



## Challenges of Majelis Da'wah in Strengthening Santri Culture at Islamic Boarding Schools

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### Abstra k

This study aims to describe the opportunities and challenges of implementing halaqah da'wah in building the religious and honest character of the santri. This type of research is descriptive qualitative research with the main data source being students as informants, *murabbi* as key informants and the chairman of the foundation as extend informant. Documents, journals, and books become secondary data. Collecting data with in-depth interview techniques, observation and documentation. Data analysis techniques were carried out by meducing data, presenting and drawing conclusions. What was obtained from this study showed that the opportunities and challenges were not only felt by the students, *the murabbi* and the Islamic boarding school also felt them. Santri have the opportunity to add additional insight related to adab and religious aqeedah. On the other hand, challenges in the form of feeling tired and drowsy after will activities reduce their concentration in carrying out Da'wah halaqah. The results of this study become a reference for Islamic boarding schools in managing schedules for efficient implementation of halaqah Da'wah. Integrating Islamic values through preaching halaqah is an alternative solution to learning models in public schools so that the values of the younger generation are not distracted by the times.

**Keywords:** da'wah, *halaqah*, character, religious, honest

### Introduction

Islamic boarding schools have shaped the character of Islam in Indonesia for a long time. Alternative parenting in Islamic boarding schools enriches the function of Islamic boarding schools as educational institutions and da'wah media. There has been a shift in the function of the pesantren. From only religious education, it has now been integrated with modern learning. However, what is characteristic of Islamic boarding school students is religious knowledge. Islamic boarding schools have succeeded in contributing scientific generations and competent scholars to serve as role models for society. Da'wah is an inseparable part of life in Islamic boarding schools. (Latif & Hafid, 2021)

The development of da'wah activities in Islamic boarding schools is adjusted to the characteristics of the students, the characteristics of the class, the timeliness of teaching and their contribution to the achievements of the students. It is important for murabbi to choose and use the right da'wah. Good da'wah results can be achieved with the positive interaction of various mutually supportive factors.(Ihsan & Fatah, 2021)

Special da'wah (khashah) is a continuation of general da'wah. This type of preaching is given specifically to certain people who are serious about studying and practicing Islam. One form of special da'wah is halaqah da'wah in Islam. Halaqah da'wah is able to strengthen attachment to the santri by nurturing, guiding, protecting, and monitoring the progress of the santri.(Ismail et al., 2020)

Tahfidzul Qur'an Islamic Boarding School Imam Asy-syaathiby WahdahI slamiyah Gowa as one of the formal educational institutions that uses halaqah da'wah. This activity is in the form of a tarbiyah process which is carried out once a week. The activity started with reading the Qur'an, depositing the memorized hadiths of the students which were then explained by the murabbi. Even though it is scheduled once a week, the schedule is still flexible according to the time of murabbi and mad'u. The book material discussed in it also adds insight to mad'u which will later help develop their character. The book discussed was in accordance with their agreement. This activity is usually closed with a joint discussion.(Sangadah & Ismail, 2020)

The development of halaqah da'wah needs to be adjusted to the characteristics of the students, class characteristics, timeliness of the murabbi and its contribution to the achievements of the students. The aim is to support the results of da'wah through the halaqah da'wah process which can be achieved properly through the positive interaction of various factors that support each other, so as to create students who have character. Through da'wah halaqah, the awareness of students will be trained physically and spiritually. Their character is formed through the process of training and habituation.(Sangadah & Ismail, 2020)Character can be formed if you get structured and effective means. The values within the character are reflected in the implementation in the form of observable attitudes and daily actions. The desired values certainly cannot be separated from the guidance of the Qur'an and the Hadith of the Prophet Muhammad Sawa. So in the learning process, the morals and attitudes of their character must be guided to the right and good path based on the Qur'an and Hadith.

The formation of the character of the students is a real effort on the part of the Islamic boarding school to build the ability to make wise decisions and put them into practice. This ability is based on the mindset and behavior that characterizes the future students. However, in reality the process of forming this character involves interaction and efforts from the santri, murabbi and the pesantren. For this reason, it is necessary to get an overview of the challenges and opportunities faced by santri, murabbi and pesantren to optimize the achievement of superior characters such as being religious and honest. Research on character building focuses more on formal religious education. There is still not enough research on informal religious education such as preaching halaqah to shape the character of students . Therefore, this research is intended to look at the opportunities and challenges faced in the formation of the character of students through preaching halaqah. The results of this research can be a potential alternative solution to be used as a means and media to support the formation of the superior and competent character of students.

## **Research methods**

### **a. Types of research**

This study used a descriptive qualitative research design. The aim of the research is to describe the opportunities and challenges of implementing *halaqah da'wah* in shaping the religious and honest character of the santri. This qualitative research uses the *halaqah da'wah approach*. To see the process of preaching *halaqah* in building the character of students, researchers are involved in the process. The approach used in this research is *halaqah da'wah* and communication. This approach is related to evaluative which describes and explains honestly the results of an effort made by an activity. In this case the formation of the character of the santri by way of *halaqah da'wah*.

### **b. Time and Place of Research**

This research was conducted in the Tahfizul Qur'an Islamic Boarding School Imam Asy-Syathiby Wahda Islamiyah Gowa, South Sulawesi. The research was carried out in March-May 2022.

### **c. Target/Research Subject/Population and Sample**

The research group was the students of the Imam Asy-Syathiby Gowa Islamic boarding school, grades 1-3 of senior high school. This group was selected based on the considerations (1) SMA level students have had the maturity in assessing their own development. (2) The majority of SMA students come from SMP students as well. The research was conducted at the Imam Asy-Syathiby Islamic Boarding School in March-April 2022. The sampling technique was carried out by *snowball method*. Santri became *informants*, *murabbi* as *key informants* and the chairman of the foundation as *an extend informant*.

### **d. Procedure**

The research began by taking care of permits at Islamic boarding schools. The researcher and the team were welcome to live in the male students' dormitory. Female researchers are only welcome to the office or living room during visiting times. The researcher participated in the *halaqah da'wah group* which had been divided by the previous school. Interviews were conducted during the day after breaks/before/after the implementation of the *halaqah da'wah*. The students selected for the interview were students who were in the same group as the researcher or from other groups. *Murabbi* was interviewed separately with students in the teacher's room. The Director of the Foundation was interviewed after making an appointment. Observations were made at every opportunity starting from the initial activities of the students in the dormitory until before going to bed. Observations on *murabbi* were carried out during prayer times, the implementation of *halaqah da'wah* to their interactions with students outside the classroom.

### **e. Data, Instruments, and Data Collection Techniques**

The primary data obtained is then collected in the form of recorded interviews, observation notes and documentation. Secondary data were obtained from school documents, books and journals related to research. To get data that has been tested for its validity, researchers use source triangulation techniques by examining and comparing the similarity of data from other sources.

### **f. Data analysis technique**

Data from interviews, observation and documentation were then analyzed using the Miles & Huberman model including data reduction and presentation. Next, conclusions are drawn.

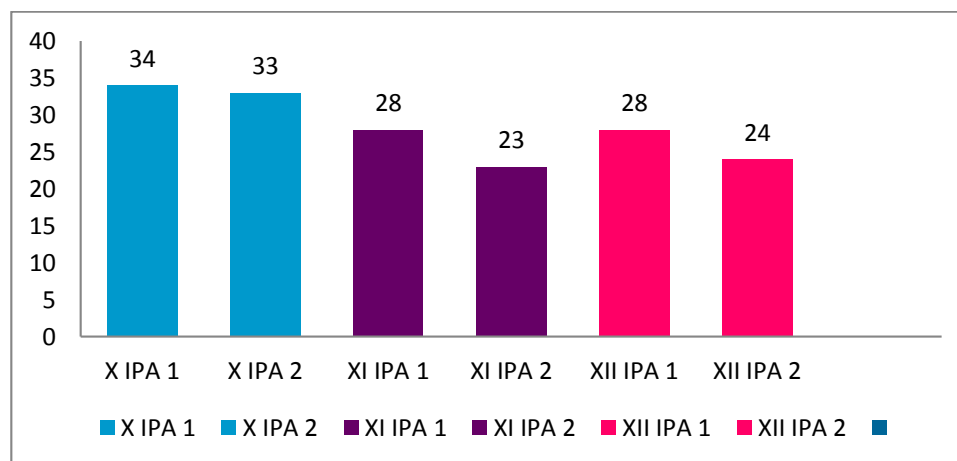
### **Research Results and Discussion**

Islamic boarding schools cannot be separated from their function as a printer for superior and competent scholars. Da'wah as an activity of disseminating Islamic teachings to humans. Da'wah can be carried out through oral, written or concrete actions ( *dakwah bi al-lisan, wa bi al qalam wa bil al-hal* ). The main goal in preaching is to change people's behavior, both mentally and physically.

Da'wah is often assumed to be a system of suprasystems that covers a wide range of socio-cultural matters.

"The da'wah system can be viewed from a macro and micro perspective. At the macro level, the da'wah system is a socio-cultural sub-system in a broad sense, so the analysis of it cannot be separated from the sub-systems of ideology, politics, education, economics, technology and culture in the sense that it has time. Micro-Islamic da'wah is a system that stands alone as an analysis of it based on an analysis of the component factors that make up Islam.

High school level students who were the subjects of this study came from 6 different classes. The data are as follows:



**Figure 1: Data of SMA level students**

*Source: Field Research (2022)*

Based on these data, the number of Islamic boarding school students at the high school level is 170 students. Students who were participants in this study were taken randomly from each class. As many as 6 students were interviewed in depth about the da'wah *of halaqah*.

### **Halaqah Da'wah Process**

*Halaqah* da'wah as a mandatory activity of the Imam Asy-Syatibhy Gowa Islamic boarding school. The word da'wah *halaqah* consists of two words, namely da'wah and *halaqah*

. Da'wah as an incentive to do good by doing *good deeds* and avoiding wrongdoing, according to the instructions of the Qur'an and hadith. Whereas *halaqah* as an Islamic tradition is marked by forming a small circle where *the murabbi* is among the seated students. (Mustaqim et al., 2020)

The implementation of halaqah da'wah in Islamic boarding schools includes: (1) Grouping students into several parts. In one halaqah in accordance with the provisions of Islamic boarding schools on the task of murabbi/muhaffiszi consisting of at least 12 students and a maximum of 18 students to be further fostered by one murabbi. From a total of 170 students at the high school level, they are grouped into 15 halaqah groups with a ratio of 1:12. This means that one murabbi will mentor 11-12 students in his halaqah group; (2) Murabbi Criteria In determining murabbi or also known as muhaffizh, Islamic boarding schools have criteria including (a) the obligation for them to take part in Islamic tarbiyah religious development regularly and report on progress periodically, (b) Preference will be given to those who have completed memorizing as much as 20-30 Jus and can be proven by a certificate or certificate or recommendation letter from a murabbi/muhaffizh with a level of ability as a main muhaffizh; (3) Determining the Implementation Time.

The halaqah da'wah group that has been formed then determines the implementation schedule in accordance with the agreement of the santri and murabbi through flexible time adjustments; (4) Forms and Implementation of Halaqah Da'wah. With the implementation of Da'wah halaqah begins with carrying out the etiquette of assemblies, dressing modestly, sitting mats and tables for murabbi, preparing books and writing instruments. And take ablution water. They will sit earlier than the murabbi while forming a circle. In general, after forming a circle, the murabbi will explain a good vision for the future and then the students are asked to make targets that the students want to achieve in the future which are then handed over to the murabbi. The activity continued with the recitation of the Qur'an per verse and giving direct advice to the students according to the content of the verses they recited. Murabbi will take an absence to see the presence of the students, followed by depositing hadith memorization. Some murabbi convey their knowledge or experience to be understood and practiced by the santri; (5) Method. In conveying the material, the methods used are generally lectures, exemplifying or giving examples or story telling the stories of friends; (6) Material. The material that the murabbi is currently giving refers to the Kitabul Jami' which contains material on adab, morals and aqidah. Adab material becomes very important to be installed in the students. Because adab is the foundation for their aqeedah;

### **Character Building Through Da'wah Halaqah**

In shaping the character of students or students there is a process of transferring knowledge, cultural inheritance (transfer of culture) and inheritance of values (transfer of value).

The process of preaching halaqah is intensely carried out by murabbi to build character. The methods they use also vary according to the needs of their students. The majority of them use the lecture method which they then exemplify through practice both in terms of worship and morals. The media that Murabbi uses varies, such as books, laptops or cellphones that contain halaqah da'wah materials. (Hamidah & Chasannudin, 2021)

The students also have enthusiasm in receiving material with this method. The Santri keep writing down the important points they get from the murabbi's lectures and then they relate them to their personal lives. So in the question and answer process the students became more open and guided in solving their problems based on religious teachings. These approaches also bring students closer to murabbi. Through this halaqah da'wah, the guidance obtained further builds the character of those who are Islamic in nature, namely religious and honest.

In da'wah halaqah all processes of character formation occur. The inheritance of murabbi knowledge is carried out through materials provided either by the lecture method, cultural inheritance is carried out through stories of religious figures such as telling stories of the companions of the prophet for them to emulate. And finally, the inheritance of values is carried out through exemplifying murabbi behavior, such as exemplifying adab. As stated by the informant that he noted many important things conveyed by the murabbi, including the important attitude of their murabbi. (Hamidah & Chasannudin, 2021)

Da'wah halaqah as a means to form religious character is carried out in an organized manner. Starting with the opening of the assembly by murabbi by reciting the basmalah, sholawat and prayer of the kafatul assembly. Mentioning Allah's name when starting an assembly is a good and masyru' thing that is done out of self-awareness to involve Allah in every line of life. As the words of the Prophet sallallaahu 'Alaihi wa Sallam which means

*" There is not a people sitting in the assembly, and they do not mention the name of Allah 'Azza wa jalla in it , and do not send blessings on the Prophet sallallaahu 'Alaihi wa Sallam but will overwhelm them with sadness on the Day of Judgment, and if they enter heaven it will be because of the reward "* (Imam Ahmad in his musnad No.9995)

This condition, *Murabbi* must position himself as a friend and sharing partner.

As told by Muhammad Fadhil who is also a *murabbi* that, *" The murabbi's duties are very broad, not limited to being a teacher, but also as parents, their friends and sometimes also acting as a teacher ."*

These simple practices in preaching *halaqah* become the habits of the santri in assembly. This is a reflection of their awareness to always glorify religious teachings in their daily activities, as well as concrete evidence of the implementation of religious character values. (Maharani et al., 2019)

As explained by the second informant below, *"murabbi opened the halaqah with basmalah and read the verses of the Qur'an. Furthermore, the santri said, "Murabbi opened (assembly) by reciting basmalah."*

This is supported by the narrative of *murabbi* as a *key informant* that they started preparations by looking at the small things that needed to be conveyed. Looking for the right topic to make it easier for students to solve their problems.

As Muhammad Fadhil explained , *"In preparation, we saw things that needed to be conveyed and looked for the right topics to make it easier for students to solve problems."*

Afrianto as *murabbi* also explained more clearly , *"Dakwah halaqah (in giving tarbiyah) is gradual, multilevel and sustainable. We have at least done da'wah halaqah from our murabbi first. So we already have material. All we have to do is read, develop existing material and then look at viral issues. The material that we have is developed according to actual conditions by not getting out of the corridor of existing halaqah da'wah materials. "*

The material they get is what then becomes the guide and reference in developing *halaqah da'wah material* according to the needs of the santri. However, the material they provide must follow the corridor set by the school, in this case the central Wahda Islamiyah Foundation.(Sodikin et al., 2020)

As explained by the Director of the Wahda Islamiyah Foundation, Gowa Regency, *who acted as an extend informant*, said, *" The material is already available from the center, they just have to run it."*

### **An Opportunity to Organize Da'wah Halaqah**

#### **a. Opportunities for Islamic Boarding Schools**

The current era of globalization opens the widest possible access to information for students. Information has a negative and positive impact. To prevent these negative impacts, it is an opportunity for the school to create students with strong religious and honest characters. The development of information through the media makes religious values a basic material for preaching which is presented with the logic of the media for commercial purposes. This has the potential to reduce the values of *aqidah* through the mediatization of religion. Religion is adapted in such a way, according to the needs of the media. As a result, the essence of religion itself is shrinking.(Afista & Abu Bakar, 2021)

Da'wah halaqah is here as anticipation and a solution. Religious values are strengthened again through *halaqah* preaching where students get comprehensive information from *murabbi* who is qualified in religious matters.

As the director of the Wahdah Islamiyah Gowa foundation said, *" Today's developments are filled with unlimited information. This makes children need to be properly directed. This is where the school's challenge is in forming good and correct character in accordance with Islam... Information that is easily accessible also facilitates the development of students to shape their character. With good directions, they can find the right information and developments. "*

This condition also opens opportunities for schools to strengthen their graduates with religious and honest characters. Based on field observations, the school is determined to shape the character of the students whose values are not distracted by the information age. They realize that the flow of information in this modern era is unavoidable. However, the religious

and honest character is able to become a barometer for the students in capturing this information. In accordance with the narrative of the director of the Wahdah Islamiyah foundation above, the school consistently completes every device that supports character building by completing building facilities, gazebos to consumption.

**b. Opportunity For *Murabbi***

From the *murabbi* perspective, this *halaqah* dakwah helps them to control their students.

As a statement from *murabbi* said, " *I think it takes time to form character. Every human being has problems, it just takes the right time to give them advice. Usually they come to ask questions or we ask if there is something they are confused about regarding their religion.* "

Relevant to this, *murabbi* also said, " *For students they have the opportunity to develop their knowledge to a wider extent, deepen their moral knowledge through the example of murabbi and the enthusiasm of their friends. For ourselves, as murabbi, we get broad access to get closer to our students on a personal level, so with that it becomes easy for us to integrate true religious teachings into them, so that their character can reflect Islam or religion, including being honest.* "

*Murabbi* relationship as parents for students in Islamic boarding schools is very influential in forming character. This relationship becomes an emotional and cognitive source for students. Santri have the opportunity to explore the environment and social life through relationships with *murabbi*. How to respond to problems raised by students will form *attachments*. This attachment pattern can take the form of secure attachment, fear of avoidance, satisfaction, and rejection.(Jaafar, 2019)

The results of observations in the field show that preaching *halaqah* provides an opportunity for *murabbi* and santri to get closer. This closeness is reflected in the willingness of students to talk about the problems of their personal lives. *Murabbi* also had the opportunity to insert Islamic values into the solutions he provided. For example, when students tell about their difficulties in working on Arabic exam questions, *murabbi* helps find supporting material and tricks to do it. *Murabbi* persuasively reminded students to keep their honesty in the test even though it was difficult to do it. To anticipate this happening again, students are encouraged to frequently practice with similar questions.(Setyaningsih, 2023)

Building character through *problem solving* involves many strategies, including *moral knowing, moral modeling, moral feeling and loving, moral acting and moral habituation*. *Halaqah* da'wah in building the character of students uses *moral knowing* through learning adab, *moral modeling* through examples from *murobbi* and *moral habituation* through small adjustments that contain religious values.

**c. Opportunity for Santri**

For the students, their opportunities are very open to find out new things related to their worship and aqidah. The emergence of various preachers whose sanad is not clear can influence people's understanding of religion. Through *halaqah da'wah* where *murabbi* is strictly selected,



the students can get religious knowledge with clear sanad. Of course, this will affect the development of character. With the *halaqah da'wah group* they become more enthusiastic in studying fiqh, manners so that they can feel a change in themselves to become more calm and honest in worship. They also have the opportunity to enjoy the facilities and infrastructure provided by the pondok such as a mosque for holding da'wah *halaqah*, gazebos and a calm atmosphere away from the hustle and bustle of the city.

As stated by the santri Muhammad Mudhafat, "*The facilities and infrastructure are sufficient to support the implementation of halaqah da'wah. Apart from that, consumption is also provided, so we are very grateful.*"

The same thing was conveyed by Khairi Fuad in his explanation, "*There is a mosque, which is provided for the implementation of halaqah, there is also a gazebo for outdoor activities. The most important thing for me is the atmosphere which is very peaceful and quiet away from the city so that it can be enjoyed.*"

Based on observations of the students who took part in the *halaqah da'wah*, most of them were able to get closer to their *halaqah group friends*. Several times the researchers found them discussing the problem of recitation and helping each other in the task of depositing hadiths. One santri memorizes and the others listen. (Laeheem, 2020)

### **Challenges of Organizing Da'wah Halaqah**

#### **a. Islamic Boarding School Challenge**

. The challenges faced by schools are related to facilities and infrastructure. Complaints of some students when the weather is hot need air conditioning to increase their comfort. Equipment such as mini whiteboards, markers and mini tables for murabbi also need to be provided.

Field observations show that there is no air conditioning or air conditioning in the mosque where the *halaqah da'wah is being held*. Likewise, the equipment referred to above is still very minimal or even insufficient.

#### **b. Murabbi's Challenge**

*The murabbi* challenge in implementing halaqah da'wah was finding an approach that was suitable for each character of the santri he fostered. It is important for *murabbi* to shape the character of the students in the desired direction. This becomes a reference for developing *halaqah da'wah material* that supports the development of the character of the santri.

As Afrianto explains, "*we have to get to know the students first to find the best way to develop halaqah materials that suit their needs. Students who have a strong character tend to be seen by their intonation and the way they respond to questions. This kind of thing takes patience to soften them. Generally, I will complete the material with examples and logical explanations so that their minds are opened.*"

In line with this, Muhammad Fadhil also said, *"You have to get to know me first. Usually the chosen murabbi has already taught them in grades 1 or 2. So fulan already knows that he is a bit shy, so in preaching halaqah you need to be praised so that his confidence will increase."*

Another challenge they felt was in managing the time for the implementation of the halaqah da'wah . The majority of *Murabbi* have activities outside of school as well, such as teaching at other campuses, or becoming imams of mosques, or filling in studies outside of school.

As Afrianto said, *"it's more a matter of timing. On average, we don't only teach at boarding schools, but also as imams of mosques, get involved in organizational activities, fill out studies outside of school. If the distance is close to the hut, you can still go upstairs, but if the activity is carried out outside the city, such as in Makassar, then it takes a long time to arrive back at the hut, so the students are also usually tired of waiting."*

*Murabbi's* observations, he will fill the first meeting with introductions and small talk with the students. The goal is to get to know each other's characters so that they can carry out da'wah *halaqah* optimally. Muhammad Fadhil distributed paper to write down the things that the students wanted to achieve in the future. The notes were collected for by him. The contents of the notes become a reference for developing materials that help students achieve their respective targets

### **c. Student Challenge**

The results of this study indicate that the challenges of the students in carrying out da'wah *halaqah* are due to internal factors such as feeling sleepy and tired after a day's activities so they are less focused on listening to the material given by *the murabbi* ; and external factors such as the less effective *murabbi* communication style making it difficult for students to understand. Several informants mentioned that the language used by their *murabbi* was too high.

Based on the results of the interviews conducted with the students, Ahmad Mudhofar answered, "Once I found it difficult to listen to and carry out the important points. Apart from that, I am still not qualified to follow high *murabbi material*."

Fuad Khairi also said, "The language used to convey the material is too *high*."

Furthermore, Muhammad Syahid Hanif also said, "I have difficulty hearing. *Murabbi's* way of communication is less understandable because *it is too high, there are many terms that I don't understand*."

Communication cannot be separated from community life, including in the interactions of *murabbi* and santri. Communication is essentially a social process that takes place or runs between humans. This communication process is a change or series of actions and events

during a certain period of time towards a certain time. This communication pattern starts from the message is created to influence or change the behavior of the target. This communication must be adapted to where we are and the person with whom we communicate. This communication pattern must adapt to the needs of each individual so that information penetration can be more optimal.

Observations of this research, in the formation of the character of communication are the basis of all relationships between humans, both those that occur between individuals, groups and organizations require communication. *Halaqah* da'wah as a means to form the religious and honest character of students through the process of conveying messages, ideas and hopes that are conveyed symbolically which have meaning and are carried out by *murobbii* as messengers (communicators) which are shown to students as message recipients (receiver, communicant, audience) with a view to achieving a commonality.

*Murabbi* information is carried out through the delivery of moral, material, *start telling* stories of friends, and direct advice. The information conveyed is expected to provide insight to students regarding their morals in worship and carrying out school work. *Murabbi* plays himself as a friend, parent, and teacher who must have a way of communicating that suits their role and the needs of the students. Good and appropriate communication patterns will also form a good understanding of students so that personality is formed. The proper communication pattern should be formed when *the murabbi* knows and understands how to communicate effectively so that it is easily understood by the students. (Laeheem et al., 2020) The difficulties of the students in understanding the material and picking out the important points in preaching *halaqah* are ineffective communication patterns such as the use of terms that are not in accordance with the students' understanding abilities, or languages that are difficult for them to understand the meaning. Relevant to this, *Murabbi* said that the biggest challenge he faced in shaping the character of the santri in preaching *halaqah* was adjusting the approach for each child so that giving advice was in accordance with the character of the santri.

As stated by Afrianto, “ *Customizing the approach for each child in giving advice according to their character, but also based on the Qur'an and hadith.* ”

To overcome this, it requires the desire of *the murabbi* to learn the basic character of their santri so that they can know the best way to direct and provide advice so that they are able to make small decisions that are in accordance with *aqidah*. This will shape their religious and honest character.

The statement of *the extend informant* also strengthens this assumption, as does the statement of *the extend informant* that: “ *Yes, of course, Dakwah halaqah opens opportunities for students to increase their knowledge, especially morals, they can directly emulate their murabbi or friends through in-depth material. Daily problems can also be resolved through discussions with murabbi so they are more focused*”

Another challenge that students face is the convenience of facilities and infrastructure. Several students complained that the room where *the halaqah* (mosque) is located is not comfortable during hot weather. When it was observed, the mosque building was equipped

with 3 fans, but the large area of the mosque coupled with the large number of students was unable to dispel the hot air. For this reason, several groups took the initiative to carry out da'wah *halaqah* in the gazebo

## **Conclusion**

Opportunities and challenges of preaching *halaqah* can be felt by students, *murabbi* and the school itself. *Halaqah da'wah* provides opportunities for students to add to their insights beyond the general subject matter at school, get the opportunity to discuss and share problems with their *halaqah* and *murabbi groups*. This makes the students get emotional support so that the problems they face can be solved properly according to the instructions of the Islamic religion. They also get a close role model, namely their *murabbi* both in being civilized and worshipping. The challenge that students face is related to feeling sleepy or tired after a day's activities, so they sometimes don't focus on listening to the material in the *halaqah da'wah*. For *murabbi*, organizing da'wah *halaqah* makes it easier for them to get to know their students better so they can find the best way to instill religious values and be honest with students according to the problems they face.

In addition, they also get the convenience in controlling the behavior of students, so that they can be directed in a better direction in accordance with Islamic guidance. The challenge for *murabbi* is felt in getting to know the character of the students who are still unstable so that patience and persistence are needed in giving them guidance and advice. For schools or Islamic boarding schools, this *halaqah da'wah* opens opportunities to build strong character of students and alumni so that they have religious and honest characteristics. The challenge for the school is to complete facilities and infrastructure such as air conditioning so that students and *murabbi* can be more comfortable in preaching *halaqah*

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