to train students at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency include providing Dai and Daiyah training, holding Da'wah Club training, and carrying out Da'wah training activities. Second, the supporting materials for da'wah training involve Madrasah Formal Education and Yellow Book Recitations which are held every day except holidays at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency. Third, the advantages of da'wah training for santri at the Nahdlatul Ulum Islamic Boarding School in Soreang, Maros Regency include increasing their knowledge about da'wah, enabling coaches to understand the character of santri and santriwati, growing potential as prospective preachers and preachers, training the mental and self-confidence of santri and santriwati. Meanwhile, shortcomings in da'wah training include a lack of teacher creativity in delivering material, some supervisors who have not provided adequate da'wah training, and the desire of some students to focus more on memorizing the Holy Qur'an. Further research regarding the development of the potential of santri in Islamic boarding schools can be carried out by examining further the understanding of the development of the potential of santri in Islamic boarding schools, including exploration of creativity, the impact of project-based learning, potential in the context of globalization, the role of mentors, gender studies, the use of educational technology, development-based sharia economics, the role of the family, social empowerment programs, and evaluation of inclusive programs. We would like to express our thanks to the Head of the Nahdlatul Ulum Islamic Boarding School, Soreang Maros, to the school principal as well as to the student supervisors and student supervisors who have taken the time to be informants in this research. We do not forget to express our thanks to our lecturers at the University who have motivated the author to complete this article well.

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<sup>36</sup> (Abu Jabar (40), Trustee of the Nahdlatul Ulum Islamic Boarding School, Interview, Soreang, Lau-Maros, January 13 2021).



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