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Implementasi Komunikasi Dakwah Dalam Pembentukan Karakter Santri Pesantren Darul Arqam Muhammadiyah Gombara Makassar

*The Implementation of Da'wah Communication in Shaping the Character of
Students at Darul Arqam Muhammadiyah Islamic Boarding School, Gombara,
Makassar*

Aidil Muhammad Khaer¹, Ilham Muchtar², Muktashim Billah³

Universitas Muhammadiyah Makassar 1 | aidilmuhammadkhaer@gmail.com

Ilham muchtar 2 | ilhammuchtar@unismuh.ac.id

Muktashim billah 3 | muktashim.billah@unismuh.ac.id

Abstrak

Kata Kunci: Dakwah;
implementasi; Komunikasi;
Karakter

Penelitian ini dilatarbelakangi oleh fenomena perubahan karakter santri di lingkungan pesantren akibat perkembangan zaman dan pengaruh digital. Tujuan dari penelitian ini adalah untuk (1) mengetahui bagaimana kondisi karakter santri saat ini, (2) menganalisis bagaimana pengimplementasian komunikasi dakwah dalam membentuk karakter santri, dan (3) mengidentifikasi faktor pendukung dan penghambat dalam pengimplementasian komunikasi dakwah dalam pembentukan karakter santri. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan deskriptif yang berfokus pada pengumpulan data objektif melalui observasi, wawancara, dan dokumentasi. Penelitian ini dilakukan di Pesantren Darul Arqam Muhammadiyah Gombara Makassar. Hasil penelitian menunjukkan bahwa kondisi karakter santri saat ini mengalami pergeseran dibandingkan dengan santri terdahulu, di mana metode teguran keras yang dulunya efektif kini cenderung mendapatkan perlawanan. Hal ini disebabkan oleh perubahan lingkungan dan perkembangan teknologi digital. Pengimplementasian komunikasi dakwah dilakukan melalui berbagai program seperti kegiatan sebelum tidur,

muhadarah, pembelajaran bahasa Arab, dan kajian rutin yang bertujuan menanamkan nilai-nilai kedisiplinan, kejujuran, kemandirian, dan tanggung jawab. Faktor penghambat yang diidentifikasi adalah perbedaan latar belakang santri, kurangnya kesiapan menerima pembelajaran karakter, dan keterbatasan pemahaman terhadap pesan dakwah dalam bahasa Arab. Faktor pendukungnya meliputi program pembinaan karakter setiap malam di asrama, kegiatan muhadarah, pembelajaran bahasa Arab, dan tumbuhnya kesadaran diri santri untuk memperbaiki karakter. Kesimpulannya, implementasi komunikasi dakwah memiliki peran penting dalam pembentukan karakter santri, meskipun dihadapkan pada tantangan yang perlu dikelola secara strategis.

Abstract

Keywords: Da'wah; Implementation; Communication and Character

This research is motivated by the phenomenon of changing students' character in Islamic boarding schools due to the development of the times and digital influence. The objectives of this study are to (1) identify the current condition of students' character, (2) analyze how da'wah communication is implemented in shaping students' character, and (3) determine the supporting and inhibiting factors in the implementation of da'wah communication for character formation. This study employs a qualitative descriptive research method focusing on collecting objective data through observation, interviews, and documentation. The research was conducted at Darul Arqam Muhammadiyah Islamic Boarding School, Gombara, Makassar. The findings reveal that the current students' character has shifted compared to previous generations. In the past, strict reprimands were effective, but now they tend to trigger resistance due to environmental changes and digital development. Da'wah communication is implemented through nightly pre-sleep activities, muhadarah (speech training), Arabic language learning, and regular religious studies to instill values such as discipline, honesty, independence, and responsibility. The inhibiting factors include differences in students' backgrounds, lack of readiness to receive character education, and limited understanding of da'wah messages delivered in Arabic. The supporting factors include nightly character-building programs in the dormitory, muhadarah activities, Arabic language learning, and increasing self-awareness among students to improve their character. In conclusion, the

implementation of da'wah communication plays a significant role in shaping students' character, although it faces challenges that must be addressed strategically.

INTRODUCTION

The history of communication goes hand in hand with the history of human civilization, starting from the time Allah SWT created Adam and Eve. Although there are no records that specifically describe the style of communication between the two, it is thought that the history of human communication began around 35,000 years BC, during the Cro-Magnon period, when language had become known as a means of communication. As social beings, humans naturally need interaction and communication in daily life. Communication is the process of conveying messages from the sender to the recipient by using symbols or symbols to create a common understanding and influence social actions. Most of the daily human activities involve communication, such as speaking, reading, listening, and watching, so communication is a central aspect in building an integrated social system of society.

The classic view of communication was put forward by Harold Lasswell who stated that communication can be explained through the concept of "Who says what in which channel to whom with what effect." Lasswell also explained the three main functions of communication, namely the function of environmental monitoring, the

function of relations between social sectors, and the function of transmitting knowledge and cultural values from one generation to the next. This confirms that communication has a fundamental role in shaping the social structure and behavior of society.

In Islam, communication has a very important position, not only in the relationship between humans, but also in the relationship between humans and their God. The Qur'an provides many examples of the process of divine communication, including the first dialogue between Allah SWT, angels, and the Prophet Adam AS as found in Surah Al-Baqarah verse 31. Communication is a means of conveying divine messages that are the basis for the social and spiritual life of mankind.

In the context of da'wah, communication is no longer understood narrowly as a lecture or sermon. The understanding of da'wah has now developed into a broader and progressive social movement, including humanitarian actions such as providing compensation, poverty alleviation, and disaster relief (Mahadi, 2018). Da'wah is the responsibility of every Muslim, as emphasized by Mohammad Natsir in his work *Fiqhu Da'wah* which states that da'wah is a collective and individual obligation. Toha Yahya Umar defines da'wah as the process of inviting people

wisely to follow the path that is in accordance with the commands of Allah SWT for the happiness of this world and the hereafter. Meanwhile, M. Arifin in Muslimin Ritonga explained that da'wah is a process of conscious and planned invitation through words, writings, and deeds with the aim of influencing individuals or groups to understand and practice the teachings of Islam.

Communication and da'wah are an inseparable unit. The message of da'wah will be conveyed effectively through a good communication process. The Prophet PBUH said:

عَنْ أَبِي مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

"Whoever shows good, he will be rewarded like the one who does it." (HR. Muslim).

The delivery of da'wah not only requires clarity of message, but also an effective communication method, in accordance with the example of the Prophet PBUH. One of the important forms of da'wah is the formation of noble morals, because morality is a reflection of the essence of Islamic teachings.

In the context of interpersonal communication, the process of thinking and perception plays an important role in

understanding reality, making decisions, solving problems, and creating new things. This concept is relevant to the story of Luqman in the Qur'an who taught wisdom (hikmah) to his son with a method of communication full of wisdom and moral values.

The phenomenon at the Darul Arqam Muhammadiyah Gombara Islamic Boarding School in Makassar shows that there are still a number of students who have a character that does not reflect as memorizers of the Qur'an, such as lack of politeness in speaking and behaving. Based on the results of initial observations with Ustadz Edy Masnur Rahman, S.Pd as a musyirif, seniority and communication that is not harmonious between students and with coaches often triggers conflicts. This condition has become a hereditary habit that, if not overcome with good da'wah communication, can become a "disease" in the student environment.

Therefore, the formation of good morals and character is an integral part of Islamic da'wah. The obligation of da'wah is not only to convey the teachings of worship such as prayer, fasting, and zakat, but also to instill noble morals as a strong foundation of Islam. Based on the description above, the researcher is interested in conducting a study with the

title "Implementation of Da'wah Communication in the Character Formation of Darul Arqam Muhammadiyah Gombara Makassar Islamic Boarding School Students."

RESEARCH METHODS

The research method is a set of knowledge about the systematic and logical way to obtain data to then be processed, analyzed, concluded, and solutions found. This study uses **a qualitative research method** with a case study approach. A qualitative approach is used to understand phenomena holistically through observation of the behaviors, perceptions, motivations, and actions of research subjects in a natural context. This process is carried out by utilizing various natural data collection methods, such as observation, interviews, and documentation.

The case study approach was chosen because this research focuses on an intensive, detailed, and in-depth study of a certain institution and phenomenon, namely the implementation of da'wah communication in the formation of the character of students at the Darul Arqam Muhammadiyah Gombara Islamic Boarding School in Makassar. The researcher conducted direct observations at the location of the Islamic boarding school,

conducted interviews with leaders, coaches, teachers, and students, and documented the process of activities to obtain valid and comprehensive data.

The approaches used in this study include the da'wah approach, the case study approach, and the communication approach. The da'wah approach is used to look at the da'wah component which includes mad'u or da'wah partners as well as other components that support the implementation of da'wah in the pesantren environment. The case study approach is used to build closeness with students and understand their social situation so that the implementation of da'wah communication can be understood in depth. Meanwhile, the communication approach is focused on interpersonal communication which includes the delivery of materials and direct practice regarding the implementation of da'wah communication in daily life in Islamic boarding schools.

The research location was carried out at the Darul Arqam Muhammadiyah Gomparang Islamic Boarding School, Jalan Ir. Sutami, Pai, Biringkanaya District, Makassar City, South Sulawesi Province, Indonesia. The object of this research is the implementation of da'wah communication in the formation of the character of students in the pesantren. The selection of the

research location was based on the researcher's background as an alumnus of the same Islamic boarding school, so that the researcher has known the characteristics of the institution and its students well. The focus of the research is directed at how the process of da'wah communication is implemented in the formation of student character, so that the discussion does not widen from the main topic of the research.

The data sources in this study consist of primary and secondary data sources. Primary data was obtained through in-depth interviews with informants who are experienced in the implementation of da'wah communication in Islamic boarding schools. The informants consist of leaders, coaches, teachers, and students. Meanwhile, secondary data is obtained from various supporting documents such as institutional records, books, scientific journals, articles, archives, and other literature sources relevant to the research topic.

The research instruments used included observation, interviews, and documentation. In qualitative research, researchers also play a role as the main instrument that determines the validity of data through direct observation and exploration in the field. Auxiliary instruments such as interview guidelines,

observation sheets, and suitable lists are prepared to strengthen the accuracy of data collection.

Data collection techniques are carried out through three main methods, namely observation, interviews, and documentation. Observations were carried out to see firsthand the condition of the students in the process of character formation and the implementation of da'wah communication in the pesantren. Interviews were conducted with leaders, coaches, and students to explore their perceptions, thoughts, and experiences related to the implementation of da'wah communication. Documentation is carried out to obtain written and visual data, such as activity archives, institutional records, and documentation photos as evidence of research implementation.

Data analysis in this study was carried out through three stages, namely data reduction, data presentation, and drawing conclusions. Data reduction is carried out by selecting, focusing, simplifying, and organizing raw data into information relevant to the research problem. The presentation of data is carried out by compiling data in the form of systematic narratives and matrices, making it easier for researchers to identify patterns of findings. Conclusion drawing (verification) is carried

out by compiling a complete and objective series of analyses to answer the formulation of the research problem.

To ensure the validity of the data, this study uses triangulation techniques that include triangulation of sources, techniques, and time. Source triangulation is carried out by comparing data obtained from various informants. The triangulation technique was carried out by comparing the results of observations, interviews, and documentation. Time triangulation is done by collecting data at different times and situations to ensure the consistency of the information obtained. Thus, the validity of the data in this study can be scientifically guaranteed.

RESULTS AND DISCUSSION

Character Condition of Darul Arqam Islamic Boarding School Students Muhammadiyah Gombara

The character condition of students is an abstract picture of personality values that are inherent in a person and are reflected in their attitudes, behaviors, and interactions in daily life, both in the pesantren environment and outside. This character emerges through the process of internalizing religious values, discipline, responsibility, and independence which are instilled in concentration through education and coaching in the pesantren.

According to several theories of character formation, factors such as family environment, social background, and educational approaches are very deeply shaped by a person's character condition. Therefore, the condition of the character of the students is not the same, but varies depending on the experience of the students, the back of the house before entering the pesantren, and how the old prang education was in the previous house

Talking about the character of the students, of course we will get differences in each student. There are many things that affect the character of the students, namely from the environment in which they associate. Then the place where they learn, and the most important thing is how the environment closest to them is the family. There are several conditions of student character in the Darul Arqam Muhammadiyah Gombara Islamic Boarding School, namely:

1. Many of the students out there have bad characters because of their broken home family background. They do not get affection from one or both parents, nor do they get good instruction regarding how to be someone who has a commendable character which will affect their character in the future.

The background of the life of the students before entering the pesantren has a

great influence on the life of the students in the pesantren. Students who get genuine affection and love from both parents will usually easily accept and obey the activities and regulations in the pesantren. Because they have been taught beforehand how to obey and obey their parents. On the other hand, students who previously had problems in life at home tend to be stubborn, rebellious, and fearless. Because their previous life was very free and unmanaged.

As conveyed by Ustadz Ridwan Hamzah, S.Th.I who is the Deputy Director II of Islamic Boarding School. He said that:

"The difference in the condition of students before entering the pesantren affects how they accept and obey existing regulations. Students who have a harmonious family background will easily adapt because they have been taught at home before. In contrast to students who have a bad family background, they have a harsh and rebellious nature."¹

2. The development of the knowledge and character of students is now undergoing changes that are very similar to the past. In the past, in the

learning process in several pesantren environments, students who made mistakes were sometimes given undue punishment. In fact, not a few have received physical or verbal violence. This approach will not form a good student character, and can even be destructive.

Currently, a more humanistic, fun and educational learning approach based on affection is the main choice in forming students with positive character, independence and noble character. This is as the words conveyed by Ustadz Ridwan Hamzah, S.Th.I. He said:

"The development of knowledge and character is not what it used to be. Where in the past in learning activities if students made mistakes, they would be dealt with violence. Where actually this will damage the character of the students because they see an improper example."²

Not only the influence of the environment makes the character of the students can become the character of the various students. But also the development of social media and also online games that are growing rapidly which makes many of

¹ Ridwan Hamzah, 48 years old. Deputy Director II of Islamic Boarding School, *interview* April 18, 2025

² Ridwan Hamzah, 48 years old. Deputy Director II of Islamic Boarding School, *interview* April 18, 2025

the students get examples of bad attitudes or characters from the content seen on social media.

3. Rapid technological advances have a significant impact on various aspects of life, including in the formation and change of the character of students. Solid developments such as social media and online games are one of the factors that also affect the condition of students' characters in the digital era. Easy access to various digital platforms allows students to see content that is irrelevant for them to watch. The video that appears on the social media homepage cannot be regulated by not displaying bad content, making students absorb a lot of words that are inappropriate to say and also that makes their attitude dependent on what content they often watch.

This was conveyed by Ustadz Ridwan Hamzah:

"In the modern era, the rapid development of technology has made a decline in the character of students. The freedom they get makes them unable to filter the

content they see. Including online games, many students are addicted to playing games, and when they play and lose, they don't hesitate to speak rudely to their friends."³

From several points it shows that there are some students who have bad characters because there are several factors, namely from those with a *broken home background*, changes in children's character education patterns, social media development and also the influence of online games

Implementation of Da'wah Communication in the Formation of Santri Character

Islamic Boarding Schools are the oldest Islamic religious education units in Indonesia. This institution has a specificity to produce cadres or Muslim people who have personalities, especially in the spiritual field or Islamic religious teachings, namely making students as people with independent personalities, discipline, honesty, responsibility, logical thinking, critical, innovative and of course having moral character and hard work so that they can be implemented in daily life.⁴

³ Ridwan Hamzah, 48 years old. Deputy Director II of Islamic Boarding School, *interview* April 18, 2025

⁴ Dr Ahmad Choirul Rofiq, *DEPARTMENT OF ISLAMIC COMMUNICATION*

AND BROADCASTING, FACULTY OF USHULUDDIN, ADAB, AND DA'WAH, PONOROGO STATE ISLAMIC RELIGIOUS INSTITUTE 202, t.t.

In forming a good student character, it is necessary to use good and correct da'wah communication. Also in order for us to achieve success in this regard, it is divided into 3 factors, namely:

In the management structure of Islamic boarding schools, there are several elements that have an important role in carrying out the function of education and also character development. However, there are two elements that are most important and inseparable, namely the coach and the students. The coach in this case includes leaders, *musyrif*, as well as *muhaqqidz*, acting as *qudwah* or figures who are examples in the daily lives of the students.

Santri, on the other hand, is the main subject in the education process in the *pesantren*. They live a life that is directly related to the formal and non-formal learning system. The relationship between the students and the Trustees is at different levels, but it remains harmonious, where the students give respect and obedience to the Trustees, while the Trustees give attention and responsibility for the development of knowledge and also the character of the students.

This was clarified by the head of the boys' boarding school, Ustadz Edy Masnur, S.Pd who explained that:

"The interaction that occurs between students and coaches is through the process of giving lectures in the mosque, coaching in the room through joint study, evening briefings and other persuasive approaches whose goal is to build good morals and social attitudes in accordance with the guidance in the Qur'an and Hadith."⁵

Looking at the results of the interview above, it can be explained that the Darul Arqam Islamic Boarding School of Muhammadiyah does not limit the number of coaches in the learning process, especially in the formation of the character of the students. *Pesantren* actually supports all forms of character learning that exist.

The Trustees have different forms of da'wah communication. Not a few use *bil-verbal* da'wah as their main reference in conveying da'wah messages to students. Not a few also use da'wah *such* things as by giving direct examples of good character

As reconveyed by Ust Edy Masnur Rahman, S.Pd., in an interview explained that:

⁵ Edy Masnur Rahman, 24 years old, Chairman of Pondok Putra, *interview*. Makassar, March 17, 2025

"The da'wah method that is often used for students is oral bil da'wah, but also commonly using bil hal da'wah, and also bil hikmah da'wah."⁶

From the results of the interview above, it is explained that oral preaching or providing examples of good character will make students indirectly imitate this behavior. Which over time will be embedded in them a good character.

Coupled with the explanation of ustadz Ridwan Hamzah, S.Th.I who said that:

"The pattern of da'wah communication carried out is to follow the teachings of the Prophet, namely da'wah with wisdom gently. Although the psychological condition of the students now is different from the past. Where now the students are increasingly pressured, the more they also start to resist either with their words or attitudes."⁷

From the results of the interview above, it is explained that the communication pattern applied by the caregivers and pesantren coaches refers to the example of the Prophet PBUH, namely *da'wah bil hikmah* (delivery with

gentleness). This approach is used because it is considered more suitable for the psychological condition of current students, which is different from previous students. The Trustees consider that harsh teaching methods are no longer effective, because students now tend to give resistance if they feel pressured. both in speech and in behavior.

Some of the da'wah communications carried out at the Darul Arqam Islamic Boarding School Muhammadiyah Gombara Makassar are:

1. Da'wah Bill Hal

Da'wah *bil hal* is a da'wah activity that prioritizes the creativity of *da'I* as a whole or ordinarily known as real deeds. Examples are helping people on the street, helping people affected by disasters, and others.

In addition, the example of Islamic boarding school leaders, coaches, and caregivers at Islamic boarding schools also has a big impact in shaping the personality of students. Their attitude and behavior will be role models that are imitated by students in their daily lives. Not only through formal learning in the classroom, character formation also takes place by means of habituations such as carrying out

⁶Edy Masnur Rahman, 24 years old, Head of Pondok Putra, *Interview*, Makassar 17 March 2025

⁷Ridwan Hamzah, 48 years old. Deputy Director II of Islamic Boarding School, *interview* April 18, 2025

congregational prayers on time, reciting the Qur'an, mutual cooperation, or other activities. The supportive environment in the pesantren will slowly instill strong religious values in the students, which is then reflected in their attitudes and actions outside the pesantren.

So far, we have seen a lot of da'wah delivered through mosque pulpits, but oral da'wah is still lacking in the sustainability of da'wah. In contrast to da'wah *bil things* where when we do this, we will be able to see the changes that occur to the person being preached. An example is when the Prophet once fed a blind infidel, he fed him meekly. Even though when he was bribed, he continued to insult the Prophet, but the Prophet continued to feed him meekly.

Until when the Prophet died, then the Prophet's companions replaced him to feed him. Still the same as usual, he continued to reproach the Prophet, then he was angry because the person who fed him was angry so he did not feed him gently. Then the friend gets angry and says that the person you reproach is the one who always feeds you meekly. The Prophet (peace and blessings of Allaah be upon him) said that the blind man was crying and praying.

Then as the Prophet PBUH:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ» رَوَاهُ مُسْلِمٌ.

Meaning:

From Abu Said Al Khudri *Radiyallahu Anhu*. He said, "I heard the Prophet PBUH say. 'Whoever sees the evil, then change it with his hands. If you can't, change it verbally. If you can't, deny it with your heart, and that is the weakest of faith. (HR. Muslim)⁸

From the above hadith the book of isa takes the understanding that when we see an evil, the first thing we are commanded to deny it with our hands. This also shows that when we want to preach, the first thing we do is to deny it with deeds.

Da'wah communication in existing religious activities aims to form students with character. Communication carried out by ustadz is in the form of good messages and attitudes in the pesantren both verbal and non-verbal conveyed to the students. In the process of religious guidance, it is also to change behavior for the better, also to provide an understanding of Islamic teachings and must be done in a continuous or continuous way.

⁸Syarah Saheeh Muslim, Book of Iman, Hadith No. 49

As said by one of the Trustees or *Musyrif*, namely Ustadz Mujibul Haq, S.Sos, who said:

"Da'wah will be easily accepted well by the students in several ways. One of them is by getting used to it in the cottage environment. The other way is to convey da'wah with good, soft, and easy-to-understand sentences by the students as well as a speaking or muhadarah program carried out by the students."⁹

The implementation of da'wah communication carried out by coaches and caregivers at the Darul Arqam Islamic Boarding School Muhammadiyah Gombara is an important part of the process of fostering students. not only focusing on the scientific aspect, but also on strengthening the Islamic character and personality. One form of implementation of da'wah communication is realized through a character building program that is carried out regularly in each room of the students every night before break. This program provides messages to students to instill positive values such as discipline, responsibility, honesty, and also enthusiasm for their lives. Both inside the pesantren and outside the pesantren.

The coaches routinely carry out this activity with a persuasive, educational, and exemplary approach. so that the values of Islamic teachings are not only conveyed in theory, but also applied in daily life. Through this program, the coach hopes that the students can grow into individuals who are not only intellectually intelligent, but also spiritually and socially mature.

2. Da'wah Bil Hikmah

Bil Hikmah *da'wah* is da'wah that is delivered in a gentle way. In contrast to *the oral* preaching delivered in the sermon, where the Trustee or *Khatib* brings da'wah with burning enthusiasm, preaching *bil hikmah* prioritizes delivery that uses a gentle tone and mimicry.

This *bil hikmah* is more widely used because it is considered more in accordance with Allah's commands and is also in line with the da'wah of the Prophet who never carried out da'wah by violent means.

As stated in the Word of Allah in Surah An-Nahl Verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation:

"Call (people) to the way of your Lord with wisdom and good

⁹Mujibul Haq, 23 years old, Musyrif, interview, February 10, 2025.

instruction, and argue with them in a good way. Indeed, your Lord is the One who knows best who has strayed from His path, and He is the One who knows best who is guided."¹⁰

From the famous evidence above, Allah immediately opens the verse with *fil amr*, which is *ud'uu* which means to call, or invite, or preach to the way of Allah. Then it is immediately followed by *Bil Hikmah* which means wisdom or meekly. From this verse we take the meaning that Allah never commands to preach with violence, but with meekness. Da'wah communication in existing religious activities aims to form students with character. Communication carried out by ustadz is in the form of good messages and attitudes in the pesantren both verbal and non-verbal conveyed to the students. In the process of religious guidance, it is also to change behavior for the better, also to provide an understanding of Islamic teachings and must be done in a continuous or continuous way.

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¹⁰ Ministry of Religion, *the Qur'an and its Translation* (Cet. 1; West Java: Syaamil Al-Quran, 2012), p.281.

¹¹Mujibul Haq, 23 years old, Musyrif, *interview*, February 10, 2025.

Through this program, the coach hopes that the students can grow into individuals who are not only intellectually intelligent, but also spiritually and socially mature.

3. Interpersonal Communication

Interpersonal communication is communication that prioritizes how to convey messages by providing an approach that prioritizes building feelings between the speaker and the opponent. So that from the relationship that is built, what is conveyed can be well received. Interpersonal communication also has the function of building a relationship between the coach and the students, it will also allow students who are conveyed one da'wah message through interpersonal communication to influence their friends.

Interpersonal communication can also be in the form of dialogue which will get direct feedback. Also, this kind of communication approach will build closeness that will bring openness between the Coach and the students. So that the Trustees will know more about the needs of the students.

As exemplified by the Prophet Muhammad PBUH in the following hadith:

حَدَّثَنِي أَبُو الطَّاهِرِ أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي مَالِكٌ عَنْ
حُمَيْدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الثَّمَرَةِ حَتَّى تُزْهِىَ قَالُوا وَمَا
تُزْهِى قَالَ تَحْمَرُ فَقَالَ إِذَا مَنَعَ اللَّهُ الثَّمَرَةَ فِيمَ تَسْتَجِلُّ مَالَ
أَخِيكَ (رواه مسلم)

The artillery:

"Narrated to me Abu At-Thahir, narrated to us Ibn Wahb, narrated to me Malik from Humaid At Thawil from Anas bin Malik, that the Prophet PBUH forbade selling fruits until they appear ripe." The companions asked, "How does the fruit look ripe?" He replied, "Until the color turns red." He continued, "If Allah forbids the fruit (unripe), then on what basis do you justify your brother's property?"¹²

The dialogue of the Prophet PBUH with the companions above, if we look at it with the theory of communication, then it appears that above there is a practice of interpersonal communication. The Prophet acted as a communicator to advise that the prohibition of buying and selling fruit until it looks ripe. The Prophet advised by using verbal language not to pluck the fruit until the fruit is ripe. Then the Prophet's companions again asked what was the sign of ripe fruit? Then the Prophet PBUH answered again, namely if the fruit has turned red. So what happened was that the

¹² Imam Bukhari, *Syarah Saheeh Muslim*. The book of irrigation, the chapter on selling diseased fruits. No.1555

Prophet's companions no longer did this anymore.¹³

An effective da'wah communication strategy in the pesantren environment requires a deep understanding of the character of each student. This is important because not all da'wah messages conveyed can be immediately received by each individual in the same way. Differences in the different backgrounds of students, personalities, and also the level of understanding are factors that each student responds to differently. Therefore, the approach taken begins with recognizing the character and needs of students.

In addition, the situation and conditions when delivering da'wah are also considered, so that the message conveyed is not only materially correct, but also in accordance with the emotional condition of the students. This strategy shows that the success of da'wah communication does not only depend on what the coach conveys, but also on the method, time, and approach used.

As stated above, Ustadz Ridwan Hamzah, S.Th.I said:

"The da'wah communication strategy that is carried out is by first

understanding the character of each student because sometimes not everything that we convey is accepted by the students. Then the situation and conditions when delivering da'wah."¹⁴

From the implementation of da'wah communication carried out in Islamic Boarding Schools, the Trustees also have a benchmark in their success in fostering and educating students in Islamic boarding schools. It can also be a reference for leaders to evaluate the performance of the Coach. As conveyed by ustadz Edy Masnur:

"The main indicator is the awareness and significant changes of the students themselves in their daily lives at the pesantren."¹⁵

Based on the results of the interviews, the main indicator of the success of the student character development program at the pesantren can be seen from the emergence of awareness and significant behavioral changes in daily life while in the pesantren environment. These changes include discipline, independence, responsibility as well as improvements in spiritual and social attitudes. This awareness is not necessarily

¹³ Dr. Munawir et al., *The Prophet's Interpersonal Communication in Dialogical Hadiths*, t.t., 17.

¹⁴Ridwan Hamzah, 48 years old. Deputy Director II of Islamic Boarding School, *interview* April 18, 2025

¹⁵ Edy Masnur Rahman, 24 years old, Head of Pondok Putra, *Interview*, Makassar 17 March 2025

present, but the result of the process of habituation, internalization of religious values. With an example that is applied consistently.

Also added by ustadz Mujibul Haq, S.Sos who explained that:

"The best thing for the coach is to have data on the development of students during coaching so that it can be a data repository and a forum to see the development of a student."¹⁶

The results of the interview above also explained that one of the most important things in the process of fostering students is the existence of well-structured development data. According to the resource person Ustadz Mujibul Haq, S.Sos, ideally each coach has regular data on the development of students during the coaching period. This data serves to be an objective reference to assess changes in attitudes, behaviors, and achievements obtained by students. With clear data, coaching becomes more directed and measurable, so that efforts to strengthen the character of students can run effectively and sustainably.

The environment also has a very strong influence on the process of developing the character of students, both

directly and indirectly. The pesantren environment is not only a place to live and study, but also a space for character education that is rich in life values. In their daily lives, students live in an atmosphere filled with rules, discipline, and religious values that are constantly instilled. This makes them accustomed to living orderly, independently, honestly, and responsibly. Life in the pesantren also forms the social character of the students, such as respecting each other's elders, helping and also building good relationships with others.

The main challenge in today's digitalization era is the disclosure of information that is not always accompanied by the ability to filter content that is in accordance with Islamic teachings. Social media, online games have a big impact on the way students think and behave. In fact, what is worse is that not a few of them fall which is called Online Gambling, where this will damage the brain and also the thinking pattern of students. This is also what makes religious learning taught in Islamic boarding schools begin to be eroded little by little and until it runs out.

From several types of da'wah communication and also things that support character formation such as the use of *Da'wah Bil Hal*, *Da'wah Bil Oral*, *Da'wah*

¹⁶Mujibul Haq, 23 years old, Musyrif, interview, February 10, 2025

Bil Hikmah, Interpersonal Communication, recording the development of students' character and an adequate environment make da'wah at the Darul Arqam Islamic Boarding School Muhammadiyah Gombara can run well.

Supporting and Inhibiting Factors for the Implementation of Da'wah Communication

1. Supporting Factors

In the implementation of da'wah communication to the students, it does not always run smoothly and without obstacles. There will always be problems that occur in an activity. But there are also many factors that support the implementation of da'wah communication.

a) Daily Coaching Activities

There is a character development program every night. Before the students go to bed, they will gather in their respective rooms and then the Supervisor who is in charge of delivering will give advice and reinforcement to the students in forming a good character. The advice given is also based on *Qur'anic verses*, *hadith*, stories of the Prophet's companions and also the story of the example of previous scholars who are the images of future students.

As conveyed by Ustadz Mujibul Haq, S.Sos. who said that:

"Every time before going to bed, students are directed to gather in their respective dormitories to receive character coaching. Where the *Musyrif* will provide knowledge on how to become a student with noble character, both through the verses of the Quran, *the Hadith* of the Prophet, and the example of the companions of the prophet and those who follow him."¹⁷

b) Weekly Coaching Activities

In addition to character development which is carried out before going to bed, the pesantren also makes additional activities. Namely the existence of *Arabic Muhadarah* and also routine recitation which was directly delivered by Father KH. Abbas Baco Miro. This was explained again by Ustadz Ridwan Hamzah:

"In addition to character development in each room, the boarding school also provides facilities in developing the character of students. Namely with the *Arabic Muhadarah* activity which was also carried out in each room, and also the recitation of Father KH. Abbas Baco Miro"¹⁸

¹⁷ Mujibul Haq, 23 years old, Musyrif, interview, February 10, 2025

¹⁸ Ridwan Hamzah, 48 years old. Deputy Director II of Islamic Boarding School, interview April 18, 2025

c) Santri Awareness

The implementation of da'wah communication is also supported by the emergence of self-awareness by students. They begin to realize how important good values are in life. Moreover, the da'wah conveyed feels relevant to the life experience experienced. The message of da'wah conveyed was not only touching, but also felt reasonable so that it guided me in doing self-introspection. As conveyed by one of the students named Erick Agam Islami, who said:

"With the emergence of awareness in me and sometimes the da'wah I get is very related to the life I experience, therefore da'wah influences myself and my character to achieve a better personality."¹⁹

2. Inhibiting Factors

Behind the many factors that support the implementation of da'wah communication in shaping the character of students, it is possible that there are also inhibiting factors experienced in the implementation in the field.

a) Background Differences

Obstacles or obstacles in the process of fostering Islamic boarding school students are the variety of student backgrounds, both in terms of age,

education, family, and daily environment before they enter the Islamic boarding school. These differences affect the way they adapt, respond to regulations, and accept the da'wah message conveyed.

As conveyed by Ustadz Edy Masnur who:

"The obstacles that are often faced are the diversity of students both in terms of age, educational and family background, and environment before entering the Islamic boarding school. In addition, the pesantren environment is very dynamic, namely changes in habits, external and internal challenges and the lack of a support system from some parents."²⁰

The lack of support system from some parents of students is also an obstacle to the development of student character. Where parents who should be an important pillar in the success of student character formation are the opposite. They are ignorant of children's development because they feel that it is enough to put their children in Islamic boarding schools to become good individuals without the need for supervision anymore.

b) Lack of Student Readiness

¹⁹ Erick Agam Islami, 17 years old, Santri, *interview* February 10, 2025

²⁰ Edy Masnur Rahman, 24 years old, Head of Pondok Putra, *Interview*, Makassar 17 March 2025

The lack of readiness of students to receive da'wah is also sometimes an obstacle to the delivery of da'wah messages. As stated by Ustadz Mujibul Haq:

"There are many obstacles, one of which is the desire of the student to receive a da'wah"²¹

From the coach's explanation above, it shows that in the process of delivering da'wah in the pesantren environment, one of the main obstacles that is often faced is the lack of desire or readiness from students to receive the da'wah message conveyed. Although the da'wah message has been well prepared, both in terms of content and delivery method, not all students show a positive response. This is influenced by various factors such as psychological conditions, level of understanding, curiosity and personal experiences of students.

c) Lack of Understanding of Arabic Rules

Many students who still lack understanding the rules in Arabic also make them feel difficult in understanding the delivery using Arabic. Many of them are new to learning Arabic. As narrated by one of the students who said:

"This may be a subjective factor, I find it difficult to understand the

terms nahwu and nerve which may slow down and hinder my understanding in receiving da'wah."²²

From the above explanation, we can see that there are several factors that support the implementation of Da'wah Communication in Shaping the Character of Students, including: The existence of programs made by Islamic Boarding School coaches such as character building, *Muhadarah* which is carried out in the dormitory, then there is a routine study, and the emergence of students' desire to learn. There are also several inhibiting factors such as the diversity of student conditions, lack of readiness to receive da'wah, and also the lack of proficiency in understanding the rules of Arabic.

ONCLUSION

Based on the results of interviews, observations, and data collection, it can be concluded that the character condition of students at the Darul Arqam Muhammadiyah Gombara Makassar Islamic Boarding School is greatly influenced by external factors such as family background, social environment, and the educational approach applied. Students who come from harmonious families and conducive environments tend

²¹ Mujibul Haq, 23 years old, Musyrif, interview, February 10, 2025

²² Muhaimin Abdullah, 17 years old. Santri, interview February 10, 2025

to have a more stable character and are easy to direct, while students who come from broken homes or poor environments show a harsher character and are difficult to direct. This difference in character is one of the main challenges in the process of forming the character of students.

The implementation of da'wah communication in Islamic boarding schools is carried out in a sustainable manner through various forms of da'wah such as **bil-oral**, **bil-haal**, and **bil-hikmah**, as well as an interpersonal communication approach. The coaches not only convey the message of da'wah verbally, but also provide real examples in daily life, so that Islamic values and good character can be embedded more deeply in the students.

In addition, there are several supporting factors that play an important role in the successful implementation of da'wah communication, including character building programs, muhadarah activities in the dormitory, routine studies, and the emergence of awareness from within students to improve and form better character. However, there are also several inhibiting factors such as the diversity of student conditions, the lack of readiness of students in receiving da'wah, and the limited ability of students to understand

Arabic which is one of the media for delivering da'wah messages.

Based on these findings, it is recommended to the supervisors to strengthen the role of parents in supporting the formation of student character, one of which is by conducting continuous communication and assistance between the pesantren and the family. In addition, there needs to be a more structured and in-depth character development program, such as the **Character Development Night** program involving all students and coaches, with the delivery of materials, direct practice sessions, and sharing sessions that can strengthen students' understanding and experience in forming a strong Islamic character.

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