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

Developing Students' Da'wah Rhetoric through Muhadharah Activities at Darul Aman 05 Lengkese Islamic Boarding School, Mangarabombang District, Takalar Regency

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Kata Kunci:
Muhadharah; Pondok Pesantren; Retorika Dakwah; Santri

Abstrak

Penelitian ini menganalisis pengembangan retorika dakwah santri melalui kegiatan muhadharah di Pondok Pesantren Darul Aman 05 Lengkese, Kecamatan Mangarabombang, Kabupaten Takalar. Penelitian menggunakan pendekatan kualitatif deskriptif dan dilaksanakan selama Maret-April 2025. Informan dipilih secara purposif berdasarkan keterlibatan langsung dalam kegiatan muhadharah, yaitu Ustadz Asru Muhaslim Nur, S.Pd. sebagai pembina muhadharah serta dua santri, Abid dan Ikhsan Hidayat.

Data dikumpulkan melalui wawancara semi-terstruktur, observasi langsung terhadap pelaksanaan muhadharah, dan dokumentasi terhadap bahan program yang tersedia. Analisis dilakukan melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan, sedangkan keabsahan data diperkuat melalui triangulasi sumber dan teknik.

Hasil penelitian menunjukkan bahwa pengembangan retorika dakwah tidak hanya berfokus pada keberanian berbicara di depan umum, tetapi juga pada penguasaan materi, struktur argumentasi, penyesuaian bahasa dengan audiens, intonasi, gestur, dan sensitivitas terhadap konteks sosial. Proses pembinaan dilakukan melalui penyusunan naskah, koreksi sebelum tampil, penampilan bergilir, dan evaluasi setelah penampilan.

Secara analitis, praktik tersebut memperlihatkan unsur ethos, pathos, dan logos sekaligus sejalan dengan prinsip komunikasi Islam yang menekankan hikmah, ketepatan pesan, dan

kesantunan. Faktor pendukung utama adalah motivasi, pembinaan dan evaluasi, serta dukungan pesantren, sedangkan faktor penghambat meliputi kesiapan materi, rendahnya kepercayaan diri, keterbatasan waktu, dan fasilitas.

Abstract

Keywords:
Muhadharah; Islamic Boarding School; Da'wah Rhetoric; Students

This study analyzes the development of students' da'wah rhetoric through muhadharah activities at Darul Aman 05 Lengkese Islamic Boarding School, Mangarabombang District, Takalar Regency. A descriptive qualitative approach was employed during fieldwork conducted from March to April 2025. Informants were selected purposively on the basis of their direct involvement in the program: Ustadz Asru Muhaslim Nur, S.Pd., the muhadharah supervisor, and two students, Abid and Ikhsan Hidayat.

Data were collected through semi-structured interviews, direct observation of muhadharah sessions, and review of available program documentation. The data were analyzed through data condensation, data display, and conclusion drawing and verification, while credibility was strengthened through source and technique triangulation. The findings show that rhetorical development extends beyond public-speaking courage to include mastery of content, argumentative structure, audience-oriented language, intonation, gesture, and sensitivity to social context.

The coaching process consists of speech preparation, pre-performance correction, rotational delivery, and post-performance evaluation. Analytically, these practices cultivate ethos, pathos, and logos while also corresponding with Islamic communication principles that emphasize wisdom, accuracy, and respectful delivery. The main supporting factors are motivation, structured coaching and evaluation, and institutional support, whereas the principal constraints include inadequate material preparation, limited self-confidence, restricted preparation time, and facilities.

Muhadharah therefore functions as a structured training arena for developing communicative, persuasive, and context-sensitive young preachers.

INTRODUCTION

Islamic da'wah is fundamentally an invitation to goodness and a process of communicating religious values to individuals and communities. Its importance lies not only in transmitting doctrinal knowledge but also in guiding social conduct, strengthening moral responsibility, and encouraging Muslims to relate religious teachings to the realities of everyday life.[1]

The Qur'an frames this collective responsibility in Q.S. Ali 'Imran 3:104:

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

"Let there be among you a community that calls to goodness, enjoins what is right, and forbids what is wrong; those are the successful."[2]

This verse places communication at the center of da'wah because the acts of inviting, enjoining, and preventing necessarily involve the selection of language, argument, tone, and social approach. Da'wah therefore requires not only religious knowledge but also communicative competence that enables a preacher to present Islamic messages in a clear, persuasive, and ethically responsible manner.[3]

Classical and contemporary discussions of da'wah emphasize that communication is relational. A preacher is not merely a sender of messages; the preacher must understand the audience, the social environment, and the possible consequences of a message. This relational character is particularly important in heterogeneous communities where religious instruction must remain principled while also being sensitive to differences in age, education, custom, and prior knowledge.[4]

The social dimension of this relationship is also reflected in Q.S. Ali 'Imran 3:112:

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

"Humiliation is imposed upon them wherever they are found, except when they hold firmly to a bond with Allah and a bond with people. They have incurred the anger of Allah, and misery has been imposed upon them.

[1] Aminol Rosid Abdullah, Pengantar Ilmu Dakwah (Malang: Literasi Nusantara Abadi, 2023), 5.

[2] Kementerian Agama Republik Indonesia, Al-Qur'an Tajwid dan Terjemahan Dilengkapi dengan Asbabul Nuzul (Jakarta: Sigma Exagrafika, 2007), Q.S. Ali 'Imran 3:104.

[3] Suhardi, Ilmu Dakwah (Yogyakarta: Bintang Semesta Media, 2023), 10.

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

> *That is because they rejected the signs of Allah and killed the prophets unjustly; that is because they disobeyed and transgressed."*[5]

Within the field of da'wah communication, rhetoric becomes a central competence because religious messages must be organized and delivered in ways that are understandable and meaningful. Rhetoric concerns the strategic use of language, argument, delivery, and audience awareness. In da'wah, rhetorical competence helps a preacher avoid unstructured speech, clarify the purpose of communication, and connect religious content with the listener's needs.[6]

Muhadharah provides an institutional setting in which such competence can be trained. The term muhadharah derives from the Arabic root ḥaḍara and in educational practice is commonly associated with speech, lecture, or public-speaking exercises. In Islamic boarding schools, the activity typically requires students to prepare and deliver religious talks before an audience, thereby combining religious learning with practical communication training.[7]

Darul Aman 05 Lengkese Islamic Boarding School in Mangarabombang District, Takalar Regency routinely conducts muhadharah as part of student development. The activity is intended to train students to formulate religious messages, speak before peers, manage intonation and gesture, and respond to the social context of the audience. The present study therefore focuses on three questions: what forms of da'wah rhetoric are developed through muhadharah, how the activity is organized and improved, and what factors support or inhibit its implementation.

METHODS

This study employed a descriptive qualitative design because the research sought to understand the practice, meaning, and development of da'wah rhetoric as experienced by participants in its natural educational setting. The research was conducted at Darul Aman 05 Lengkese Islamic Boarding School, Mangarabombang District, Takalar Regency, during approximately two months of fieldwork from March to April 2025. A qualitative design was appropriate because the study focused

[5] Kementerian Agama Republik Indonesia, Al-Qur'an Tajwid dan Terjemahan Dilengkapi dengan Asbabul Nuzul (Jakarta: Sigma Exagrafika, 2007), Q.S. Ali 'Imran 3:112.

[6] Kustadi Suhandang, Ilmu Dakwah (Bandung: Remaja Rosdakarya, 2013), 12–13; Asmuni Syukir, Dasar-Dasar Strategi Dakwah Islam (Surabaya: Al-Ikhlas, 2013), 51.

[7] Ahmad Warson Munawwir, Al-Munawwir: Kamus Arab-Indonesia (Surabaya: Pustaka Progressif, 2007); Nasihatul M. K. Fadilah, "Retorika Dakwah Santri dalam Kegiatan Muhadarah di Pondok Pesantren Mislakhul Muta'allim Pemalang" (undergraduate thesis, UIN Prof. K.H. Saifuddin Zuhri, 2022).

on processes of preparation, performance, coaching, evaluation, and participants' interpretations rather than on numerical measurement.[8]

Informants were selected purposively on the basis of direct involvement in muhadharah. The key informants documented in the study were Ustadz Asru Muhaslim Nur, S.Pd., who served as the muhadharah supervisor, and two students, Abid and Ikhsan Hidayat, who had direct experience preparing and delivering muhadharah speeches. The supervisor was selected because he was responsible for technical guidance and evaluation, while the students were selected to represent the performer perspective. This operational selection enabled the study to compare institutional expectations with students' experiences of preparation, performance, and feedback.

Data were collected through three complementary techniques. First, semi-structured interviews were conducted with the supervisor and students to explore the purpose of muhadharah, preparation procedures, rhetorical techniques, coaching practices, supporting factors, and obstacles. Second, direct observation was used to examine the implementation of muhadharah, including the rotation of speakers, the structure of delivery, the use of language, intonation, gesture, audience response, and post-performance evaluation. Third, documentation was used to review available program materials, including speech concepts or manuscripts prepared by students, activity schedules, and other supporting records relevant to the muhadharah program. Interview quotations presented in this article were translated into English without changing their substantive meaning.

Data analysis followed an interactive qualitative process consisting of data condensation, data display, and conclusion drawing and verification. Interview, observation, and documentary data were first organized according to the research questions. The material was then coded into categories such as rhetorical form, preparation and coaching, audience adaptation, evaluation, supporting factors, and inhibiting factors. These categories were compared across sources before broader interpretive themes were formulated.[9]

The credibility of the findings was strengthened through source triangulation and technique triangulation. Source triangulation compared the supervisor's account with the experiences of Abid and Ikhsan Hidayat, whereas technique

[8] John W. Creswell and Cheryl N. Poth, Qualitative Inquiry and Research Design: Choosing among Five Approaches, 4th ed. (Thousand Oaks, CA: SAGE, 2018).

[9] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, Qualitative Data Analysis: A Methods Sourcebook, 3rd ed. (Thousand Oaks, CA: SAGE, 2014).

triangulation compared interview information with observations and available documentation. Apparent differences were re-examined in relation to the context of the activity before conclusions were drawn. This procedure was used to reduce dependence on a single informant or a single form of evidence and to strengthen the interpretive consistency of the findings.

RESULTS AND DISCUSSION

1. Forms of Da'wah Rhetoric Developed through Muhadharah

Muhadharah at Darul Aman 05 Lengkese functions as a structured public-speaking exercise and as a practical laboratory for da'wah communication. According to Ustadz Asru, students take turns delivering religious speeches before their peers, with topics ranging from morality and faith to muamalah and contemporary issues. The activity is intended not only to improve speaking ability but also to cultivate confidence, responsibility, and a commitment to conveying Islamic values.[10]

> *"Muhadharah is one of our routine programs. Students take turns speaking before their friends. The themes vary, from morality and faith to muamalah and current issues. The goal is not merely to train speaking skills, but also to build confidence, responsibility, and the spirit of conveying goodness in society."*[11]

This practice can be interpreted through the classical rhetorical triad of ethos, pathos, and logos. Ethos is cultivated through the expectation that speakers understand their material, show responsible conduct, and submit to correction before speaking. Logos appears in the requirement that religious messages be organized systematically and supported by relevant evidence. Pathos is developed through intonation, gesture, emotional sensitivity, and the ability to connect a message with the audience's experience. These dimensions are not treated here as separate techniques; rather, they interact within the performance of da'wah.[12]

Abid's experience shows that rhetorical development also involves audience adaptation. He explained that he normally begins with material from a book, seeks to understand the concept, and then adjusts the wording into language that is more familiar in everyday communication while remaining anchored in the source material.

> *"I take the main concept from the book I want to discuss, then I try to*

[10] Field data on the routine implementation of muhadharah at Darul Aman 05 Lengkese Islamic Boarding School, March–April 2025.

[11] Interview with Ustadz Asru Muhaslim Nur, S.Pd., muhadharah supervisor at Darul Aman 05 Lengkese Islamic Boarding School, April 30, 2025.

[12] Aristotle, On Rhetoric: A Theory of Civic Discourse, trans. George A. Kennedy, 2nd ed. (Oxford: Oxford University Press, 2007).

understand it and prepare it carefully. Sometimes I change the wording and adapt it to the language I use every day, although the substance remains based on the books I read."[13]

The significance of this practice goes beyond simplification of vocabulary. By rephrasing source material into language accessible to peers, the student is learning to connect logos with audience comprehension. At the same time, the effort to preserve the substantive basis of the material contributes to ethos because credibility depends on accuracy and responsible use of religious sources. From the perspective of Islamic communication, this corresponds to the principle of hikmah: a message should be truthful, appropriate to the situation, and delivered in a manner that allows the audience to understand rather than merely hear it.[14]

The coaching system strengthens this rhetorical process. Ustadz Asru explained that only one student performs in a session so that the supervisor can give focused attention to content, delivery, speaking style, and body language. This arrangement turns performance into a cycle of preparation, observation, feedback, and improvement rather than a one-time speech event.

"Only one student performs in a session so that the coaching can be more focused. We evaluate the material, delivery technique, speaking style, and body language. In this way, each student receives more detailed feedback."[15]

Analytically, this feedback mechanism strengthens all three rhetorical elements. Correction of content and sequence supports logos; attention to voice, gesture, and emotional connection strengthens pathos; and repeated preparation under supervision gradually builds ethos by increasing the student's competence and credibility. The finding therefore suggests that rhetorical capacity is produced through iterative practice and guided evaluation, not simply through repeated exposure to public speaking.

2. Development of Muhadharah Implementation

The implementation of muhadharah has developed into a relatively structured routine. Sessions are conducted at night after the Isha prayer, students are scheduled in rotation, and the assigned speaker prepares a speech concept before appearing. The limited number of performers in each session enables the supervisor to concentrate on the preparation and evaluation of each student.[16]

[13] Interview with Abid, student at Darul Aman 05 Lengkese Islamic Boarding School, April 27, 2025.

[14] Abdul Pirol, Komunikasi dan Dakwah Islam (Sleman: Deepublish, 2018), 9; Kustadi Suhandang, Strategi Komunikasi Dakwah (Bandung: Remaja Rosdakarya, 2014).

[15] Interview with Ustadz Asru Muhaslim Nur, S.Pd., April 30, 2025.

[16] Observation of the muhadharah schedule and performance format at

Pre-performance supervision is one of the most important developmental mechanisms. Ustadz Asru stated that students are directed before appearing, asked to prepare material, practice delivery, and receive correction. After the performance, an open evaluation is provided so that both the performer and other students can learn from observed strengths and weaknesses.

> *"Coaching is carried out continuously. Students who will perform receive technical direction beforehand. They prepare the material and practice the delivery, then receive corrections before performing. Afterward, we provide an evaluation so that the student, and also the others who are listening, can learn from the strengths and mistakes of the performance."*[17]

Abid confirmed the importance of this preparatory process, noting that the speech concept is normally submitted in advance and corrected when necessary before public delivery. This finding indicates that the program applies a form of formative assessment: feedback is given before and after performance, allowing students to revise both content and technique. Such a process is particularly important in da'wah because an error in argument, language, or tone can affect not only speaking quality but also the religious meaning perceived by the audience.[18]

The development of the program also appears in students' increasing sensitivity to audience context. Ikhsan Hidayat explained that when speaking in the community, he attempted to present strong evidence while avoiding language that could unnecessarily offend local customs. His account illustrates a rhetorical balance between firmness of message and social sensitivity.

> *"We try to present strong evidence and explain it clearly so that people are not confused about Islamic beliefs. At the same time, we pay attention to local customs so that the way we speak does not unnecessarily offend the community."*[19]

This statement shows the simultaneous operation of logos, ethos, and pathos. Evidence and explanation support logos; careful treatment of religious sources and social responsibility reinforce ethos; and sensitivity to the audience's feelings and cultural background contributes to pathos. Within Islamic communication, this balance is consistent with the demand to combine truthfulness with wisdom and courtesy. The goal is not to dilute the message, but to make its

Darul Aman 05 Lengkese Islamic Boarding School, March–April 2025.

[17] Interview with Ustadz Asru Muhaslim Nur, S.Pd., April 30, 2025.

[18] Interview with Abid, April 27, 2025.

[19] Interview with Ikhsan Hidayat, student at Darul Aman 05 Lengkese Islamic Boarding School, April 25, 2025.

delivery socially intelligible and ethically responsible.[20]

The program therefore develops rhetorical competence in at least four stages: preparation of content, rehearsal and correction, public delivery, and evaluative feedback. This sequence transforms muhadharah from a ceremonial school routine into a pedagogical process for producing young preachers who can organize ideas, communicate persuasively, and adapt religious messages to different social settings.

3. Supporting and Inhibiting Factors

The effectiveness of muhadharah is shaped by both personal and institutional factors. The first supporting factor is motivation. Abid emphasized the importance of encouragement from friends, teachers, and family. Such support reduces the psychological burden of performance and helps students persist even when they experience nervousness or fear of criticism.[21]

The second supporting factor is continuous coaching and evaluation. The presence of a supervisor who corrects material, delivery, and body language provides students with a clear standard for improvement. The third is institutional support in the form of scheduled time, a place to perform, and a routine that normalizes public speaking as part of pesantren education. These conditions create repeated opportunities for students to practice rather than relying on occasional performances.

The main inhibiting factor is inadequate material preparation. Students have dense academic, religious, and dormitory activities, so the time available to formulate and rehearse a speech may be limited. A second obstacle is low self-confidence, particularly among students appearing for the first time. Ustadz Asru noted that some students initially became extremely nervous, but their confidence improved after repeated opportunities and guidance.[22]

> *"Some students are very nervous at first, especially when they perform for the first time. A few even become silent because they are too nervous. After repeated coaching and opportunities, however, they gradually become more confident."*[23]

These barriers have direct rhetorical consequences. Limited preparation weakens logos because the argument may become less systematic or insufficiently supported. Anxiety can reduce pathos by disrupting intonation, gesture, and emotional connection, while repeated failures without constructive feedback can weaken ethos in the eyes of both the speaker and audience. The findings therefore

[20] Pirol, Komunikasi dan Dakwah Islam; Suhandang, Strategi Komunikasi Dakwah.
[21] Interview with Abid, April 27, 2025.
[22] Interview with Ustadz Asru Muhaslim Nur, S.Pd., April 30, 2025.
[23] Interview with Ustadz Asru Muhaslim Nur, S.Pd., April 30, 2025.

show that rhetorical development depends not merely on individual talent but on a supportive learning ecology that provides time, feedback, psychological encouragement, and adequate facilities.

Overall, muhadharah at Darul Aman 05 Lengkese operates most effectively when institutional structure and student motivation reinforce one another. The activity becomes more than a requirement to speak: it becomes a sustained process in which religious knowledge, communicative technique, confidence, and social sensitivity are trained together.

CONCLUSION

1. The form of da'wah rhetoric developed through muhadharah includes mastery of religious content, systematic organization of arguments, adaptation of language to the audience, and purposeful use of intonation and body language. Interpreted rhetorically, these practices cultivate ethos, pathos, and logos, while from the perspective of Islamic communication they emphasize wisdom, accuracy, and respectful delivery.

2. The implementation of muhadharah is developed through a structured cycle of preparation, pre-performance guidance, rotational public delivery, and post-performance evaluation. This cycle allows students to receive continuous feedback and gradually strengthens their confidence, communicative competence, and sensitivity to the social context of da'wah.

3. The principal supporting factors are motivation from peers, teachers, and family; continuous coaching and evaluation; scheduled time; and institutional support from the pesantren. The main inhibiting factors are inadequate preparation of materials, low self-confidence, limited preparation time, and facilities. Future research should examine the development of these rhetorical competencies across a larger number of students and over a longer period to assess how sustained muhadharah practice influences da'wah performance in community settings.

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