
The Effectiveness of the Ittihadul Mubalighin Program in Developing the Students' Da'wah Potential

Marwan¹⁾, Deiva Tazky²⁾, Yuyun Rohmatul Uyuni³⁾

University of Sultan Maulana Hasanuddin Banten
Jenderal Sudirman Street, City of Serang, Banten, Indonesia, 42118

¹⁾Email: shimarwan36@gmail.com

²⁾Email: deivatazky2@gmail.com

³⁾Email: yuyunru15@gmail.com

Abstract: Among the programs owned by the Daarul Falah Islamic boarding school is the "ittihadul mubalighin" program which focuses on helping students learn together in preaching. For this reason, this study wants to discuss the implementation of the "ittihadul mubalighin" program at the Daarul Falah Islamic boarding school to help proselytizing education by students. The research methodology used is descriptive analysis, which is research that aims to focus on solving problems that exist in the present and have factual problems by explaining everything about ittihadul mubalighin at the Darul Falah Islamic Boarding School. The Ittihadul Mubalighin program is a mandatory program that must be taken by students who live in Daarul Falah Islamic Boarding School. The Ittihadul Mubalighin program is coordinated by the head of the organization's board of trustees who is the ustad of the Tahfihz Al-Quran Daarul Falah Islamic Boarding School.

Keywords:

Dakwah; Ittihadul Mubalighin; Santri

Abstrak: Diantara program yang dimiliki oleh pondok pesantren Daarul Falah adalah program "ittihadul mubalighin" yang berfokus untuk membantu santri belajar bersama dalam berdakwah. Untuk itu, penelitian ini ingin membahas mengenai pelaksanaan program "ittihadul mubalighin" pada pondok pesantren Daarul Falah untuk membantu pendidikan dakwah oleh santri. Metodologi penelitian yang digunakan deskriptif analisis, yaitu penelitian yang bertujuan untuk memfokuskan pada pemecahan masalah yang ada pada masa sekarang dan memiliki masalah yang faktual dengan menjelaskan segala sesuatu tentang ittihadul mubalighin di Pondok Pesantren Darul Falah. Program Ittihadul Mubalighin merupakan program wajib yang harus ditempuh oleh santri yang bermukim di Pondok Pesantren Tahfihz Al-Quran Daarul Falah. Program Ittihadul Mubalighin dikoordinir oleh ketua majelis pembina organisasi yang merupakan ustad dari Pondok Pesantren Tahfihz Al-Quran Daarul Falah.

Kata Kunci:

Dakwah; Ittihadul Mubalighin; Santri

DOI: <https://doi.org/10.15575/ath.v7i2.18657>

Received: 06, 2022. Accepted: 09, 2022. Published: 10, 2022.

INTRODUCTION

Islam is the last religion revealed by Allah to the Prophet Muhammad, to foster humanity so that it adheres to the true teachings and is pleasing to Him and to achieve happiness in this world and the hereafter (Rahmatika & Khoirullina, 2020). The development of Islamic da'wah is so great because Islam is disseminated to the community and Islam is a religion of propaganda (Purwaningrum, 2019) (Wibowo, 2019) Da'wah is one of the obligations for Muslims to change attitudes, behavior and human nature so that it is in accordance with their nature. Carrying out da'wah in the midst of people's lives according to their respective abilities and abilities becomes an absolute obligation for every Muslim without exception during his life. (Kholili, 2012) This is in line with the word of Allah SWT in QS. At-Tauba verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

71. And those who believe, men and women, some of them (are) helpers for others. They order (do) what is ma'ruf, prevent what is evil, establish prayer, pay zakat and they obey Allah and His Messenger. They will be given mercy by Allah; verily Allah is Mighty, Most Wise.

Preaching is not enough just to do it with the tongue, but it must also be practiced in the form of deeds (Adi, 2022). Preaching is something that is very important for the creation of the goals of Islamic da'wah. In this connection, a da'i must really have commendable morals so that he can be a role model for those he preaches. In order for the purpose of da'wah to be successful, various elements related to the elements of da'wah are needed which are a unified whole concept (Aminudin, 2018).

The purpose of obligatory da'wah is to reunite human nature with religion or to make people aware of the truth of Islam and want to practice Islamic teachings (Yohandi & Baharun, 2020). Besides the purpose of da'wah, the function of da'wah must also be able to take a position as a stimulator that can motivate towards behavior or attitudes that are in accordance with the da'wah messages conveyed. Da'wah here is a distinctive form of communication, both verbal and non-verbal, in which a communicator conveys messages that originate from or are in accordance with the Qur'an. So that people who communicate do good deeds that are in accordance with the message of the Koran (Habibullah, 2021).

One way to fulfill this demand is to create a special coaching institution for young preachers, then develop new ways and periodically organize regeneration, upgrading, training and so on so that preachers are more skilled in carrying it out. In the midst of the lives of Indonesian citizens, preachers are understood as the sole task of the clergy; the form of da'wah is only limited to

religious lectures; and missionary partners always consist of many people. This erroneous description has been universally accepted by some people. Islamic boarding schools as Islamic educational institutions in their function apart from providing direction in the application of Islamic religious teachings in real life, also need to become an institution that is a focal point for societal transformation through the process of da'wah (Syafe'i, 2017).

Several previous studies that are relevant to this research include research on "Development of Talents and Potential Da'wah of Santri Based on Information Technology During Covid-19 at the Miftahul Mubtadiin Ar-Ridlo Krempyang Nganjuk Islamic Boarding School" (Muda'i et al., 2020) , both research on "The Role of Islamic Boarding Schools as Da'wah Development Institutions" (Mujahidin, 2021) and research on "Sufistic-Narrative Therapy Counseling Through KHR As' ad Syamsul Arifin's Literacy to Reduce Social Phobia in Moderating Santri Da'wah" (Arifin, 2022).

The Ittihadul Mubalighin Program is a da'wah facility at the Daarul Falaah Islamic boarding school to develop potential, which provides information, insight and teaching specifically on religion and creates cadres of young preachers who have the talent of preaching and improve communication by holding various meetings in the form of seminars, in order to make missionary activities more effective. This program was established in 2010 at the Daarul Falah Islamic Boarding School which is located at Careng, Kopo District, Serang Banten. The purpose of establishing this program is to create students and preachers who are knowledgeable and have perfect faith based on the Qur'an and the Sunnah of the Prophet, as well as having professionalism, broad insight and Islamic intellectual repertoire. Therefore, with this background, the purpose of this research is to find out about the Ittihadul Mubalighin program in developing the potential of Islamic students' da'wah.

RESEARCH METHODS

The research method used in this writing is to use a descriptive analysis method with a qualitative approach and use direct observation methods through interviews. According to Moleong, research using qualitative methods is based on several considerations. First, adapting qualitative methods is easier when dealing with multiple realities; secondly, this method directly presents the nature of the relationship between the researcher and the respondent; and third, this method is more sensitive and more able to adapt to the many sharpening of joint influences and to the patterns of values encountered (Sholikhah, 2016).

The type of research used is field research or field research because researchers have to go directly to the field, be directly involved with participants who also experience it and at the same time get a more comprehensive picture of the local situation. (Sugiyono, 2013)

This research is descriptive analysis, namely research that aims to solve existing problems and has factual problems by explaining everything about Ittihadul Mubalighin at Darul Falah Islamic Boarding School. Data collection comes from several sources. The main source was obtained from data during

research at the Darul Falah Islamic Boarding School. The source of the data was obtained through interviews with the Chairman of the Organizational Advisory Council. The interview that the author uses in this study is a guided interview, namely an interview conducted by an interviewer by asking complete and detailed questions as mentioned in structured interviews. Secondary sources, namely providing data to researchers indirectly, namely supporting sources from the literature or documentation, in the form of books according to the studies that the author is researching, scientific books, archives of Islamic boarding schools, and so on. (Sugiyono, 2013).

RESEARCH RESULTS AND DISCUSSION

Ittihadul Mubalighin (religious preachers' association) was founded as a missionary program that houses Daarul Falah Islamic boarding school students to collectively learn speeches. The Ittihadul Mubalighin Program is a mandatory program that must be taken by students who live at Daarul Falah Tahfihz Al-Quran Islamic Boarding School. The Ittihadul Mubalighin program is coordinated by the chairman of the organization's supervisory board who is an ustad from Daarul Falah Tahfihz Al-Quran Islamic Boarding School. The program is held once a week at 08:00-11:00 WIB. The implementation of the program is carried out on the sidelines of memorizing the Al-Quran with the aim of not interfering with the time of memorizing the Al-Quran. This learning program is highly supported to enable students to learn to give speeches or show potential in expressing their opinions.

Speech itself means the delivery of information in front of listeners with a specific purpose or purpose. Speech also has the meaning of a style or art of speech that is obtained from natural talent or technical skills. Meanwhile, speech is an expression of thoughts in the form of words addressed to many people, in front of an audience, with the intention of knowing, understanding, accepting, and being ready to carry out what has been conveyed to the audience (Abidin, 2013). Therefore, the establishment of this organization is the first step to form competitive people inside and outside Islamic boarding schools. This is because giving a speech can increase self-confidence, dare to argue and be responsible for what has been conveyed to the audience. Several studies report that giving speeches is considered art in conveying opinions or a statement based on good knowledge with good delivery techniques as well. (Khoiri, 2020)

If examined more deeply there are many benefits of speech that must be known. According to Terasiana (2017) explains that the functions and benefits of speech include being able to influence other people to follow what has been suggested in the contents of the speech voluntarily, this can be seen from the rhetorical technique used whether it can captivate the listener's attention or not (Muda'i & Umami, 2020). Conveying information to their audience, when conveying information or advice using entertainment, the audience will be more willing to listen. Speech is also material for education that should be studied for progress in material, individual, organizational and educational forms.

Activities held by Ittihadul Mubalighin are inviting religious leaders to provide material or material for discussion to participants who participate in the program. The participating students will discuss with the group what they want to convey to other participants. In general, the notion of discussion is a process consisting of two or more people integrating verbally and facing each other, exchanging ideas, mutually defending opinions in finding a way out. This method is very effective in stimulating the brains of the students to participate in thinking about how best to convey the material that has been discussed to everyone. According to Ermi, classical learning methods or teacher-centered learning are considered to have a boring effect on students because students always get information from the teacher while students are never active in the learning process, they do not want to participate in solving problems so that the opinions or ideas they convey will never come out (Ermi, 2015). Therefore, in the program conducted by Ittihadul Mubalighin it is very suitable to use the discussion method to get views on the material brought by the religious leaders. The program held by Ittihadul Mubalighin is usually called Bahtsul Masa'il.

Bahtsul Masa'il is a program that discusses current problems that are used to find solutions to these problems. The problems presented include all problems from religion, economics, politics, culture and other problems that develop in society. At the Tahfiz Al-Quran Islamic Boarding School Daarul Falah Bahtsul masa'il has been conducted since 2010. Bahtsul masa'il materials presented by religious leaders, in this case Ustad or Kyai, present material on contemporary problems that have occurred in society. Therefore, this will have a good impact on the students to be more proactive in knowing the problems that have occurred in society. The complexity of the problems that arise in society requires solutions in order to provide a way or guidance for ordinary people about the legal status or problems that occur.

Technically Bahtsul Masa'il was opened by the moderator and continued with an explanation of the problem description which then the moderator gave the opportunity to the participants

CONCLUSION

One of the programs owned by the Daarul Falah Islamic boarding school is the "ittihadul mubalighin" program which focuses on helping students learn together in preaching. For this reason, this study wants to discuss the implementation of the "ittihadul mubalighin" program at the Daarul Falah Islamic boarding school to help Islamic da'wah education by students.

The ittihadul mubalighin program is coordinated by the chairman of the organization's supervisory board who is an ustad from the Daarul Falah Tahfihz Al-Quran Islamic Boarding School. The implementation of the program is carried out on the sidelines of memorizing the Al-Quran with the aim of not interfering with the time of memorizing the Al-Quran. The potential developed by the Daarul Falah Islamic boarding school includes developing speech and bahtsul masa'il.

REFERENCE

- Abidin, Y. Z. (2013). *PENGANTAR RETORIKA.pdf* (1st ed.).
- Adi, L. (2022). Konsep Dakwah Dalam Islam. *Jurnal Pendidikan Ar-Rasyid*, 7(3), 1-8.
- Aminudin. (2018). Konsep Dasar Dakwah. *Al-Munzir*, 9(1), 97.
- Arifin, S. (2022). Konseling Sufistik-Narrative Therapy Melalui Literasi Karya KHR As' ad Syamsul Arifin Untuk Mengurangi Social Phobia dalam Moderasi Dakwah Santri. *Consilium: Berkala Kajian Konseling Dan Ilmu Keagamaan*, 9(1), 36-47.
<https://doi.org/http://dx.doi.org/10.37064/consilium.v9i1.11550>
- Ermis, N. (2015). Use of Discussion Methods to Improve Learning Outcomes of Social Change Material in Class XII Students of SMA Negeri 4 Pekanbaru. *Pai*, 10(2), 155-168.
- Habibullah, K. A.-F. (2021). Kewajiban Dakwah Dalam Al-Qur'an Antara Fardu Ain Dan Fardu Kifayah (Studi Komparatif Atas Tafsir Ibn Katsir Dan Tafsir Al-Mishbah). *Tesis*, 1-220.
- Kadir, Abdul. (2013). Konsep Pembelajaran Kontekstual Di Sekolah. *Dinamika Ilmu*, 13(1), 17-38.
- Khoiri, Q. (2020). Pondok Pesantren dan Peradaban Modern; Eksistensi, Potensi, dan Proyeksi dalam Menghadapi Nilai-nilai Peradaban Modern. *Paper Knowledge . Toward a Media History of Documents*, 12-26.
- Kholili, H. M. (2012). Pondok Pesantren Dan Pengembangan Potensi Dakwah. *Jurnal Dakwah*, XIII(2), 177-202.
- Muda'i, S., & Umami, H. (2020). Pengembangan Bakat Dan Potensi Dakwah Santri Berbasis Teknologi Informasi Di masa Covid-19 Di Pondok Pesantren Putra-Putri Miftahul Mubtadiin Ar-Ridlo Krempyang Nganjuk. *Janaka, Jurnal Pengabdian Masyarakat*, 3(1), 1-15.
- Muda'i, S., Umami, H., & Aziz, M. S. (2020). Pengembangan Bakat Dan Potensi Dakwah Santri Berbasis Teknologi Informasi Di masa Covid-19 Di Pondok Pesantren Putra-Putri Miftahul Mubtadiin Ar-Ridlo Krempyang Nganjuk. *Janaka, Jurnal Pengabdian Masyarakat*, 3(1), 1-15.
- Mujahidin, I. (2021). Peran Pondok Pesantren Sebagai Lembaga Pengembangan Dakwah. *Syiar: Jurnal Komunikasi Dan Penyiaran Islam*, 1(1), 31-44.
<https://doi.org/https://doi.org/10.54150/syiar.v1i1.33>
- Novita, M. (2017). Sarana dan Prasarana yang Baik Menjadi Bagian Ujung Tombak Keberhasilan Lembaga Pendidikan Islam. *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan*, 4(2), 97-129.
- Purwaningrum, S. (2019). Santri Produktif: Optimalisasi Peran Santri di Era Disrupsi. *Prosiding Nasional*, 2, 101-116.
- Rahmatika, A., & Khoirullina, N. (2020). Upaya Meneguhkan Islam Rahmatan Lil'alamin melalui Majalah Bangkit. *Jurnal Dakwah Dan Komunikasi*, 5(2), 191-204.
- Sholikhah, A. (2016). Statistik Deskriptif dalam Penelitian Kualitatif. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 10(2), 342-362.
- Sugiyono, D. (2013). *Metode Penelitian Kuantitatif, Kualitatif, dan Tindakan*.

- Syafe'i, I. (2017). Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(1), 61–82. <https://doi.org/https://doi.org/10.24042/atjpi.v8i1.2097>
- Wibowo, A. (2019). Penggunaan Media Sosial Sebagai Trend Media Dakwah Pendidikan Islam di Era Digital. *Jurnal Islam Nusantara*, 3(2), 339–356. <https://doi.org/https://doi.org/10.33852/jurnalin.v3i2.141>
- Yohandi, Y., & Baharun, M. (2020). Pembinaan Kader Da'i di Pondok Pesantren Nurul Islam. *Maddah*, 2(2), 25–33.