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**Pengembangan Retorika Dakwah Santri Melalui Kegiatan
Muhadharah di Pondok Pesantren Darul Aman 05 Lengese
Kecamatan Mangarabombang Kabupaten Takalar**

*Development of Islamic Preaching Rhetoric for Students Through Muhadharah
Activities at the Darul Aman 05 Lengese Islamic Boarding School,
Mangarabombang District, Takalar Regency*

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Abstrak

Kata

Kunci: Muhadharah;
Santri; Pembina

Penelitian ini bertujuan untuk mengetahui bentuk retorika dakwah yang digunakan santri melalui kegiatan Muhadharah, pengembangan pelaksanaan Muhadharah, serta faktor pendukung dan penghambatnya di Pondok pesantren Darul Aman 05 Lengese, Kecamatan Mangarabombang, Kabupaten Takalar. Jenis penelitian ini adalah penelitian kualitatif deskriptif yaitu penelitian yang memuat gambaran secara sistematis, faktual dan akurat mengenai fakta-fakta, sifat-sifat serta hubungan antar fenomena yang diselidiki dan menghasilkan data berupa ucapan atau tulisan dan perilaku yang didapat untuk mengungkap mengenai proses pelaksanaan retorika dakwah dalam kegiatan muhadharah yang dilaksanakan Di Pondok Pesantren Darul Aman 05 Lengese Kecamatan Mangarabombang Kabupaten Takalar selama kurang lebih dua bulan, dari bulan Maret hingga April. Adapun hasil penelitian menjelaskan bahwa Kegiatan muhadharah di sekolah atau pesantren sangat mendukung dalam pengembangan retorika dakwah santri karena dapat melatih berbicara didepan umum dan menyampaikan nasehat nasehat islami dengan baik. Dalam pengembangan retorika dakwah ada beberapa metode yang bisa diterapkan agar dakwah yang disampaikan dapat diterima oleh *mad'u* dengan baik. *Dai* perlu mencari metode dakwah apa yang cocok untuk digunakan dalam berdakwah sehingga tujuan dakwah bisa tercapai dengan baik. Pengembangan yang berkelanjutan ini, Dalam pengembangan pelaksanaan kegiatan muhadharah terdapat pembinaan khusus yang diberikan oleh para pembina, salah satunya seperti menyeter konsep ceramah satu hari sebelum menyampaikan ceramah didepan umum, kemudian jika ada kesalahan dalam menyampaikannya saya akan

mendapat perbaikan oleh para pembina. Secara keseluruhan, meskipun terdapat kendala dalam pelaksanaan muhadarah, namun dengan adanya komitmen dari pembina, dukungan pesantren, dan semangat santri, kegiatan ini tetap berjalan dengan baik. Harapannya, faktor-faktor penghambat seperti keterbatasan waktu dapat diminimalkan seiring berjalannya waktu dan meningkatnya pengalaman santri dalam dunia dakwah.

Abstract

Keywords: Digital Wallet; Perception; Buying and Selling

This study aims to determine the form of da'wah rhetoric used by students through Muhadarah activities, the development of Muhadharah implementation, as well as supporting and inhibiting factors at the Darul Aman 05 Lengkese Islamic Boarding School, Mangarabombang District, Takalar Regency. This type of research is descriptive qualitative research, namely research that contains a systematic, factual and accurate description of the facts, characteristics and relationships between the phenomena investigated and produces data in the form of speech or writing and behavior obtained to reveal the process of implementing da'wah rhetoric in muhadarah activities carried out at the Darul Aman 05 Lengkese Islamic Boarding School, Mangarabombang District, Takalar Regency for approximately two months, from March to April. The results of the study explain that Muhadarah activities at schools or Islamic boarding schools are very supportive in the development of da'wah rhetoric for students because they can train public speaking and convey Islamic advice well. In developing da'wah rhetoric, there are several methods that can be applied so that the da'wah delivered can be well received by the mad'u. Preachers need to find the most suitable method for preaching so that the goals of preaching can be achieved effectively. This ongoing development, in the development of the implementation of muhadarah activities, includes special guidance provided by the instructors, such as submitting a lecture concept one day before delivering the lecture in public. If there are any errors in the delivery, the instructors will then correct them. Overall, although there are obstacles in the implementation of muhadarah, with the commitment of the instructors, the support of the Islamic boarding school, and the enthusiasm of the students, this activity continues to run smoothly. It is hoped that inhibiting factors such as time constraints can be minimized over time and the students' increasing experience in the world of preaching.

INTRODUCTION

Islam is a da'wah religion that commands human beings to always call and invite to good and prevent from being wrong. Da'wah is a very important activity in Islam. Through da'wah, the teachings of Islam can be spread and accepted by people around the world. The urgency of da'wah is very much needed when modern humans forget the real purpose of life. They only make the world an orientation and a goal. While in religion it is explained that what will be eternal and eternal is only life in the future. The transformation that has occurred in the concept and practice of da'wah shows how the re-examination of the basic concepts of Islam does not only involve the state elite and intellectuals but also requires the masses.¹

As Allah SWT says in QS Al-Imran/3:104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translation:

And there should be among you a group of people who call for goodness, enjoin the righteous and prevent from evil; They are the lucky ones.²

Da'wah is a process of conveying Islamic messages to *mad'u* sourced from the Qur'an, hadith, ijma, and qias, in a cool way wisdom and example, both individually and in groups, so that *mad'u* do what is ma'ruf, and leave the bad in order to obtain happiness in this world and the hereafter.³

Shaykh Yusuf Al-Qardhawi, da'wah is an invitation to the religion of Allah, following his instructions, seeking the decision of the law (*tahkim*) to his methods on earth, imposing it in worship, asking for help and obedience, breaking away from *thaghut* that is obeyed other than Allah, viewing the nullity of what is considered null by Allah, amar ma'ruf nahi mungkar and jihad in the way of Allah, and in summary, that da'wah is a pure, complete invitation to Islam, unpolluted and not divided.⁴

In preaching, communication is not just a tool, but the heart of the process of delivering da'wah messages. Effective communication plays a key role in ensuring that the message of da'wah can be received and understood well by *the audience*. As a bridge between preachers and the community, communication allows religious messages to be conveyed in a clear and persuasive way.

Da'wah is basically a communication process. Communication between two directions, who invite and are invited, who are invited and receive invitations. This is reflected in the definition of da'wah itself which reflects an activity that involves two people (communicator as subject and communicator as object) in delivering a message with a specific purpose. Subjects, objects, and messages in the literature of

¹ Aminol Rosid Abdullah, *Introduction to Da'wah* (Malang: Literasi Nusantara Abadi, 2023), p.5

² Ministry of Religion of the Republic of Indonesia. *The Qur'an Tajweed and Translations*

Supplemented by Asbabul Nuzul, (Jakarta: Sigma Exagrafika, 2007), p.62

³ Suhardi, *Da'wah Science*, (Yogyakarta: Bintang Semesta Media, 2023), p. 10

⁴ Fathul Bahri An-Nawiri, *Meniti Jalan Dakwah* (Jakarta: Amzah, 2008), p. 20

da'wah science and are called the pillars of da'wah (arkan *a-da'wah*).⁵

From the excerpts of the verses of the Qur'an and their explanations, it can be seen that Islamic da'wah is nothing but an activity of communicating the teachings of Allah contained in the Qur'an and as-Sunnah, so that people take it as their way of life. The implementation must be done through the qualities of communication in a way that is always in contact with Allah and brotherhood.

As Allah SWT says in QS Al-Imran/3:112:

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُخَفُّوْنَ ۚ إِلَّا بِحَبْلٍ ۚ مِنْ أَلَلِّهِ وَحَبْلٍ ۚ
مِّنَ النَّاسِ وَبِأَعْيُورِ بَغْضَبٍ ۚ مِنْ أَلَلِّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ
ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ أَلَلِّهِ وَيَقْتُلُونَ ۚ
الْآنَ يُبَيِّنُ أَلَلُّهُ لِيُغَيِّرَ حَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا ۚ وَكَانُوا يَعْتَدُونَ

Translation:

They are covered with reproach wherever they are, unless they (hold) on the rope of Allah and the rope (covenant) with man. They are wrath from Allah and are (always) covered with afflictions. This is because they deny the Scriptures of Allah and kill the Prophets, without the right (for the right reasons). This is because they are disobedient and transgressive.⁶

In the implementation of Islamic da'wah we must use two types of communication, namely communication between Allah and His servants or vice versa, communication between mankind itself. Given its position, both in degree and

function, it can be said that communication between Allah and mankind or vice versa is vertical communication, while communication between fellow human beings is horizontal communication.⁷

Of course, the success of da'wah communication requires the art of speaking called rhetoric. The relationship between rhetoric and da'wah according to T.A. Latief Rasyid in his book the basics of rhetoric, communication and information is the ability to use language skills to produce thoughts and feelings, that is the essence of rhetoric and the skill and art of using language is the main problem in delivering da'wah. Therefore, rhetoric and da'wah cannot be separated.

Thus, it can be concluded that da'wah and rhetoric are very closely related, da'wah aims to invite mankind to do good and stay away from all unlawful deeds. Whereas rhetoric is a way of managing the language of a good style and providing new innovations to influence others. So using rhetoric in preaching will make the material delivered by a *da'i* more interesting and innovative, so that *mad'u* wants to follow what is called by a *da'i*.⁸

Rhetoric is said to be an art because to preach must be in a good and correct way and strategy so that the da'wah feels beautiful, interesting and relevant. For this reason, the ability to string words with the intention that listeners can easily understand, accept and follow what is preached because they feel interested, beautiful, and sincere is what is called an art of da'wah. Most *da'i* have good rhetorical

⁵ Abdul Pirol, *Communication and Islamic Da'wah* (sleman: deepublish, 2018), p.9

⁶ Ministry of Religion of the Republic of Indonesia. *Al-Qur'an Tajweed and Translation Supplemented by Asbabul Nuzul*, (Jakarta: Sigma Exagrafika, 2007), p.64

⁷ Kustadi suhandang, *The Science of Da'wah* (Bandung: remaja rosdakarya, 2013), p.12-13

⁸ Asmuni Syukir, *The Basics of Islamic Da'wah Strategy* (Surabaya: Al-Ikhlâs, 2013), p. 51

or speaking skills, of course, they already have a purpose of speaking before starting to speak in public. Speaking without a purpose of conversation first, the conversation will be difficult to limit so that there is a deviation of speech refraction, this is where the purpose of the conversation even if there is a need to avoid the impression of being long-winded in speaking.⁹

Rhetoric is important to learn in order to support the success of da'wah in society. Da'wah rhetoric can be trained through activities in Islamic boarding schools or schools, one of which is muhadarah activities.

Muhadharah is an activity that comes from the Islamic tradition, muhadharah activity is isim *maful* from the word *hadhara yahdhuru* which means to attend, muhadharah can also be interpreted as a speech as contained in the Arabic dictionary al-Munawwir, the word *al-muhadharotu* means lecture, speech or lecture. Muhadarah activity is an activity that is carried out outside school hours in the form of public speaking or giving speeches expressing opinions or giving an overview of a thing. about where students present or discuss religious topics.¹⁰

Darul Aman 05 Lengkesa Islamic Boarding School, Mangarabombang District, Takalar Regency routinely holds muhadarah activities as one of the activities of students in developing student da'wah rhetoric Therefore, the researcher is interested in conducting research to find out how to develop the rhetoric of student da'wah in muhadharah activities and in this case the researcher took the title of the

thesis "Development of the Rhetoric of Da'wah of Students Through Muhadharah Activities at the Darul Aman 05 Islamic Boarding School Lengkesa, Mangarabombang District, Takalar Regency"

METHODS

This type of research is a descriptive qualitative research, namely research that contains a systematic, factual and accurate picture of the facts, characteristics and relationships between the phenomena investigated and produces data in the form of speech or writing and behavior obtained to reveal the process of implementing da'wah rhetoric in muhadarah activities carried out at the Darul Aman 05 Lengkesa Islamic Boarding School, Mangarabombang District, Takalar Regency.

RESULTS AND DISCUSSION

The Form of Da'wah Rhetoric Used by Students Through Muhadarah Activities at the Darul Aman 05 Lengkesa Islamic Boarding School, Mangarabombang District, Takalar Regency

Da'wah is an activity to convey religious messages to many people. Every Muslim is obliged to deliver da'wah wherever he is, therefore the ability to hone the rhetoric of da'wah must be trained so that the delivery of religious messages can be conveyed well in society.

In the Darul Aman 05 Lengkesa Islamic Boarding School,

⁹ Agus Hermawan, *Rhetoric of Da'wah*, (Cet,I; Kudus: An Nur Kudus, 2018), p. 2-3

¹⁰ Elsa Febrianti, *Muhadarah Activities to Develop the Ability to Speak for Students at the*

Sheikh Ibrahim Islamic Boarding School, (Journal: Multidisciplinary Scientific Journal Vol. 1. No. 11., 2023). p. 1

Mangarabombang District, Takalar Regency, **muhadarah activities** are one of the strategic forums in fostering the preaching skills of students. Muhadarah, which is an exercise in giving speeches or religious lectures, not only trains courage and the ability to speak in public, but also becomes a space for the formation of young da'i characters who are ready to convey Islamic teachings in a persuasive, logical, and touching manner.

Through this muhadarah activity, students not only learn to convey the content of da'wah, but also hone their social sensitivity, leadership, and reading ability for the audience. This activity is a very important da'wah laboratory in producing missionary cadres who are ready to enter the community with a smart, polite, and grounded da'wah spirit. As the result of an interview with Ustadz Asru, as the Supervisor of the Darul Aman -5 Lengke Islamic Boarding School, he said:

"Muhadarah activities are one of the routine agendas that have a strategic position in the process of education and student development at the Darul Aman 05 Lengke Islamic Boarding School, Mangarabombang District, Takalar Regency. Muhadarah comes from the Arabic word meaning "lecture" or "speech", and in the pesantren environment, this term refers to the practice of public speaking carried out by students as part of character education and da'wah. Every week, students take turns appearing in front of their colleagues to deliver religious lectures. The themes

presented are diverse, ranging from morals, faith, muamalah, to actual issues of the ummah. The goal is not only to hone speaking skills, but also to instill confidence, responsibility, and the spirit of conveying goodness in society."¹¹

Based on the results of the interview above with the student coach, it is true that muhadarah is not only a means of rhetorical training, but also a vehicle to strengthen the spirit of da'wah of students. In this activity, they learned to compile good lecture materials, convey content systematically, and use polite, argumentative, and heartfelt language. In addition, students are also taught how to use the right expressions, gestures, and voice intonation so that the message conveyed can be effectively received by the audience.

Through muhadarah activities, the Darul Aman 05 Lengke Islamic Boarding School instills Islamic values sourced from the Qur'an and Sunnah, as well as preparing the young generation of Muslims who are able to appear as missionaries and leaders of the ummah in the future. With continuous coaching, the students are encouraged not only to become individual pious individuals, but also to have the ability to convey the truth and call for virtue in a wise and touching way.

This activity is clear evidence that education in Islamic boarding schools not only focuses on scientific aspects, but also fosters social, emotional, and spiritual aspects of students through real practices that are relevant to people's lives.

Da'wah rhetoric is important to learn because a *dai* is not just conveying

¹¹ Ustadz Asru, as the Trustee of the Darul Aman -5 Lengke Islamic Boarding School (April 30, 2025)

religious messages, but must be supported by good and polite delivery and mastering the existing conditions of society. Muhadarah activities in schools or Islamic boarding schools are very supportive in the development of da'wah rhetoric, students can practice public speaking and convey Islamic advice well.

In the development of da'wah rhetoric, there are several methods that can be applied so that the da'wah conveyed can be well received by *mad'u*. *Dai* needs to find what da'wah methods are suitable for use in da'wah so that the goals of da'wah can be achieved properly.

Based on the results of interviews with students of the Darul Aman Lengese Islamic Boarding School, Abid said when giving a lecture during the muhadarah activity, namely:

"The form of delivering the lecture that I delivered during the muhadarah was that I took the concept from the book that I wanted to convey and then I understood it and I prepared it well. Sometimes I change the words and then I adjust them to the language I use in my daily life, even though I am still based on the books of muhadarah that I read."¹²

From the results of the interview above, I can understand that the way to convey da'wah carried out by the student is by understanding the content of the concepts that he compiles and then conveying it in everyday language so that the audience can easily understand it. The method he uses is the method of wisdom,

namely the delivery of da'wah that is tailored to the audience.

As the results of an interview with Ustadz Asru Muhaslim Nur, S.Pd as the muhadarah supervisor conveyed how the muhadarah activity was carried out:

"The implementation format is quite simple but structured. Every night, after the Isha prayer, all students gather in the hall or mosque to listen to one student who performs a speech. Only one student appeared every day, and the schedule was determined in turn based on class. This means that each class gets a turn regularly, so that all students have the opportunity to perform and learn in front of their friends. We deliberately only schedule one student per night so that the focus of coaching can be maximized. We want to give our time and full attention to each performance, both in terms of evaluation and subsequent guidance. With only one student performing, the coach can provide a more in-depth evaluation of delivery techniques, mastery of material, speaking style, and the use of body language."¹³

From the results of the interview above, it can be concluded that every student who gets a turn to appear is required to prepare a speech script first. Usually, they are given a general theme by the coach or choose a da'wah theme that is relevant to social conditions. The language used is generally Bahasa Indonesia, but at certain times they are also required to practice

¹² Abid, as a student of the Darul Aman -5 Lengese Islamic Boarding School (April 27, 2025)

¹³ Ustadz Asru, as the Trustee of the Darul Aman -5 Lengese Islamic Boarding School (April 30, 2025)

using Arabic and English as part of improving their foreign language skills.

Development of the implementation of muhadharah at the Darul Aman 05 Lengkes Islamic Boarding School, Mangarabombang District, Takalar Regency

The Darul Aman 05 Lengkes Islamic Boarding School, located in Mangarabombang District, Takalar Regency, continues to strive to improve the quality of student education through various excellent programs. One of the programs that is the focus of development is **muhadharah activities** or speech exercises that are carried out regularly by students.

Muhadharah in this pesantren is not only interpreted as a speaking exercise, but also as a medium for mental, spiritual, and intellectual development of students. Through this activity, the students are trained to become communicative, confident, and have the ability to convey da'wah messages in polite and logical language.

Therefore, the Darul Aman Lengkes Islamic Boarding School formed a **team of Supervisors and Evaluators**. To ensure the quality of muhadharah, the Islamic boarding school formed a supervisory team from among ustadz and senior students. They are in charge of providing training in speaking techniques, compiling lecture materials, and providing constructive evaluation after the students perform. As the result of an interview with

the coach of muhadharah ustadz Asru Muhaslim Nur, S.Pd he said:

"Coaching is carried out continuously. Students who will perform are usually given technical directions the day before. They were asked to prepare material, practice delivery, and then get corrections before performing. After performing, the coach immediately gave an open evaluation that could be seen by all students. In this way, even students who have not performed can learn from the mistakes and advantages of their friends."¹⁴

From the interview above with the continuous coaching and support of a conducive pesantren environment, the coaches are confident that muhadharah activities will be an important provision for students to appear as an intelligent, communicative, and ready Islamic generation in the community.

Muhadharah activity is a practice activity of lectures or sermons in public, usually carried out by students, students and students. Muhadharah activities can train the courage to appear in public, hone rhetoric and religious understanding. In the development of muhadharah activities, a student named abdi said that

"I received special guidance provided by the coaches, one of which was such as depositing the concept of a lecture one day before delivering a lecture in public, then if there is a mistake in delivering it, I will get an improvement from the coaches."¹⁵

¹⁴ Ustadz Asru, as the Trustee of the Darul Aman -5 Lengkes Islamic Boarding School (April 30, 2025)

¹⁵ Abid, as a student of the Darul Aman -5 Lengkes Islamic Boarding School (April 27, 2025)

The muhadarah activity that is routinely carried out at the Darul Aman Lengcese Islamic Boarding School, Takalar, is not just a tradition of public speech, but part of the development of the character and da'wah skills of students. Therefore, the coaches, especially Ustadz Asru Muhaslim Nur, S.Pd, have high hopes for the participation and development of the students through this activity. As he has conveyed, muhadarah activities are not only aimed at training the courage to perform, but more than that, to prepare students to become knowledgeable, confident, and able to convey Islamic messages in a polite and systematic manner. In his interview, Ustadz Asru stated:

"We want all students to have da'wah provisions, not only through memorization or writing, but through eloquent speech and sincere hearts." ¹⁶

This sentence reflects the great hope that muhadarah can be a medium for the formation of the mentality and spirit of da'wah of the students.

With muhadharah activities, it can increase the spirit of da'wah of the students in the community. As a joint interview with Ikhsan Hidayat regarding the development of participating in muhadarah activities to the evaluation process, he said:

"We delivered a lecture by providing strong evidence and also providing understanding so that people in our village would not be confused about Islamic beliefs. It also does not offend the people in the village because they still

prioritize the customary customs that they are still carrying out, and so that they do not offend them, namely by conveying these things."¹⁷

Through this sustainable development, the Darul Aman 05 Lengcese Islamic Boarding School hopes to produce a generation of students who are not only superior in religious knowledge, but also proficient in conveying Islamic values in a smart, polite, and touching way of the community. The development of the implementation of muhadarah is a reflection of the commitment of the pesantren in preparing da'wah cadres who are adaptive to the challenges of the times, as well as a provision for students to become leaders of the people in the future.

Supporting and Inhibiting Factors in Increasing the Development of Da'wah Rhetoric in Muhadarah Activities at the Darul Aman Lengcese Islamic Boarding School

The Darul Aman Lengcese Islamic Boarding School has a strong commitment to equipping students with da'wah skills, one of which is through muhadarah activities. This activity not only functions as a means of practicing speeches, but also as a medium to hone students' da'wah rhetorical skills. However, in its implementation, there are various factors that affect the effectiveness of this activity. Muhadarah activities carried out at the Darul Aman Leengcese Islamic Boarding School are certainly inseparable from supporting and inhibiting facts.

a) Supporting Factors

1) Motivation or Support

¹⁶ Ustadz Asru, as the Trustee of the Darul Aman -5 Lengcese Islamic Boarding School (April 30, 2025)

¹⁷ Ikhsan Hidayat, as a student of the Darul Aman -5 Lengcese Islamic Boarding School (April 25, 2025)

The active involvement of Islamic boarding school leaders in supporting muhadarah activities provides an encouragement for students to participate optimally. This support includes the provision of time, facilities, and rewards for achievements achieved. Based on an interview with a student named abdi he said:

"My supporting factors in delivering lectures are getting support from friends, getting motivation from ustadz and teachers, parents praying from afar. The inhibiting factor for me in delivering lectures is being nervous in delivering lectures, fear of getting criticism or reprimands from friends, friends and teachers, teachers, and anxiety and anxiety not in accordance with expectations"¹⁸

From the results of the interview above, it is true that support is one of the important factors for the success of students in performing muhadarah.

2) Coaching and Evaluation

The next supporting factor is the enthusiasm and active participation of the students. Even though some felt nervous, most of the students showed enthusiasm to try to perform. For those who have already performed, this activity is a place for self-development. In fact, some of them are ready to appear in competitions outside the Islamic boarding school.

The role of muhadarah coaches, in this case Ustadz Asru Muhaslim Nur, S.Pd, is also a very important supporting factor. He provides guidance before the

performance, technical direction, and evaluation after the performance. In his interview, he said, "We want this activity to be not only a place to perform, but also a process of fostering da'wah that touches the heart." This kind of guidance makes students feel more prepared and motivated.

3) Time Availability

In addition, the availability of special time at night after the Isha prayer is also a significant supporting factor. With this special time, students can focus on participating in activities without being distracted by other lesson schedules. The quieter night atmosphere also makes students more prepared to deliver and listen to speeches from their friends.

In terms of supporting factors, this activity received full support from the Islamic boarding school, both in terms of time, facilities, and mentoring. The caregivers see that muhadarah is a very effective medium to form the mentality of the students. In addition, the enthusiasm of the students is quite high, especially for those who have started to get used to performing and want to continue to develop.

b) Inhibiting Factors

a. Material Readiness

Another inhibiting factor is the lack of material readiness. Because students have dense activities, ranging from formal lessons, memorization of the Qur'an, to environmental cleanliness activities, often the time to compile and prepare speech texts is very limited. As a result, some appear with makeshift material, without enough practice.

b. Lack of Confidence

¹⁸ Abid, as a student of the Darul Aman -5 Lengkes Islamic Boarding School (April 27, 2025)

Self-confidence in public speaking is often a major obstacle. Students who feel nervous or afraid to perform tend to avoid the opportunity to practice. As the results of the interview with the muhadarah coach, he said:

"But of course, there are also challenges in the implementation of this activity. Some students still feel nervous, especially those who are performing for the first time. "Many students were nervous at first, some even didn't talk because they were too nervous. But after being fostered and given repeated opportunities, they began to be confident," said Ustadz Asru. In addition, the busyness of students in daily activities is also sometimes an obstacle in preparing muhadarah materials. Even so, the coach does not make this an obstacle. Precisely with consistency and a persuasive approach, students can slowly grow and show their abilities. There are several students who are even now able to appear in inter-pesantren speech competitions, bringing the theme of da'wah with confidence and good language."¹⁹

Overall, the muhadarah activity carried out every night with one student per day shows its effectiveness in training the courage, fluency, and systematic thinking skills of the students. With a model like this, the students are not only listeners, but also active participants in the process of learning da'wah that is applicable and sustainable.

c. Limited Time and Facilities

Being busy with other activities at the Islamic boarding school, such as studying the yellow book or worship activities, can reduce the time available to practice muhadarah. In addition, limited supporting facilities can also be an obstacle.

By understanding these factors, the Darul Aman Lengkes Islamic Boarding School can design an effective strategy to increase the development of student da'wah rhetoric through muhadarah activities. This is important to produce a generation of dai who not only master religious knowledge, but are also able to convey it in a persuasive and effective way to the community.

CONCLUSION

From the results of the research, several conclusions can be concluded, namely:

The form of da'wah rhetoric in this school, namely through muhadarah activities, is not only interpreted as a speaking exercise, but also as a medium for mental, spiritual, and intellectual development of students. Through this activity, the students are trained to become communicative, confident, and have the ability to convey da'wah messages in polite and logical language. Muhadarah activities in schools or Islamic boarding schools are very supportive in the development of da'wah rhetoric, students can practice public speaking and convey Islamic advice well. In the development of da'wah rhetoric, there are several methods that can be applied so that the da'wah conveyed can be well received by *mad'u*. *Dai* needs to find what da'wah methods are suitable for use in da'wah so that the goals of da'wah can be

¹⁹ Ustadz Asru, as the Trustee of the Darul Aman -5 Lengkes Islamic Boarding School (April 30, 2025)

achieved properly. Overall, there are supporting factors, namely support and motivation, coaching and evaluation of students, and availability of time. Then the inhibiting factors are material readiness, students are not confident, and inadequate facilities.

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