

Implementation of the Muhadharah Program in Developing Students Da'wah Skills at MTs Al-Ittihadiyah Bromo

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KEYWORDS	ABSTRACT
Keywords: Program Implementation; Muhadharah; Da'wah Skills Conflict of Interest Statement: The author(s) declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest. Copyright © 2026 EDU. All rights reserved.	This study aims to analyze the planning, implementation, and evaluation of the muhadharah program in developing students' da'wah skills and identify supporting and inhibiting factors influencing its effectiveness. The method used in this study is qualitative with data collection techniques through interviews, observation, and documentation. Data analysis is carried out through data reduction, data presentation, and drawing conclusions. The results of the study indicate that the implementation of the muhadharah program is effective in developing students' da'wah skills. The da'wah skills in question include the courage to appear in public, proficiency in delivering da'wah in three languages, fluency in reading the holy verses of the Qur'an, and being accustomed to being a prayer reader. Although there are obstacles such as inadequate available facilities and infrastructure, low levels of student participation that tend to be dominated by the same person, and lack of teacher creativity in the coaching process. Therefore, continuous improvement efforts are needed so that the muhadharah program is implemented optimally in developing students' da'wah skills.

Introduction

Da'wah skills are one of the competencies that need to be taught from an early age so that students not only have religious knowledge, but are able to practice it in life and disseminate their knowledge to others. Da'wah can be interpreted as an effort to invite and convey Islamic teachings regarding amar ma'ruf nahi munkar to other people. In essence, da'wah is a path to Allah SWT or what is called sabili rabbik (Anggraeni, 2023). Apart from religious knowledge, a preacher must also have speaking skills so that the teachings he conveys are right on target and can be well received by the audience of the preacher (*mad'u*).

According to Toha Yahya Omar, da'wah is terminologically defined as an invitation to others in a good way to return to the right path according to Allah's commandments, for the safety and happiness of this world and the hereafter. In addition, Prof. A. Hasjmy argues that da'wah is an effort to invite others to believe in, maintain, and practice the Islamic sharia creed that has been carried out by the preacher himself (Sya'bani & Azizah, 2023). Da'wah is a pillar activity in Islamic teachings with a broad scope, an effort to invite and direct others to practice Islamic teachings in kaffah. Da'wah is not only limited to preaching activities on the pulpit, but all aspects of life aimed at upholding Islamic values in living life (Sadikin & Sobari, 2025).

The context of da'wah does not only take place in a certain space and time, such as recitations or lectures in mosques. Da'wah can be carried out in various environments, one of which is in Islamic educational institutions such as madrasas (Syaputra et al., 2023). The implementation of da'wah in the madrasah environment can be realized in various activities, both formal and non-formal, such as habitual worship and extracurricular activities. With these activities, da'wah can be instilled from an early age in a simple, sustainable way and become part of students' lives (Mukroni & Muhamad, 2025).

As one of the Islamic educational institutions, madrasas play an important role in forming students who have the potential to preach, starting from the school environment and hopefully reaching the community. This role can be realized in the form of coaching public speaking and mastering preaching material (Rahman & Pirdaus, 2025). Furthermore, madrasas need to align the curriculum so that it is not only oriented towards cognitive development but also pays attention to the development of students' practical skills (Pratama & Umam, 2025).

Before preaching, a da'i first needs to have communication skills as the main provision, remembering that the essence of da'wah is conveying Islamic teachings to the mad'u (the object of da'wah). If your communication skills are inadequate, it is feared that the da'wah message will not be conveyed effectively, and could even potentially cause misunderstandings. The communication skills in question are not only limited to fluency in public speaking, but also the ability to adapt to the conditions and characteristics of mad'u. With good communication skills, a da'i will be able to adjust his language style and appearance so that the da'wah messages he wants to convey can be accepted by mad'u even though they come from different backgrounds (Sari & Budi, 2025).

When someone preaches, they should understand the method of preaching before conveying it to their target audience. The preacher must adapt to the conditions and situations of the target audience. This ensures that their preaching activities are not too rigid and are easily accepted and understood. Allah says in Surah An-Nahl: 125:

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

Meaning: "Call (humans) to the path of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, it is your Lord who knows better who goes astray from His path and He who knows better who is guided" (Kemenag RI, 2019).

In his commentary, Ibn Kathir explains that Allah commanded the Prophet Muhammad (peace be upon him) to invite people to the path of Allah with wisdom, namely through words that are wise, gentle, and appropriate to the circumstances of those invited. Da'wah is also carried out by providing good advice and lessons to touch the heart and raise awareness to accept the truth. If there is a difference of opinion, then the debate must be conducted in the best, polite, and non-harmful manner. This aims to ensure that da'wah continues to bring peace and open opportunities for others to receive guidance. At the end of the verse, it is emphasized that Allah is All-Knowing who receives guidance, so the human task is only to convey da'wah in a good manner, while the final result is in the knowledge and will of Allah (Katsir, 1999).

In line with the interpretation of the verse above, this principle is also confirmed in the hadith of the Prophet Muhammad SAW narrated from Abdullah Ibn Umar:

Meaning: From Abdullah bin Amr, that the Prophet SAW said: "Convey from me even if it is only one verse, and tell about the Children of Israel, and there is no harm in that. And whoever deliberately lies about me, let him take his place in Hell (HR. Bukhari No. 3461) (Bukhari, n.d.).

Mustafa Al-Bagha emphasized that "tell me about the Children of Israel" means that it is permissible to tell various stories and events that happened to the Children of Israel, especially those that contain strangeness and lessons. The phrase "it is okay" indicates that such actions do not result in sin or hardship as long as they do not contradict Islamic teachings. Meanwhile, the part "whoever lies about me" refers to someone who intentionally attributes words to the Prophet Muhammad that he never said, related to the story of the Children of Israel or other matters. Meanwhile, the phrase "then let him take his place in Hell" contains a severe threat to anyone who intentionally falsifies the Prophet's hadith (Bukhari, n.d.).

This is one of the skills a preacher must possess, ensuring the accuracy of the religious knowledge he or she will convey before disseminating it to a wider audience. Preaching skills can be defined as the preacher's ability to effectively convey Islamic teachings to others, ensuring their message is received and practiced. Preaching skills relate to communication skills, social interaction, rhetoric, and media utilization, all of which contribute to the achievement of the goals of preaching (Pratama et al., 2025).

Coaching can be defined as a planned effort to improve and enhance individual competencies, including knowledge, skills, and attitudes, of an individual or group through ongoing education and training (Syahmidi et al., 2023). The strategy for developing da'wah skills generally implemented in madrasas is integrative, combining teacher role models, familiarization with religious activities, and hands-on practice. In this context, direct da'wah practice in schools often uses the term muhadharah. Lectures are conducted in turn by students in front of an audience. Activities such

as kultum (religious lectures), muhadharah (religious speeches), or regular lectures serve as a means of ongoing practice. This habituation helps students become accustomed to public speaking and conveying da'wah messages (Pohan et al., 2025). The strategy of direct practice (learning by doing) has also proven effective because students are directly involved in da'wah activities, resulting in tangible development of their skills.

In this development process, teachers play a crucial role as guides for the success of the activities. Teachers not only prepare da'wah materials but also plan development programs tailored to the characteristics of the students. As facilitators, teachers provide technical guidance regarding the development of da'wah materials, delivery methods, word choice, and appropriate language use. Furthermore, teachers also act as evaluators, assessing students' progress and providing feedback.

In its implementation, this coaching program consists of several stages, namely preparing da'wah material, memorizing the material, practicing giving speeches, practicing delivering da'wah in front of other people, and the evaluation stage. Through this series of activities, students gain direct learning experience (learning by doing) (Rahman & Pirdaus, 2025). This concept is in line with John Dewey's educational method which emphasizes that the learning process through direct practice is more effective in building students' skills because it is based on real experience, so that the knowledge gained becomes more sticky.

Other research put forward by Syaputra et al., states that Muhadharah means lecture, namely the art of conveying good information orally with the aim of explaining it to other people. Muhadharah can also be interpreted as a course that teaches rhetoric, dialogue skills, creating ideas and conveying them so that they can influence the general public (Syaputra et al., 2023).

Previous research has shown that muhadharah activities contribute to developing students' public speaking skills. Research conducted by Maulana et al. (2023) focused on the role of muhadharah in improving the quality of public speaking among students at the Al-Azhaar Islamic Boarding School in Lubuklinggau. The results showed that muhadharah activities contribute to building courage, improving speaking skills, and identifying factors that support and hinder its implementation. However, this research did not in-depth examine the program planning process, the coaching patterns implemented before students perform, or the ongoing program evaluation mechanisms.

Furthermore, research by Ahmad & Fatoni (2024) examined Islamic boarding schools' strategies for developing public speaking skills through muhadharah activities. This study outlined the stages of preparation, implementation, and evaluation of students using assessment indicators covering cognitive, affective, and psychomotor aspects. However, the discussion focused on strategies for improving public speaking skills and the assessment system for student performance. However, this study has not yet revealed the characteristics of the flexible implementation of the muhadharah program for mentor teachers in determining coaching strategies, the space for students to explore in developing da'wah materials, and the evaluation mechanisms that involve various school elements as part of ongoing coaching.

Based on these two syntheses, it is clear that previous research focused more on the results of muhadharah implementation and the general implementation strategy. Meanwhile, the novelty of this study lies in its characteristics, which include adaptive coaching, implementation that provides students with space to explore in selecting speech titles, and multi-layered collaborative evaluation, namely individual and collective evaluations as a basis for improving subsequent muhadharah implementation.

Based on this description, This study aims to analyze the planning, implementation, and evaluation of the muhadharah program in developing students' da'wah skills and identify supporting and inhibiting factors influencing its effectiveness.

Research Design and Methodology

The research method used was qualitative, with a descriptive approach. This study aimed to provide an in-depth description of the implementation of the muhadharah program in developing students' da'wah skills at MTs Al-Ittihadiyah Bromo. The research location was at Madrasah Tsanawiyah Al-Ittihadiyah, located at Jalan Bromo No. 25 Medan, Tegal Sari III Village, Medan Area District. The study period was from January to April 2026.

The data sources for this study consisted of primary and secondary sources. Primary data were obtained through interviews with informants including the Madrasah Principal, the Deputy Principal for Curriculum, Arabic teachers, English teachers, Al-Qur'an and Hadith teachers, and students who had previously worked as muhadharah officers. Secondary data sources included documentation of

muhadharah implementation, books, and journal articles relevant to the implementation of the muhadharah program.

Furthermore, data collection techniques included interviews, observation, and documentation. Data analysis was conducted through data reduction, data presentation, and conclusion drawing (Miles & Huberman, 2014). Meanwhile, data validity techniques were tested using source triangulation, technical triangulation, and time triangulation. Source triangulation was conducted by comparing information from the vice principal, teachers, and students, while technical and time triangulation were conducted by confirming data through interviews, observations, and documentation at different times to ensure the consistency of the data obtained related to the implementation of the muhadharah program (Moleong, 2017).

Findings and Discussion

A. Planning for the Muhadharah Program at MTs Al-Ittihadiyah Bromo

The results of the study indicate that this muhadharah is not a newly established activity in madrasahs, but rather the result of an adaptation of religious practices in Islamic boarding schools. This adaptation was carried out by considering the madrasah context and the characteristics of students, so that its implementation could be more relevant. In order to realize this activity, the madrasah principal together with the vice principal for curriculum and student affairs and religious subject teachers including teachers of Akidah Akhlak, Al-Qur'an Hadith, Fiqh, SKI, Arabic and also tahfiz held a meeting to formulate a systematic and directed plan for muhadharah activities. Based on the results of the meeting agreement, muhadharah will be implemented in madrasahs by modifying the form of implementation, adapting to the conditions and needs of students that include speeches in three languages, namely Indonesian, Arabic and English as well as tahfiz recitation. So this muhadharah activity does not only function as a means of training in public speaking, but also becomes a comprehensive medium for fostering da'wah. Furthermore, to ensure the continuity and consistency of its implementation, muhadharah was officially designated as a sustainable program at MTs Al-Ittihadiyah in 2019, which continues to be implemented and developed according to the educational needs of the madrasah.

According to the researcher's interview with the madrasah principal, who stated:

This Muhadharah was chosen as a permanent program in 2019. It was originally adopted from religious activities at Islamic boarding schools several years ago. However, we adapted its implementation to the needs of the students at MTs Al-Ittihadiyah. Speeches are offered in three languages: Indonesian, English, Arabic, and memorization (IF-KM, February 26, 2026).

This is reinforced by the statement of the deputy principal for curriculum:

During the formation of the muhadharah program, a meeting was held with the principal, the deputy principals for curriculum and student affairs, and religious teachers, including teachers of the Qur'an and Hadith, Aqidah and Akhlak, Fiqh, SKI (Islamic jurisprudence), Arabic, and Tahfidz (memorization of the Quran). The meeting discussed in detail the schedule for the muhadharah participants, the appointment of supervisors, and the provision of necessary facilities and infrastructure (IF-WKMK, February 26, 2026).

This is in line with the opinion of Musyafak et al. (2024) who stated that planning is the thorough determination of the entire process of the steps to be taken to achieve educational goals (Musyafak et al., 2024). In the educational context, planning is not only related to the preparation of activity schedules, but also includes determining the time, organizing resources, and evaluations to be carried out. Planning is the root of the implementation of educational programs because it is at this stage that objectives, long-term strategies, and future steps are determined so that the program being implemented is relevant to the needs of students. Conceptually, planning is made to minimize obstacles in implementation and pave the way to achieve program goals effectively and efficiently (Baidowi & Dewi, 2025).

The primary objective of this muhadharah program is to develop students' da'wah skills so they can become a generation capable of sustainably promoting da'wah in the community. As further stated by the madrasah principal:

As further stated by the madrasah principal, "The purpose of this muhadharah program is to develop the students' da'wah skills, so that da'wah can continue to thrive. We hope they will become the next generation of da'wah practitioners in the future" (IF-KM, February 26, 2026).

The primary objective of the muhadharah program is to develop students' da'wah skills so they can become a generation capable of sustainably promoting da'wah in the community. This is in line with research conducted by Setiawati (2024), which states that formulating the objectives of the muhadharah program is crucial before determining the format of activities and other technical matters. Her research suggests that programs with clear objectives are more focused in determining themes, composing and correcting speech texts, preparing facilities and infrastructure, and creating schedules (Setiawati, 2022).

In addition to determining program objectives, the planning meeting also determined the program's mentors, who would be responsible for implementing the program. The mentors were appointed to ensure clarity regarding the division of tasks, responsibilities, and authority of each teacher in assisting students in preparing for the muhadharah. A clear division of tasks minimizes misunderstandings and overlapping responsibilities between mentors. The appointment of mentors also aims to increase the effectiveness of supervision and mentoring, ensuring optimal implementation of the mentoring process.

This is in line with the Arabic teacher's statement in the interview, that:

The supervisors for muhadharah participants consist of the homeroom teacher and several teachers. Indonesian, Arabic, English teachers, tahfiz teachers and sometimes also assisted by Al-Qur'an Hadith teachers. But other teachers can participate too, without restrictions. Because this coaching is directly supervised by the deputy head of the madrasah for curriculum (IF-GBA, March 2 2026).

Research conducted by (Ahmad & Fatoni, 2024) states that there is a person in charge or a muhadharah mentor who is appointed to manage the program. This mentor works in the arts sector at Islamic boarding schools and is responsible for preparing, organizing, and accompanying students during the activity. Furthermore, before the activity begins, the mentor first makes various preparations, such as setting up the stage, checking the sound system, and appointing a rotating muhadharah staff.

The schedule for muhadharah participants is then structured and systematically determined each month based on grade level. The pattern rotates with each grade level, for example, at the beginning of the semester, it begins with grade IX-1, followed by grade VIII-1, then grade VII-1, and so on, repeating the same pattern. This division mechanism is not determined randomly but is based on considerations of time efficiency and equal opportunity for all classes to perform in muhadharah. If the implementation is focused on grade IX as a whole, there is concern that lower grades, such as grade VII, will not receive the opportunity to perform. Therefore, a schedule distribution system like this was created because it is fairer and more proportional in providing guidance to all students.

As stated by the Deputy Principal for Curriculum, "I organize the muhadharah schedule by grade. After approval by the Principal, I announce which grades will be participating next month. After that, I provide direct instructions to the homeroom teachers and subject teachers assigned to train the students who will be participating" (IF-WKMK, February 26, 2026).

The Al-Qur'an and Hadith teacher, one of the muhadharah instructors, also stated that: "The schedule is structured and rotated between grades. For example, in January, it starts with grade IX-1, in February with grade VIII-1, in March with grade VII-1, and so on, back to grade IX. This is to ensure that other grades don't have to wait too long for their turn. If all grade IX students complete the entire class, there's a risk that grade VII students won't get a turn, as the class only holds it once a month." (Inf.3 GAH, Interview, February 26, 2026).

The two statements above indicate an effort to provide equal opportunities for all students to take turns. This policy was chosen as a solution to the limited implementation time, which is only once a month. If not properly managed, it could potentially create unequal opportunities for other classes. Furthermore, from a developmental perspective, the muhadharah program involves several teachers working collaboratively. The involvement of homeroom teachers, subject teachers such as Indonesian, English, and Arabic, as well as teachers of memorization and the Qur'an and Hadith, reflects the comprehensive nature of this development, not focusing solely on one specific area but also on various aspects of da'wah skills, including mastery of material, language use, and memorization of surahs. There are even opportunities for other subject teachers to contribute to this development. Furthermore, this development process is directly supervised by the vice principal of the madrasah for curriculum to ensure the entire development process runs smoothly.

This is in line with the opinion of Izzati et al. (2023), who stated that planning requires a meeting to determine the muhadharah mentor, the implementation procedures, and the themes to be presented. Furthermore, developing a structured schedule is crucial for the program to run smoothly and effectively. Dividing tasks between the instructor and other teachers is also crucial to minimize misunderstandings. Furthermore, it is stated that the muhadharah instructor should understand the diverse characteristics and attitudes of students, both in terms of their interests and talents, to facilitate the preparation of speech materials, Quranic recitations, and the training process, allowing for smooth delivery of da'wah material during the muhadharah (Izzati et al., 2023).

Overall, researchers understand that planning focuses not only on administratively determining activities but also includes formulating program objectives, appointing instructors, allocating schedules, and providing supporting infrastructure. Coordination between the principal, vice principal, and religious studies teachers demonstrates that the muhadharah program at MTs Al-Ittihadiyah Bromo is designed in an organized manner for effective and efficient implementation.

B. Implementation of the Muhadharah Program to Develop Students Da'wah Skills

Based on the results of the analysis, the researchers found that the participants in the muhadharah were determined based on the class divisions established by the Deputy Principal for Curriculum. Furthermore, the determination of the individuals who would be assigned to the roles was left to each homeroom teacher. Coaching was conducted individually according to their respective areas of responsibility. Participants assigned to deliver speeches in Indonesian were coached by the Indonesian language teacher appropriate to their grade level. Similarly, participants assigned to deliver speeches in English and Arabic were coached by the relevant subject teachers. The MCs were generally coached by the homeroom teachers. Meanwhile, participants assigned to recite the tahfiz (memorization) and prayers were coached by the tahfiz (memorization) teacher, and on some occasions, the Qur'an and Hadith (Qur'an and Hadith) teacher assisted. The intensity of coaching was flexible, adjusted by agreement between the teacher and the students. Practice could be held once or twice a week, depending on the needs and readiness of the students. After individual practice, several days before the performance, all participants in the muhadharah (reciting the Quran and Hadith) were asked to practice together with their homeroom teacher to hone their cohesiveness.

According to an interview with an Al-Qur'an and Hadith teacher, the researcher stated: After knowing who will be performing, the homeroom teacher usually appoints a student to be in charge of the muhadharah. I usually call the one who memorizes the Quran. I tell them the surah choices, then I have them memorize them first. After a few days, I ask them to memorize them, and then they just have to practice reciting them (IF-GAH, February 26, 2026).

During the coaching process, the homeroom teacher does not specifically determine the topic of the speeches delivered by the students. However, they are guided to ensure they are relevant to the educational context, the environment, and moral values. This policy is based on the students' level of readiness and ability to memorize the material.

As one student interviewed by the researcher stated: The topic is free. Sometimes the homeroom teacher or subject teacher determines it, as long as it's related to the school, morals, and the environment. It depends on the supervising teacher (IF-PS, March 2, 2026).

According to research by (Sadikin & Sobari, 2025), the coaching process is carried out to address issues when speaking in public, organize the sequence of material to be presented, and use appropriate body language. Furthermore, delivery techniques must be improved through regular practice and evaluation. The goal is to ensure that the delivery of da'wah appears natural and not stiff.

In practice, the muhadharah program did not fully run according to the initial plan. Initially, muhadharah activities were scheduled twice a month, but due to suboptimal student performance, the program was changed to once a month to allow students more time to prepare. Another change occurred in the venue. Initially, the event was held on the madrasah field, but was later moved to the Mamiyai orphanage, which is part of the same foundation. This was due to several factors, including rainy weather, scheduling conflicts between the field's use for the Madrasah Aliyah unit's gymnastics activities, and its use as parking for invited guests. Despite

this, the meeting proceeded according to plan, starting at 7:30 a.m. WIB and ending at 9:00 a.m. WIB.

As explained by an English teacher, one of the muhadharah instructors, he said: Initially, the muhadharah was held on the school field. But because it often rained, there was no tent. The field was used for gymnastics for the Madrasah Aliyah students, as the foundation comprises several units. It was also sometimes used as a parking lot for invited guests. If you look at the mosque in front, you'll see that the first floor has a hall often used for parties. That also belongs to the foundation. Therefore, it was better to move it to the orphanage hall (IF-GBI, March 2, 2026).

Zuanda et al. (2024) explain that implementing an educational program is a dynamic process and is always subject to obstacles, requiring regular evaluation for program improvements and adjustments. Evaluation serves to identify shortcomings and improve the quality of program implementation (Zuanda et al., 2024). This is in line with research conducted by Yempormase et al. (2025) that the results of program evaluation are the basis for modifying aspects of implementation in the field, starting from time, methods and strategies to be more relevant to the needs of students (Yempormase et al., 2025).

Based on the statement above, it can be seen that adjustments are sometimes necessary to meet field conditions. Changing the implementation time from two sessions to one session is considered a form of adaptive planning, or planning that is adaptive and responsive to student needs. This demonstrates that the school is evaluating the effectiveness of the muhadharah program and making improvements to optimize future results.

The muhadharah activities begin with direction from the Vice Principal for Student Affairs, who provides guidance and arranges student seating arrangements. The event is then handed over to the MC (master of ceremonies) to guide the proceedings according to the established schedule. Next, students recite the Quran. Two surahs are selected: Surah Maryam (verses 30-35) and Surah An-Naba (verses 1-40). The most frequently recited surah is Surah An-Naba. This is followed by a trilingual speech performance, beginning in Indonesian, then Arabic, and ending in English.

As stated by five students who have participated in the muhadharah:

Typically, the vice principal for student affairs first gives instructions and arranges the students' seats. Afterward, the MC continues, then recites the Quran, then delivers a speech in three languages: Indonesian, Arabic, and finally English. Finally, a closing prayer is given (IF-PS, March 2, 2026).

Researchers also found that the speech material delivered by the three muhadharah participants differed, or even were unrelated. These differences depended on agreements made between teachers and students during the coaching process. Generally, teachers helped determine the speech material and thus had the authority to determine the topics to be presented. However, on several occasions, the material was standardized, with different languages translated into English and Arabic. However, in recent months, the speeches presented have increasingly varied topics.

This finding aligns with research (Rasyid, 2024), which states that education must be carried out in a planned, continuous manner, and supported by the teacher's exemplary behavior. Munawir (2022) argues that public speaking skills do not emerge automatically but must be developed through ongoing practice. His research found that many students had never given a speech before, lacked confidence, and were afraid of making mistakes. However, through the muhadharah activities held at Islamic boarding schools, students' public speaking skills gradually developed. Another study by Olindo et al., 2024, found that public speaking skills are inherently accessible to all students, whether they are already confident in speaking or still feel afraid and lack confidence. However, regular coaching and practice are needed to become accustomed to speaking and confident in delivering Islamic sermons in front of an audience.

C. Evaluation of the Muhadharah Program in Developing Students' Da'wah Skills

Evaluation of the muhadharah program is conducted in two forms: individual and collective. Individual evaluations are conducted by the madrasah principal and homeroom teachers, highlighting the strengths and weaknesses of each mudhadharah participant immediately after the completion of the muhadharah. Collective evaluations are conducted privately by the madrasah principal and all

the teachers supervising the muhadharah. This is an effort to assess the overall success of the program and identify any shortcomings that need to be addressed collectively.

So far, the implementation of the muhadharah program at MTs Al-Ittihadiyah Bromo has demonstrated its effectiveness in developing students' da'wah skills. This is evidenced by students who have become more proficient in public speaking, both those who were previously confident and those who had never performed before. Furthermore, with this program, students have also become more fluent in reciting the Quran, improving their memorization of surahs, and improving their pronunciation of Arabic and English speeches, compared to only learning in class. And, importantly, they have become accustomed to reciting prayers at school events. This demonstrates how well they carried out their responsibilities. This was also the result of the patience and commitment of the homeroom teachers and supervising teachers who worked hard to train them before the muhadharah performance.

However, there are still weaknesses that need to be addressed, including the lack of a written official schedule. Despite its advanced technology, it should be digitally recorded. Furthermore, researchers found several obstacles in implementation related to supporting facilities and infrastructure, such as microphones and speakers, which did not function properly. Furthermore, the hall where the muhadharah was held was not in the same building, which was one reason why the muhadharah had to be postponed due to heavy rain. Another obstacle related to student participation. Researchers found that the participants who performed tended to be dominated by the same group. Several factors contributing to these obstacles include students who had never performed in public, feeling insecure and afraid of making mistakes. Furthermore, they had difficulty memorizing Islamic teaching materials and Quranic verses.

Evaluation plays a strategic role in the implementation of educational programs as a tool to measure program effectiveness. Systematic evaluation can help determine the success of achieving objectives, allowing for improvements (Azizah et al., 2024). Similarly, research conducted by Diana & Sari (2023) indicates that effective evaluation can identify program strengths and weaknesses, thus enabling development and refinement of educational programs.

Given the positive impacts achieved after implementing this program, the school is committed to maintaining consistent program implementation. Furthermore, the supervising teacher and homeroom teacher will also improve their coaching methods to improve the preparation of da'wah materials, pronunciation, and intonation. Furthermore, the principal shows appreciation for the enthusiastic students who perform by awarding prizes to the class with the best performance. Prizes will be awarded at the end of the semester. This is done to motivate other students and foster a desire to learn da'wah.

To address these challenges, the school strives to make improvements, such as providing microphones and spare batteries to ensure the muhadharah continues without technical difficulties. Furthermore, to address low student participation, the supervising teachers employ personal approaches to ensure students perform as well as their peers.

In line with research conducted by Ningsih et al. (2025), follow-up to the evaluation results of the muhadharah program includes conducting regular evaluations to ensure the program continues to run according to its initial objectives, requiring teachers to be more proactive in guiding less active students, improving facilities and the quality of activities, and enhancing the role of the student council (OSIS) or activity administrators in ensuring the smooth running of muhadharah activities (Ningsih et al., 2025).

Overall, it can be concluded that the muhadharah program at MTs Al-Ittihadiyah Bromo has been quite effective in developing students' da'wah skills, both in terms of speaking skills, speaking skills, and developing a habit of religious practices.

Conclusion

The Muhadharah program at MTs Al-Ittihadiyah Bromo is implemented as an effort to develop students' da'wah skills through trilingual speeches, memorization of Quranic recitation, and prayer recitation, held routinely once a month. The program is systematically implemented, encompassing preparation, implementation, and evaluation. This program has had a positive impact on students' abilities, particularly in public speaking skills, fluency in Quran recitation, improved memorization of surahs, and speech skills in Indonesian, Arabic, and English. Furthermore, the program fosters a sense of responsibility, self-confidence, and skills in da'wah.

However, its implementation still faces several challenges, such as lack of infrastructure, weather factors, low student participation, and the lack of a structured written schedule. Therefore, the madrasah continues to strive for evaluation and improvement to ensure the program runs optimally and reaches all students equally.

This study recommends developing more varied coaching methods to address the diversity of students' memorization styles, selecting da'wah materials relevant to current conditions, and strengthening evaluation to optimize the achievement of program objectives. The results of this study are expected to contribute to other Islamic educational institutions seeking to develop students' da'wah skills.

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