

Dakwah Bil Hal Strategy: Strengthening Hard Skills and Knowledge Dissemination among Students of Dayah Jamiah Al-Aziziyah

Fakhrurrazi Nurdin

Universitas Islam Negeri Raden Intan Lampung
razi59052@gmail.com

Jasmadi

Universitas Islam Negeri Raden Intan Lampung
jasmadi@radenintan.ac.id

Hanif

Universitas Islam Negeri Raden Intan Lampung
hanif@radenintan.ac.id

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Abstract

This study examines the implementation of *dakwah bil hal* as a strategy to strengthen the hard skills and knowledge dissemination among students of Dayah Jamiah Al-Aziziyah in Aceh. The research aims to analyze how this approach contributes to students' skill development and its broader impact on the surrounding community. In line with the teachings of Prophet Muhammad, *dakwah bil hal* emphasizes preaching through concrete actions, supported by verbal communication and written dissemination of knowledge. This research employs a qualitative method with a phenomenological approach. Data were collected through observation, in-depth interviews, and documentation involving students, teachers, and community members. The findings reveal that the implementation of *dakwah bil hal* is carried out through a holistic educational strategy, including the study of classical Islamic texts (*kitab kuning*), public speaking training, foreign language development, and the integration of technological skills. The Dayah creates a learning environment that integrates traditional Islamic scholarship with adaptive responses to contemporary developments. Nevertheless, the implementation of this approach also faces several challenges, particularly in expanding students' practical skills within the broader community context. Despite these challenges, the programs provide a strong foundation for students' intellectual and moral development, preparing them to contribute meaningfully to society. The success of this approach is reflected in students' achievements and the institution's contributions to community development, such as the establishment of Qur'anic education centers.

Keywords: *Dakwah Bil Hal, Hard Skills Development, Islamic Boarding School, Knowledge Dissemination.*

Abstrak

Penelitian ini mengkaji implementasi dakwah bil hal sebagai strategi dalam memperkuat keterampilan praktis (hard skills) serta penyebaran pengetahuan di kalangan santri Dayah Jamiah Al-Aziziyah di Aceh. Penelitian ini bertujuan untuk menganalisis bagaimana pendekatan dakwah bil hal berkontribusi terhadap pengembangan keterampilan santri serta dampaknya terhadap masyarakat sekitar. Sejalan dengan ajaran Nabi Muhammad SAW, dakwah bil hal menekankan penyampaian nilai-nilai Islam melalui tindakan nyata yang didukung oleh dakwah lisan dan



tulisan. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan santri, pengajar, serta masyarakat sekitar. Hasil penelitian menunjukkan bahwa implementasi dakwah bil hal dilakukan melalui strategi pendidikan yang bersifat holistik, meliputi kajian kitab kuning, pelatihan keterampilan berpidato, pengembangan kemampuan bahasa asing, serta pemanfaatan teknologi dalam proses pembelajaran. Dayah menciptakan lingkungan pendidikan yang mengintegrasikan tradisi keilmuan Islam dengan respons terhadap perkembangan zaman. Meskipun demikian, implementasi pendekatan ini juga menghadapi sejumlah tantangan, terutama dalam mengembangkan keterampilan praktis santri dalam konteks kehidupan masyarakat yang lebih luas. Namun demikian, berbagai program tersebut telah memberikan landasan yang kuat bagi perkembangan intelektual dan moral santri sehingga mereka siap berkontribusi dalam kehidupan sosial. Keberhasilan program ini tercermin dari prestasi santri serta kontribusi lembaga terhadap masyarakat, seperti pendirian pusat pendidikan Al-Qur'an.

Kata Kunci: *Dakwah Bil Hal, Hard Skills, Santri, Dayah, Diseminasi Pengetahuan.*

INTRODUCTION

Islam is a religion of *da'wah*, meaning a religion that assigns its followers the duty to spread and disseminate Islam to all humankind as a mercy for all creation. The effort to spread *da'wah* in the present era has become increasingly difficult and complex.¹ The problems faced by humanity today must be confronted and addressed by those who carry out *da'wah* activities. The advancement of science and technology has brought many changes to society, both in ways of thinking, attitudes, and behavior. Therefore, the methods of *da'wah* today are often less capable of adapting to the changes of the times, social transformations, and the development of society.

Da'wah is a continuous process carried out by those responsible for delivering it in order to transform the target audience so that they are willing to enter the path of Allah and gradually adopt an Islamic way of life. *Da'wah* can be understood as an activity of invitation carried out through speech, writing, behavior, and other forms, which is conducted consciously and systematically in an effort to influence others—either individually or collectively—so that within them arises understanding, awareness, appreciation, and practice of religious teachings as the message conveyed to them, without any elements of coercion.²

Da'wah is an obligation for Muslims, especially for those who possess knowledge of Islamic teachings, according to their respective capacities.³ The command to carry out the obligation of Islamic *da'wah* is found in two primary sources, namely the Qur'an and the Hadith. Verses of the Qur'an and the sayings of the Prophet Muhammad (peace be upon him) that are closely related to the command for Muslims to perform *da'wah* can be seen, among others, in the Qur'anic verse Surah Ali 'Imran verse 104.

¹ Didin Hafidhuddin, *Islam aplikatif* (Gema Insani, 2003), 77.

² Faizah S. Ag dkk M. A., *Psikologi Dakwah* (Prenada Media, 2015), 66.

³ Ade Masturi MA, *Dakwah Perkotaan dan Kemajemukan Agama* (Publica Indonesia Utama, 2025), 115.

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

And let there be among you a group of people who invite to goodness, enjoin what is right, and forbid what is wrong; and they are the ones who are successful.

The implementation of da'wah is also strengthened by the hadith of the Prophet Muhammad (peace be upon him) below.

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ
(رواه مسلم)

Whoever among you sees an evil, let him change it with his hand. If he is unable to do so, then with his tongue. And if he is unable to do so, then with his heart, and that is the weakest level of faith. (Reported by Muslim ibn al-Hajjaj).

Based on the Qur'anic verse and the Hadith mentioned above, it can be understood that the obligation of da'wah is an individual duty (*fard 'ayn*). If everyone considers it merely a collective obligation (*fard kifayah*), the da'wah carried out by only a few individuals would not achieve success. Therefore, it can be concluded that engaging in da'wah is an obligation for every Muslim according to their respective knowledge and abilities.

Efforts to convey Islamic teachings (da'wah) can be carried out through three main approaches: oral, written, and practical action. The oral approach (*bil-lisan*) emphasizes verbal communication in delivering da'wah messages. The written approach (*bil-risalah*) refers to da'wah conducted through written media such as books, brochures, and electronic media. Meanwhile, the practical approach (*bil-hal*) refers to da'wah activities that prioritize creative actions and the real behavior of the *da'i* in society, commonly known as the action approach. Examples include assisting the poor, creating employment opportunities, providing skills training, and similar activities.⁴

Da'wah *bil-hal* is often referred to as development-oriented da'wah because it focuses on activities aimed at improving the welfare and happiness of the community, both spiritually and materially. This form of da'wah has a very broad scope and emphasizes efforts to enhance the quality of religious understanding and practice among Muslims as the seeds of the nation's future generation, capable of advancing knowledge and technology. Da'wah is also considered an activity that produces positive effects for those who participate in and listen to it. Thus, da'wah activities become one of the efforts that encourage and motivate the Muslim community.

⁴ Nurfadlila Amalina et al., 'Metode Dan Pendekatan Dakwah Syaikh Yusuf Al-Qardhawi', *Jurnal Manajemen Dakwah Dan Ilmu Komunikasi* 1, no. 6 (2025): 372.

The implementation of da'wah *bil-hal* is a noble activity. Therefore, every Muslim is encouraged to continuously carry out da'wah using methods that are appropriate to the social environment, with the aim of promoting what is right (*ma'ruf*) and preventing what is wrong (*munkar*).⁵ Da'wah is not merely about speaking; rather, it requires a clear understanding of the message being conveyed. In organizing da'wah activities, preachers employ various techniques that must consider all aspects, including the content of the message, the approaches used, and the methods of implementation.

For this reason, da'wah *bil-hal* is important for every Islamic boarding school (*pondok pesantren* or *dayah*) to be organized systematically. This approach is considered appropriate when viewed from the perspective of the objects of da'wah and the increasingly complex problems faced in the field of da'wah. It also plays a strategic role in carrying out da'wah activities and achieving the expected outcomes of da'wah objectives. Through such efforts, students (*santri*) are expected to develop strong primary competencies and specific abilities (*hard skills*). Consequently, the implementation of da'wah activities can run effectively, especially in developing da'wah within the community, provided that potential challenges are anticipated in advance.

This research originates from a concern regarding the importance of implementing da'wah *bil-hal* among the students of Dayah Jamiah Al-Aziziyah in Samalanga District, Bireuen Regency, as an effort to improve the hard skills of its students in contributing knowledge to society. Currently, there are serious issues related to students' abilities in social interaction, public speaking, and delivering da'wah. This skills crisis indicates challenges related to the quality of education in a dayah. Therefore, da'wah *bil-hal* activities need to be implemented effectively so that students can improve their hard skills and develop intellectual quality.

Dayah Jamiah Al-Aziziyah continues to play an active role in producing students who possess strong faith and piety while also mastering knowledge and technology (*IMTAQ* and *IPTEK*).⁶ One of the extracurricular programs developed in the learning process is *muhadharah* (public speaking practice), which aims to prepare students to become competent and professional preachers. This phenomenon, Dayah Jamiah Al-Aziziyah Batee Iliek has demonstrated the ability to adapt to various changes, both in technological advancement and social dynamics. Many dayahs in Aceh have experienced decline or even abandonment during periods of transition. Ideally, a relatively young institution such as Dayah Jamiah Al-Aziziyah

⁵ Hasna Fillari Sofia, 'The Paradigm of Dakwah Bil-Hal: A Literature Review on the Integration of Empowerment-Based Dakwah and Sustainable Communities in Indonesia', *IDACON - International Da'wah Conference*, 5 December 2025, 87.

⁶ Zulfikar Arahman, 'Implementation of Zikir as a Spiritual Strengthening Media in Dayah Jamiah Al-Aziziyah Dawah Cadre Training', *Society: Jurnal Pengabdian Masyarakat* 4, no. 2 (2025): 176, <https://doi.org/10.55824/jpm.v4i2.510>.

might also face similar challenges. However, the opposite has occurred: the institution has continued to develop despite such conditions.

In terms of implementing da'wah *bil-hal*, Dayah Jamiah Al-Aziziyah should ideally serve as a solution for improving students' hard skills through programs such as *muhadharah* training, computer training, and arts training, enabling students to become competent preachers in society. However, field observations indicate that some students are still insufficiently skilled to actively participate in community activities, such as delivering lectures, conducting Islamic preaching, or engaging in social programs.”

RESEARCH METHODS

This study employs a qualitative research approach to examine the implementation of dakwah bil hal in strengthening the hard skills of students at Dayah Jamiah Al-Aziziyah. Qualitative research is used to explore and understand social phenomena through the perspectives and experiences of the research participants.⁷ This research is categorized as field research with a descriptive design, aiming to describe and interpret the implementation of dakwah bil hal in the educational environment of the Islamic boarding school.

The study adopts a phenomenological approach in order to understand the experiences and meanings perceived by the participants regarding the implementation of dakwah bil hal.⁸ The research was conducted at Dayah Jamiah Al-Aziziyah located in Samalanga District, Bireuen Regency, Aceh. The subjects of this study consist of individuals who possess relevant knowledge and experience related to the research topic.

This research applies purposive sampling as the technique for selecting informants. Purposive sampling is used to identify participants who have specific characteristics relevant to the objectives of the study. The informants include the secretariat management of Dayah Jamiah Al-Aziziyah, the Public Relations Division, the Language Division, the Da'wah Media Division, the Cadre Development Division, and the kabilah administrators who are directly involved in the implementation of educational and da'wah activities.

Data collection techniques used in this study include observation, interviews, and documentation. Observation was conducted directly at the research location to understand the activities related to the implementation of dakwah bil hal. In addition, structured interviews were conducted with selected informants in order to obtain detailed information regarding the

⁷ Haradhan Kumar Mohajan, 'QUALITATIVE RESEARCH METHODOLOGY IN SOCIAL SCIENCES AND RELATED SUBJECTS', *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 201, <https://doi.org/10.26458/jedep.v7i1.571>.

⁸ Purwono Juniarmoko Fuad Hasyim, Annida Unatiq Ulya, Nurwulan Purnasari, Ronnawan, *Metodologi Penelitian (Kuantitatif, Kualitatif dan Mix Method)* (GUEPEDIA, n.d.), 76.

development of students' hard skills and knowledge dissemination. Documentation was also used to collect supporting data such as institutional records, program documentation, and other relevant materials.

Data analysis was carried out using an interactive model consisting of three stages: data reduction, data display, and conclusion drawing or verification.⁹ These stages were conducted continuously throughout the research process to interpret the collected data systematically.¹⁰

To ensure the validity of the research findings, this study applied the criteria of qualitative research validity proposed by Yvonna S. Lincoln and Egon G. Guba,¹¹ which include credibility, transferability, dependability, and confirmability.¹²

RESULTS AND DISCUSSION

General Description of Dayah Jamiah Al-Aziziyah Batee Iliek

The Islamic Educational Institution of Dayah Jamiah Al-Aziziyah Batee Iliek operates under the auspices of the Al-Aziziyah Islamic Education Foundation (*Yayasan Pendidikan Islam – YPI*). It is also one of the branches of Dayah Ma'hadal 'Ulum Diniyah Islamiyyah (MUDI) Mesjid Raya Samalanga.¹³ This educational institution was established on January 19, 2012, on approximately 20 hectares of land located in the complex of the tomb of the martyrs of Tgk. Chik Kuta Gle, in Batee Iliek Village, Samalanga District, Bireuen Regency, Aceh Province. The institution is led by Tgk. Muntasir A. Kadir, MA. The establishment of the Islamic Educational Institution Dayah Jamiah Al-Aziziyah Batee Iliek was based on the ideas and aspirations of Hasanoel Bashry HG (Abu Mudi), who serves as the patron of the Al-Aziziyah Islamic Education Foundation.

Abu Mudi founded LPI Dayah Jamiah Al-Aziziyah Batee Iliek in response to the request of the local community who desired an educational institution that implemented the *dayah* educational curriculum similar to that of Dayah MUDI Mesjid Raya Samalanga, while also facilitating formal education for its students. Based on this aspiration, LPI Dayah Jamiah Al-

⁹ 'BUKU METODOLOGI PENELITIAN KUALITATIF DR. NURSAPIA HARAHAP, M.HUM.PdP, n.d., 99, accessed 19 January 2026, <http://repository.uinsu.ac.id/9105/1/BUKU%20METODOLOGI%20PENELITIAN%20KUALITATIF%20DR.%20NURSAPIA%20HARAHAP%20C%20M.HUM.pdf>.

¹⁰ Chanra M and Ramsiah Tasruddin, 'Peran Media Sosial Sebagai Platform Dakwah Di Era Digital: Studi Kasus Pada Generasi Milenial', *Jurnal Kolaboratif Sains* 8, no. 1 (2025): 873, <https://doi.org/10.56338/jks.v8i1.6862>.

¹¹ Sean N. Halpin, 'Navigating Consensus in Team-Based Qualitative Research: Challenges and Strategies for Rigorous Analysis', *Forum: Qualitative Social Research / Qualitative Sozialforschung* 26, no. 3 (2025): 12.

¹² Fitria Widiyanti Roosinda et al., *METODE PENELITIAN KUALITATIF* (Zahir Publishing, n.d.).

¹³ Muhibudin Muhibudin et al., 'Communication Planning Of The Dayah Jamiah Al-Aziziyah Batee Iliek Organization In Preparing Da'i Cadres', *International Journal Of Education, Social Studies, And Management (IJESSM)*, 19 June 2022, 72, <https://doi.org/10.52121/ijessm.v2i2.67>.

Aziziyah Batee Iliek was established.¹⁴ The establishment of this institution was officially registered through Notarial Deed Number 09 dated January 19, 2012, and received an operational permit from the Ministry of Religious Affairs of Bireuen Regency with Number Kd.01.11/PP.00.7/816/2012 dated April 17, 2012. As the institution gradually prepared its facilities and infrastructure, Dayah Jamiah Al-Aziziyah Batee Iliek was formally inaugurated by Abu Mudi on Sunday, March 3, 2013.

LPI Dayah Jamiah Al-Aziziyah Batee Iliek is an educational institution that focuses on Islamic education by adopting a traditional Islamic boarding school (*pondok pesantren/dayah*) educational pattern. Its educational emphasis is placed on the study of classical Islamic texts written in Arabic without vowel markings, commonly known as *kitab kuning*. The curriculum implemented is fully adopted from the curriculum of Dayah MUDI Mesjid Raya Samalanga. In addition, the institution provides its students with formal education programs ranging from junior high school (SMP), vocational high school (SMK) with majors in Computer and Network Engineering (TKJ), Multimedia, and Islamic Economics, up to undergraduate programs (S1) at Institut Agama Islam (IAI) Al-Aziziyah.

Furthermore, Dayah Jamiah Al-Aziziyah Batee Iliek also organizes various extracurricular activities for students every academic year, such as Arabic and English language development classes, public speaking training (*muhadharah*), computer training, as well as various regular competitions (*musabaqah*).

Along with its readiness to separate male and female dormitory complexes, in the 2018/2019 academic year—when the institution entered its seventh year—Dayah Jamiah Al-Aziziyah Batee Iliek admitted female students for the first time. Currently, Dayah Jamiah Al-Aziziyah Batee Iliek has approximately 635 students originating from various regions, both from Aceh and outside Aceh. All of them reside in the boarding school as full-time residential students (*santri mukim*).

The Implementation of *Da'wah Bil Hal* in Enhancing the Hard Skills of Students at Dayah Jamiah Al-Aziziyah, Samalanga District, Bireuen Regency, Aceh

The implementation of *Da'wah bil Hal* at Dayah Jamiah Al-Aziziyah Batee Iliek plays an important role in enhancing the hard skills of students. Dayah Jamiah Al-Aziziyah Batee Iliek has an organizational structure designed to ensure that each member of the administration can carry out their respective duties and functions effectively. The establishment of this structure

¹⁴ Hasan Asari et al., 'Pathways To Islamic Education Renewal In Aceh (A Case Study of Dayah Ma'had al Ulum Diniyyah Mesjid Raya Samalanga)', *Nadwa: Jurnal Pendidikan Islam* 14, no. 2 (2020): 224, <https://doi.org/10.21580/nw.2020.14.2.6661>.

aims to enable all administrators to work optimally so that the institutional objectives that have been determined can be achieved.¹⁵

Education and da'wah at Dayah Jamiah Al-Aziziyah are implemented through an integrated knowledge system that aims to develop human resources who possess broad knowledge, noble character, and sincere devotion in serving society. Through this system, students (*santri*) are expected to develop into individuals who possess a universal religious perspective and strong capabilities to face the challenges of modern society.

The implementation of da'wah bil hal as an effort to improve the hard skills of students at Dayah Jamiah Al-Aziziyah in Samalanga District, Bireuen Regency, Aceh is carried out through several educational and training activities, as described below:¹⁶

1. Study of the *Kitab Kuning* (Classical Islamic Texts)

The *kitab kuning* are classical Islamic texts that serve as the primary learning sources in Islamic boarding schools (*pesantren/dayah*) and traditional Islamic educational institutions. In the *dayah* tradition, the *kitab kuning* constitute a distinctive identity that cannot be separated from the institution itself. As a center for the study and development of Islamic sciences, the *dayah* places the *kitab kuning* as its main subject of study and regards them as authoritative references for exploring Islamic scholarship.¹⁷

The study of the *kitab kuning* involves learning classical works written by earlier Muslim scholars. In this learning process, students listen to explanations delivered by teachers (*ustaz*) through what is commonly referred to as the *sorogan* learning system.

At Dayah Jamiah Al-Aziziyah in Samalanga District, Bireuen Regency, efforts to enhance students' hard skills so that they can actively participate in society are carried out by strengthening their mastery of Islamic religious knowledge. This strengthening process is implemented by training students to read Arabic texts without vowel markings. In order to achieve this competency, students are required to master the sciences of *ṣarf* (Arabic morphology) and *nahw* (Arabic grammar) during their first and second years of study.

Through this program, Dayah Jamiah Al-Aziziyah implements da'wah bil hal by emphasizing the strengthening of religious knowledge, particularly through the study of *kitab kuning*. Students are equipped with the ability to read Arabic texts without vowel markings

¹⁵ Asari et al., 'Pathways To Islamic Education Renewal In Aceh (A Case Study of Dayah Ma'had al Ulum Diniyyah Mesjid Raya Samalanga)', 11.

¹⁶ Biyati Ahwarumi et al., 'Pelatihan Dan Pengembangan Soft Skill Santri Pondok Pesantren Sunan Drajat Lamongan', *Journal of Golden Generation Abdimas* 1, no. 2 (2025): 17, <https://doi.org/10.65244/jgga.v1i2.143>.

¹⁷ Ridho Hidayah and Hasyim Asy'ari, 'Peningkatan Kemampuan Membaca Kitab Kuning dengan Metode Sorogan pada Santri Pondok Pesantren Walisongo', *Ar-Rusyd: Jurnal Pendidikan Agama Islam* 1, no. 1 (2022): 13, <https://doi.org/10.61094/arrusyd.2830-2281.7>.

by mastering *ṣarf* and *naḥw*, which form the foundation for understanding classical Islamic literature.

a. Tiered Curriculum:

The curriculum is implemented through a tiered system that helps build a strong academic foundation. Students who have mastered the books of *naḥw* and *ṣarf* at the first level are able to study the *kitab kuning* more easily at the second level. This tiered curriculum emphasizes the importance of mastering the foundations of the Arabic language in order to understand more advanced Islamic texts.

b. Practical Religious Practice:

In addition to theoretical learning, students are also required to practice Islamic teachings in their daily lives. This includes performing the five daily prayers in congregation and demonstrating noble character in their interactions with others. These practices serve as practical applications of the religious knowledge they acquire.

2. Public Speaking Training (*Muhadharah*)

Public speaking training (*khiṭābah*), commonly referred to as *muhadharah*, is a routine activity conducted once a week at Dayah Jamiah Al-Aziziyah in Samalanga District, Bireuen Regency. This activity usually takes place on Thursday night and functions as a training program designed to develop students' public speaking skills and strengthen their confidence when speaking in front of an audience.¹⁸

The *muhadharah* program serves as a public speaking training activity aimed at preparing students to become competent and effective Islamic preachers (*da'i*). In this activity, students are divided into several *kabilah* (groups) based on their regional backgrounds. Each group is guided by senior students and teachers who originate from the same region.¹⁹

The main objective of this activity is to train students to deliver da'wah messages effectively to the community according to the needs and expectations of the audience. In this activity, the main medium used is the pulpit (*mimbar*), which serves as the primary platform for delivering speeches.

Public speaking training plays a very important role in developing students' hard skills. Its implementation follows several principles. First, the *muhadharah* activity can run

¹⁸ Jodi Setiawan Olindo et al., 'Efektivitas Muhadharah Dalam Meningkatkan Kualitas Publik Speaking Santri Pesantren Ummushabri Kendari', *Connected: Jurnal Ilmu Komunikasi* 7, no. 1 (2024): 22.

¹⁹ 'IMPLEMENTASI KEGIATAN MUSYAWARAH KUBRO KITAB FATHUL QARIB DALAM MELATIH PUBLIC SPEAKING SANTRI PONDOK PESANTEN HUDAYA SUKOPURO JOMBANG | Al-Ihda': Jurnal Pendidikan Dan Pemikiran', 11, accessed 11 March 2026, <http://jurnal-stainurulfalahairmolek.ac.id/index.php/ojs/article/view/297>.

systematically and effectively when supported by proper planning. Second, planning allows appropriate actions to be selected according to the situations and conditions faced. Third, planning makes it possible to prepare facilitators, materials, methods, and media in advance. Fourth, planning enables administrators to supervise and evaluate the activity more effectively.

The procedures for conducting *muhadharah* at Dayah Jamiah Al-Aziziyah Samalanga are as follows:

- a. Each student proposes several speech titles to the *mudabbir* (supervisor).
- b. The student explains the main ideas of the proposed speech topics.
- c. The *mudabbir* selects one topic suitable to be presented in the *muhadharah*.
- d. The student prepares the speech text in Indonesian.
- e. The speech is then translated into Arabic or English.
- f. The translated text along with the Indonesian version is submitted to the *mudabbir* for correction.
- g. The student retrieves the corrected text from the *mudabbir*.
- h. The student practices delivering the speech in front of the *mudabbir*.
- i. On the scheduled day, the student delivers the speech.
- j. After the presentation, the *mudabbir* provides corrections and feedback for improvement.

Students who are scheduled to deliver speeches must present their *muhadharah* material clearly and fluently before their respective groups. Approximately two weeks before the scheduled presentation, students are required to prepare the speech text and submit it to the *musyrif* (mentor) for correction.

The *muhadharah* activity begins on Thursday night after the *Isha* prayer. During the preparation stage, the *mudabbir* provides feedback on the weaknesses of the speech material prepared by the student. The student then revises the text and continues practicing in preparation for the presentation.

During the implementation of *muhadharah*, supervision is carried out continuously. Each group is accompanied by a *mudabbir* who monitors the activity and ensures that students pay attention to the speaker. At the end of the session, one participant may be asked to explain the material that has been delivered by the student speaker.

Evaluation is also conducted as part of the communication planning process. After the student finishes delivering the da'wah message, the *mudabbir* provides comments and explains the content of the speech in Indonesian. The *mudabbir* also clarifies several vocabulary items (*mufradat*) found in the speech material. If the student delivers the speech

poorly or lacks fluency, the *mudabbir* may assign a form of punishment by requiring the student to repeat the da'wah presentation the following day using the same topic.²⁰

The achievement of learning outcomes in *muhadharah* activities is therefore closely related to the role of the *mudabbir* in providing guidance, supervision, and evaluation.

In addition to oral communication, students at Dayah Jamiah Al-Aziziyah are also trained to convey religious messages through writing. This program is specifically intended for students who are already studying at the university level. The dayah encourages them to express their ideas and knowledge in written form.²¹

Considering the rapid development of information technology today, students are also trained to deliver da'wah messages through YouTube and other social media platforms.

The *muhadharah* activity therefore functions not only as public speaking training but also as a means of building students' confidence and mental readiness to speak in public. Students are given the freedom to choose speech topics, including practicing Friday sermons, delivering speeches during funeral ceremonies, and presenting speeches in Arabic or English. These variations contribute to the development of students' hard skills.

Strict guidance and evaluation are carried out by the *mudabbir* to ensure the quality of the speeches. Punishments, such as requiring students to repeat the speech if it is not delivered fluently, serve as incentives for improvement.

3. Foreign Language Development

In order to support this program, language development activities are continuously improved. Students who live in the language dormitory (*mabna babasa*) are not allowed to use local languages. Instead, they are required to communicate using Indonesian, Arabic, and English in their daily conversations.

During daily communication, students are supervised by their respective *mudabbir*, who guide them in using these three languages correctly. Since the implementation of this program can be quite challenging for students, the *mudabbir* adopt various approaches, such as living in the same dormitory as the students, eating together, and completing school assignments together. Through these interactions, supervisors gradually guide students in applying the three languages properly in their daily communication.²²

²⁰ Ahmad David et al., 'Optimalisasi Fungsi Manajemen Dalam Kegiatan Muhadharah Di Pondok Pesantren Tri Bhakti At-Ta'qwa Lampung Timur', *Tadbir: Jurnal Manajemen Dakwah FDIK LAIN Padangsidempuan* 8, no. 1 (2026): 09, <https://doi.org/10.24952/tadbir.v8i1.18130>.

²¹ Mutia Insani et al., 'Upaya Peningkatan Maharah Kalam Melalui Kegiatan Intrakurikuler Muhadharah', *An Nabighoh* 23, no. 1 (2021): 62, <https://doi.org/10.32332/an-nabighoh.v23i1.2281>.

²² Andri Noer Zaelani, 'Pengembangan Program Bimbingan Pendisiplinan Berbahasa Asing Pondok Pesantren Modern Tingkat Madrasah Aliyah (MA) Di Kabupaten Bogor', *Risalah Jurnal Pendidikan Dan Studi Islam* 11, no. 2 (2025): 22, https://doi.org/10.31943/jurnal_risalah.v11i2.1413.

These activities form part of the learning process at Dayah Jamiah Al-Aziziyah Samalanga. The programs are divided into two categories: curricular activities and extracurricular activities. Activities related to networking and the use of electronic media for the development of da'wah are studied in formal education programs at Jamiah Vocational High School (*SMK Jamiah*) and at the Al-Aziziyah Institute of Islamic Studies in Samalanga, Bireuen Regency.

Students are therefore required to use Indonesian, Arabic, and English in their daily communication as a strategy to develop their foreign language skills. The *mudabbir* apply a personal approach by living together with the students, eating together, and participating in school activities together. This approach helps create an environment that supports the consistent use of foreign languages in daily life.

The Factors of Developing Knowledge within the Community by *Da'wah Bil Hal* as to Improve the Hard Skills of the Students of Dayah Jamiah Al-Aziziyah, Samalanga District, Bireuen Regency, Aceh

The implementation of *da'wah bil hal* at Dayah Jamiah Al-Aziziyah Batee Iliak plays an important role in strengthening students' hard skills while simultaneously contributing to the development of knowledge within the surrounding community. The concept of *da'wah bil hal* emphasizes the practice of Islamic preaching through concrete actions and exemplary behavior. In this context, students are encouraged to translate the knowledge they acquire in the dayah into practical activities that directly benefit society.

One of the indicators of the success of this approach can be observed in the development of competent human resources among the graduates of the dayah. Many alumni of Dayah Jamiah Al-Aziziyah choose to dedicate themselves to the institution and the broader educational sector. Some serve as administrative staff within the dayah, while others become teachers, educational administrators, or lecturers in formal educational institutions. These achievements reflect the effectiveness of the educational process in preparing students to contribute to the development of Islamic education and community life.

Another indicator of success is reflected in students' achievements in public speaking competitions. For instance, in 2019, a student from Dayah Jamiah Al-Aziziyah achieved second place in an Indonesian-language speech competition at the Bireuen Regency level. Such accomplishments demonstrate the students' ability to compete in academic and religious communication forums. In addition to Indonesian-language speeches, students have also shown competence in delivering speeches in English and other languages.

In the field of digital media, students have also demonstrated creativity by producing short films that portray the life of students and their dedication to seeking knowledge. Some students have even utilized digital platforms such as YouTube to share short religious lectures and educational content. These activities indicate that students are able to adapt traditional da'wah approaches to contemporary media environments.

Language development is another significant factor supporting knowledge dissemination within the community. Several students have demonstrated the ability to deliver speeches in English and translate English texts into Indonesian. Moreover, students are trained to translate Arabic texts into Indonesian, enabling them to access classical Islamic scholarship and communicate it more effectively to the community.

The implementation of *da'wah bil hal* is also evident through students' active participation in religious activities during the holy month of Ramadan. During this period, students are involved in various programs such as delivering religious sermons (*tausiyah*), giving lectures during *taramih* prayers, presenting short sermons after the dawn prayer (*kultum subuh*), and organizing short Islamic educational programs (*pesantren kilat*). These activities provide opportunities for students to apply their hard skills, particularly in public speaking, religious knowledge dissemination, and organizational competence.

These initiatives not only contribute to the creation of a vibrant religious atmosphere during Ramadan but also enhance the religious knowledge of the surrounding community. Through their involvement in these activities, students become agents of social and religious transformation who actively disseminate knowledge and promote positive values within society.

Therefore, the presence of Dayah Jamiah Al-Aziziyah provides significant benefits to the community. The successful implementation of *da'wah bil hal* programs has generated positive impacts in both religious and social domains. To sustain these achievements, it is important for the institution to continue developing and expanding its educational and da'wah programs so that the benefits of students' hard skills and knowledge dissemination can reach a broader segment of society.

CONCLUSION

The implementation of Dakwah bil Hal at Dayah Jamiah Al-Aziziyah Batee Iliak demonstrates an integrated approach to improving students' hard skills through religious education and practical training. The findings show that students' competencies are developed through three main programs: the study of *kitab kuning* (classical Islamic texts), public speaking training (*muhadharah*), and foreign language development. The study of classical texts strengthens students' mastery of Islamic knowledge through the understanding of Arabic

grammar and classical literature. Meanwhile, *muhadharah* activities function as structured public speaking training that prepares students to become confident and competent Islamic preachers (*da'i*). In addition, the use of Indonesian, Arabic, and English in daily communication enhances students' linguistic abilities and broadens their intellectual perspectives.

The implementation of *dakwah bil hal* also contributes to the dissemination of religious knowledge within the community. Students actively participate in social and religious activities, including delivering sermons, participating in speech competitions, and establishing *Tempat Pendidikan Al-Qur'an* (TPA) for children. These activities demonstrate that students are able to apply their knowledge in real social contexts. Therefore, the sustainability and strengthening of these programs are essential to further enhance students' hard skills and expand the benefits of religious education for society

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3. Future researchers are encouraged to conduct more comprehensive studies, considering that this thesis on "The Implementation of Dakwah Bil Hal as an Effort to Improve the Hard Skills of Students at Dayah Jamiah Al-Aziziyah in Developing Knowledge in the Community" still has many limitations. It is hoped that future researchers will be able to further develop aspects that have not yet been explored in this study.

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