Dayah Strategy of Aceh in Preparing For Professional Advisory in Bireuen District

Muhibuddin[1], Muntasir[2], Muhammad Aminullah[1], Hasbullah[1],Putra Saida[3]
[1]Permanent Lecturer of Islamic Institute of Islam (IAI) Al-Aziziyah Samalanga Bireun, Aceh
[2]Lecturer at Malikhul Shaleh University Lhokseumawe, Aceh
[3]Students of of Islam (IAI) Al-Aziziyah Samalanga Bireun, Aceh
muhibuddin.alamsyah@gmail.com

Abstract: *Muhadharah activities that have existed and become part of beut in these three dayahs, enabled the birth of teungku dayah who were ready to appear in society as competent dāʿis. In fact, not all teungku dayah are able to appear as dāʿi figures that are referred to by society. This research is a qualitative descriptive study which obtained data by conducting interviews, observations and document review of social conditions at the study site. Furthermore, the data obtained were analyzed and came to a conclusion that the implementation of muhadharah on the salafi dayah in Bireuen Regency was generally carried out by following the old tradition and still accommodating and adopting the development and dynamics of today's muhadharah, such as language, tools and material mastery. In order to realize the effectiveness of the implementation of muhadharah on the salafi dayah the ulama and the dayah leaders argued that the muhadharah should receive serious attention in the form of its vision and mission.*
Keywords: *Al-Quran; dayah; da'i; muhadharah.*

I. Introduction

The *muhadharah* program conducted by *dayah* education institutions is intended to train students to be able to; (1) mastering Islamic religious knowledge sourced from the yellow books; (2) mastering the techniques or ways of giving speeches, lecturing; (3) have a calm and stable mental attitude in front of the public or the wider community. This is in line with the aim of *dayah* education to give birth to scholars who are ready to engage in society and can educate other scholars as the next generation. In this context the *muhadharah* program is a unique dayah educational institution compared to Higher Education, because the Higher Education does not implement the *muhadharah* program specifically. Higher Education applies services research to find various scientific discoveries and this does not exist in *dayah* education institutions.

Based on the results of preliminary observations, the authors intend to conduct research on the implementation of *muhadharah* in the *salafi dayah* in Bireuen Regency. Where from the process will be seen various problems, so that it can be found an effective step to prepare the cadre of *dāʿi* which is very much needed by the people of today and those who will be deployed to the midst of society to deliver messages of Islamic teachings.

II. Review of Literature

2.1 Understanding *Muhadharah* in the *Dayah* Tradition

Muhadharah berasal dari kata dasar حَاضَرَ – يُحَاضِرُ – مُحَاضَرَةً yang berarti hadir. *Muhadharah* bermakna memberi ceramah atau kuliah. Dalam Kamus Al-Munjid diartikan *muhadharah* sebagai berikut:

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اَلْمُحَاضَرَةُ هِيَ بَحْثٌ فِى مَوْضُوْعٍ يَلْقِيْهِ الْمُحَاضِرُ اَىْ الْخَطِيْبُ, فِى مَحْضَارٍ مِنَ النَّاسِ

Meaning: *A discussion delivered by a preacher (preacher) at a place of human association.*

Then the word *muhadharah* becomes a term in *dayah* which is defined as the "lecture training" activity that emphasizes the students' skills in processing speech systems or everything related to the process.

Muhadharah, which is interpreted as a lecture exercise, is an obligation of dayah education institutions in preparing preacher cadres who are ready to engage in society to convey da'wah messages through lectures.

In *muhadharah* training the students are required to read various books and books related to the material provided because mastery of the material is very important in lecturing. If someone who does not master the material, then his *da'wah* is ineffective and does not produce results as expected. Therefore, the mastery of material training program for students in *muhadharah* is very important and must be fostered well. This application is done because it refers to the purpose of the *muhadharah* itself.

The aim of *Muhadharah* is to realize professional *dā'i* among Dayah students and graduates who are ready to be deployed in the midst of society. In this case the Islamic boarding school in Aceh in particular had a special program on *muhadharah* training. To achieve these objectives, in the *muhadhara* training there needs to be efforts or methods used in the training.

2.2 Definition of *Da'wah*

Etymologically, the word da'wah is derived from Arabic, namely *mas☐dar* from the word دَعَى - يَدْعُو - دُعَاءً وَدَعْوَى وَدَعْوَةً وَدِعَايَةً. The word *da'wah* has several meanings including: first, *al-nida* means to invite; *da'ā fulānun ilā fulānah*, meaning someone invites the polan. Second; called on; *ud'u ilā al-syai'i*, which means to call and push for something. Third; *al-da'wah ilā qad☐iyat*, meaning to affirm it or defend it, whether something is right or vanity, positive or negative. As an example calling for the vanity is the story of the Prophet Joseph in the letter Yusuf verse 33. In the story the Prophet Joseph said *"O my Lord, the prison I prefer rather than fulfill their da'wah to me."* The point is obedience to women who plunged into sin. Fourth; an effort in the form of words or deeds to attract people to a certain sect or religion. Fifth; begging and asking.

Some verses of the Qur'an that reveal the meaning of *da'wah*, as follows:

وَاللهُ يَدْعُوْا اِلَى دَارِ السَّلَامِ وَيَهْدِى مَنْ يَشَآءُ اِلَى صِرَاطٍ مُسْتَقِيْمٍ

Meaning: *Allah calls to the home of peace (i.e. Paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path. (QS. Yunus : 25).*

وَادْعُوْا شُهَدَاءَكُمْ مِنْ دُوْنِ اللهِ اِنْ كُنْتُمْ صَادِقِيْنَ

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Meaning: *"And invite your helpers besides Allah if you are among those who are righteous"* *(QS. Al-Baqarah: 23)*[1]

2.3 *Mudharabah* Position in *Da'wah*

Doing proselytizing or inviting people to do good things and forbid them from doing disobedience is the duty of the Muslims themselves. Thus *da'wah Islamiyyah* from time to time must continue, because conveying something related to Islam through *da'wah* is an appropriate way, not like accusations of non-Muslims to Islam, which Islam developed through the sword (war). Non-Muslim people also accused Islamic fighters that they were developing their *da'wah* in a cruel way. They used to say *"The sword in the right hand and the Qur'an in the left hand."*

Yet when examined further, that Islam is a religion of *da'wah* both in theory and practice since the beginning of Islam. This can be exemplified in the life of the Prophet Muhammad as the bearer of teachings and also acted as the leader of Islamic proselytism for a long time. The Prophet Muhammad in that time period succeeded in attracting many Muslims from the *kafirin* without violence. The war that occurred in Islam was due to obstacles in the proselytizing or economic factors, security and so forth.

The lecture method as one of the ways in carrying out da'wah is the oldest method. This method is also called *muhadharah* and is included in the category of *da'wah al-qauliyah* (oral), i.e. the form of speech or oral that can be heard by *da'wah* partners *(da'wah bi al-oral).* This method is one of the means of da'wah in the category of means of delivering messages by speech and this is what Shaykh Said Ibn Salim meant by the rhetoric of *da'wah*.

The *Muhadharah* program is carried out as part of the routine of the *dayah* to created to *dā'i-dā'i* and *muballigh* who are able to appear in front of the ummah as carriers of enlightenment and religious guidance. This program is implemented by *dayah* institutions to practice the ability to speak to students who already have religious knowledge.

There are three main reasons that explain the urgency of *muhadharah* as a forum for fostering cadres *da'wah*, namely: effective, massive and strategic. The effective reason is the implementation of *muhadhara* followed by students who are generally teenagers / young. Young age is a golden period for learning, instilling knowledge and religious values. Called massive or mass is because the number of students of Islam populations scattered in *dayah* in all corners of Indonesia is very large and has been able to form a community. Thus if the implementation of *muhadharah* is carried out simultaneously, an organized form of *da'wah* will be formed and has a great and vital opportunity to improve the management of *da'wah bi al-isan.*

Called strategic because the output from *Muhadharah* has the capability to improve Human Resources (HR) in various layers of the people. Without this kind of upbringing which is done continuously, it is sure to be born of *dā'i* who do not have religious knowledge especially about Islamic *shariah*.

In this case, a preacher who plunges into society must possess the science of proselytizing so that the messages conveyed can influence his maha. Because psychology is a study of human behavior which is a symptom of his soul or some say that psychology is a study of human physical behavior using objective observational methods. *Da'wah* psychology is an auxiliary science for *da'wah* activities.

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[1] Depag RI, *Al Qur'an dan...*, p. 5.

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The importance of a preacher mastering this knowledge because of seeing from the goal of proselytizing itself is to be able to influence the listener or to change the human behavior of humans who face to humans who are civilized *(akhlaqul karimah)*. Unlike the case with *Tabligh,* the measure of success of a preacher is when he succeeds in conveying the message of Islam and his message to the destination. Meanwhile, how the community's response is not their responsibility.

III. Research Method

In this study the writer directs the location of the research on objects that are considered representative in the Bireuen Regency. The criteria for the *dayah* considered to be representative are: (1) the age or duration of the *dayah* standing; (2) a large number of students; (3) has given birth to students becoming prominent scholars in Bireuen Regency; (4) The *dayah* graduates are official and receive recognition from a government equivalent to Madrasah Aliyah. Based on the above criteria, the location of this study was determined at the MUDI *Dayah* Mesjid Raya Samalanga

IV. Discussion

Muhadharah as a process carried out in preparing prospective *dā'i* who will enter the field (community), has philosophical value, as part of scientific studies. This becomes a push in actualizing a concept and has foundations, normative, sociological, and cultural. For this reason, MUDI Dayah Mesal Raya Samalanga, which already exists as an educational institution that has a very strong basis for the community, certainly must see and consider a program in the education process offered according to the needs of the local community, in this case Aceh. *Muhadharah* which has been institutionalized and integrated as part of a curriculum, does not necessarily exist and develop without an embryo which is the starting point in the form of ideas and ideas. This if developed and preached from people will bring up a new idea as a continuation of the previous embryo. The next stage is to be born formally and become a tradition that has been preserved for generations. For the initial idea of the emergence of *muhadharah* in MUDI *Dayah* Mesal Raya Samalanga was influenced by the background of formal education at that time, namely SMI (Islamic Middle School). In education at SMI there are extra-curricular activities, one of which is lecturing practice *(muhadharah)*. Tgk Zakaria Puteh Kumba is one of the main originators of the idea to carry out systematic Muhammadiyah training as a program that has prospects going forward. The first step taken is to inform the ideas or ideas of senior students so they can get active support to realize the program. Tgk Muhammad Alwi as a senior who was intended in 1965 AD welcomed the idea and formed the board as an organization that has a line of coordination and structural consultation.

Based on the results of interviews with the chairperson of the Public Relations that the aim of the *muhadharah* is to give birth to prospective *dā'i* who have the ability and are ready to appear in the midst of society. This goal is more concrete so that students have the ability to rhetoric that is reliable, has insight on a global scale, and is able to use modern media.

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The results of the interview with Deputy I (Deputy Management) explained that the management of *Muhadharah* was carried out in an integrated manner which was coordinated by one of the bodies or fields of work under the *dayah* organizational structure, namely the Public Relations Section. This section is in charge of work related to public relations and establishing relationships that are external in nature. The *Muhadharah* program becomes one of its fields of work with the consideration that the *dā'i-dā'i* which appear in this program will later face the community at large, facilitated by this public relations section.

As the smallest unit of *muhadharah* management and under the responsibility of the Public Relations section is the *Kabillah*.[2] In the context of *salafi dayah* education the *kabilah* are interpreted as student of Islam units from one or more sub districts that are under the auspices of the organization. In this case they use the *bale kabilah* as the secretariat and as the center for the implementation of tribal activities.

This tribal system began to be used initially for activities carried out by several districts as one tribe in the context of the training in the *dalāl al-khairāt*. This took place from the establishment of the MUDI *dayah* Mesjid Raya until the early sixties. At that time, there were only three tribes that covered students from several districts in Aceh and outside Aceh. In 1965 the tribal activities were not only for the training of *dalail al-khairat*, but further in other activities such as *muhadharah*, meetings and farewells of student of Islam and their guardians.

At present (in 2011) the whole consists of 22 tribes within the MUDI *Dayah* Mesjid Raya Samalanga. This *Kabilah* is a unit of student of Islam groups formed based on senior santri deliberations and junior student of Islam in one or more sub districts, and builds a *balee of kabilah* as a container that will carry out various tribal activities. Each of these tribes is a *muhadharah* program carried out continuously and becomes an inseparable part of the other activities in the *dayah* curriculum.

Tabel 4.2 penyebaran *kabilah* di lingkungan Dayah MUDI Mesjid Raya Samalanga

No	Districts	*Kabilah* Name
1.	Bireuen	1. Thalibul Jihad (Bireuen) 2. Ashhabul Kahfi (Jenieb) 3. Thalabul Bilad (Samalanga)
2.	Pidie Jaya	1. Safinatul Fata (Ule Gle) 2. Raudhatul Jannah (Pantee Raja)
3.	Pidie	1. Munawwarah (Beureunun) 2. Jabal Rahmah (Tangse) 3. Jabal Ghafur (Delima) 4. Nahdhatuh Thalibin (Sigli) 5. Najmul Huda (Padang Tiji)

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[2] *Kabalah* according to al-Munawwir's dictionary comes from Arabic which means it is a tribe or a group of people based on one offspring. The word tribe has become a term in *dayah-dayah* as groups of students of the *muhadharah* consisting of several districts

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	Aceh Utara	1. Himmatul Fata (Panton Labu) 2. Jumhuriatul Fata (Lhoksukon) 3. Raudhatul Muna (Matang Kuli) 4. Malikussaleh (Geudong) 5. Nahdhatul Abrar (Dewantara)
4.	Pemkot Lhokseumawe	1. Ribat□ul Madinah
5.	Aceh Timur	1. Nadhat□ul Fata
6.	A. Barat & A. Selatan	1. Safinatus Salamah
7.	Banda Aceh	1. Nadhatul Mujahidin
8.	Aceh Tengah	1. Raudhatul Muta'allimin
9.	Luar Aceh	1. Ribātul Muhajirin
10.	Pemkot Langsa	1. Asa Kamila

Data source: Documents of the Secretariat of the MUDI Dayah Public Relations Section of the Samalanga Grand Mosque in 201.

From the results of observations made on the evening Friday *muhadharah* after the evening prayer, while previously held the *dalāil al-khairāt*. *Muhadharah* activities are centered on each tribe.[3] According to Waliyunis, since the beginning of *muhadhara* there was no change in the time of its implementation, namely Friday night after the evening prayer. This has become a decision that cannot be contested by anyone and is an official *dayah* tradition.[4]

According to Tgk. Ahmadi, one of the students in class 2 'aliyah, the task of the IKAPATI *kabilah* to prepare *muhadharah* material which was charged to him on the topic of *bir al-walidain*, had to work on his own, if necessary ask for help from classmates. The required materials are obtained in the book *Jawoe* Moral Studies by Adnan Yahya, also from other books.[5]

For novice students, who are not yet accustomed to *muhadharahs* like this, are guided continuously by the re-gure (*teungku rangkang*). With this guidance the santri can understand his responsibilities as a *dā'i* candidate in accordance with the specified theme. The next stage of the mentor as a remedial by determining a simpler topic and asking to speak directly (alone) in front of him. With this simple topic and self-lecturing, without other *mustami'in* (listeners) will be very helpful in delivering fluent lecture content, without the burden of psychology that is meaningful. For the next step is to repeat such things in place, so smoothly. With this capital is very helpful, even increasing the psychological element for the appearance on the specified night.[6]

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[3] Observation of *Muhadharah* activities on July 15, 2011
[4] The results of interviews with Tgk. Waliyunis M. Nur (head of Friday's activities section) on August 4, 2011
[5] The results of interviews with Tgk. Ahmadi (one of aliyah class 2 students) on August 3, 2011.
[6] The results of the interview with the head of the Thalibul Jihad Bireuen tribe on July 15, 2011.

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From the results of interviews with a number of tribal leaders, some mentioned that for new student of Islam there was no emphasis on conveying *muhadharah* directly without text, but it was permissible to read the prepared text. This is only given relief for several appearances (three times). Henceforth it is not permitted to read texts, student of Islam are required to *muhadharah* verbally even if they are limping.[7]

As for students who do not dare to appear to speak at all, they are assigned as protocols or as entertainers by bringing Islamic *qasidahs*.[8]

From interviews with a number of students from the *T□alibul Bilad* tribe, the text of the *muhadharah*, especially in Indonesian, is memorized and repeated by the student of islamic so that when the *muhadharah* has mastered the specified title. Some students even use their spare time and stand in the corner of the terrace room to practice *muhadharah* themselves by memorizing and repeating the material of the *muhadharah* until they are proficient.[9]

From the results of interviews with the manager of the Muhammadiyah and strengthened by the student of islam, no attempt was made by the management of the tribe to see the extent to which the material had been prepared for the *muhadhara* on the specified night, whether in accordance with the title or not.[10]

From the results of interviews with expert staff of Public Relations explained that for now the management of the tribe has not made efforts related to understanding the concept of *muhadharah* in general, both from the administrators themselves, by presenting competent speakers, as well as presenting an established and capable preacher. in the midst of society.[11] Only a small number of students took their own initiative to look for material on the *da'wah* and *muhadharah* theories from existing books. This was especially done by students who were also students of STAI Al-Aziziyah, especially Islamic communication and broadcasting study programs.[12]

From the observation it was found that in general the students were able to use the national language as the language of instruction, only a few were still using the local language (Aceh).[13] Some student of Islam have even been able to use foreign languages (Arabic and English), but in relatively small amounts.[14]

From the observations it was found that in the implementation of the *muhadhara* there was no team prepared to judge the students' appearance in general, so further guidance was sought in written or unwritten form. Senior student of Islam who act as closing *muhadharah* only deliver *muhadharah* material in accordance with the specified title.[15]

Observation results show that the time given to deliver *muhadharah* material in general is in accordance with what is set, which is 10-15 minutes for beginners and 15-20 for senior students. If at any time the length of time determined by the management of the tribe gives a

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[7] The results of interviews with several tribal leaders on August 4, 2011.
[8] The results of interviews with Tgk. Fakri Abubakar (Chairperson of *Muhadharah*) on August 4, 2011.
[9] The results of interviews with a number of students from the Thalibul Jihad Bireuen district on July 15, 2011.
[10] The results of interviews with Tgk. Fakri Abubakar (*muhadharah* manager) on August 4, 2011.
[11] Interview with Tgk. Mahyeddin M. Daud (PR expert staff) on August 4, 2011.
[12] Interviews with several students as well as students of STAI Al-Aziziyah Samalanga on July 15, 2011.
[13] The results of observations of the implementation of *muhadharah* on July 15, 2011.
[14] The results of interviews with Tgk. Waliyunis M. Nur (Chair of Friday's activities) on August 4, 2011.
[15] The results of observations of the implementation of *muhadharah* on July 15, 2011.

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direct verbal warning, so that the *muhadharah* will continue to run within the stipulated time.[16]

From the results of interviews with a number of tribal leaders, it was stated that the title of *muhadharah* was assigned alternately from one theme to the next, then sub themes to other sub themes. This is done so that there is even distribution of themes and sub themes for student of Islam in the implementation of the *muhadharah.*[17]

For more clearly the themes and sub themes *muhadharah* can be seen in the following table:

Tabel 4.3 *Tema-tema umum dalam program muhadharah*

No	Theme	Sub Theme
1	*Muhadharah* is open	Hijri New Year
		Maulid
		Isra Mi'raj
		Nisfu Sya'ban
		Welcoming Ramadan
		Nuzulul Qur'an
		Gathering to ask for forgiveness
2	*Muhadharah* Khutbah Friday	Taqwa
		Wisdom of Prayer.
		Demand Knowledge.
		Wisdom of Fasting.
		Birrul Walidain.
		Thankful for the favor.
3	*Muhadharah* formal program geusyik, mukim, and sub-district head	Submission / reception of Linto Baro.
		Welcome to the inauguration.
		Greetings to Islamic proselytizing.
4	*Muhadharah's* death	Release of body
		Welcome of the temple expert

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[16] The results of observations of the implementation of *muhadharah* on July 15, 2011.
[17] The results of interviews with several tribal leaders on August 3, 2011.

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		Welcoming guests
5	*Muhadharah* feast	Aidil Fitri
		Aidil Adha

Data source: Public Relations document section of Muhadharah

The results of interviews with several teungku *dayah* people explained that in order to see the development of the *muhadharah* program the management of the *muhadharah* conducts periodic supervision that refers to the general program of the *muhadharah* field. At the end of the year conduct a comprehensive evaluation by looking at the strengths and weaknesses of the existing training program and is reported verbally. This is a feed back as a reference for the Muhammed program next year.[18]

4.2 Teungku Dayah's Opinion on the Effectiveness of *Muhadharah* Implementation

From the results of an interview with Abu MUDI, he believes that the Muhammed training program must be continued with changes in terms of the material and language used. Because the Muhamad training program is very helpful in teaching and learning programs. Therefore according to him *muhadharah* is part of *beut* (chanting), in the sense of the delivery of knowledge to the community, without the ability of rhetoric, it is not possible.[19]

Muhadharah program is a part of *beut* (reciting), so it is not necessary not to have to walk independently in one curriculum program. Thus it should not only focus on one area and deny the others.

From the results of interviews with the head of MUDI *Dayah* Public Relations Mesjid Raya Samalanga, stated that *Muhadharah* should be followed by following the old pattern in terms of time with the consideration that it would not affect the *beut* schedule. With *muhadharah* can educate and train students to be prepared mentally when dealing with forums. Strong mentality is needed in lectures. Without mentality, they will be rigid in their delivery. They will not be able to deal with so many listeners.[20]

From the results of an interview with the manager of MUDI *Dayah* MUDI Mesjid Raya Samalanga stated that the *muhadharah* program should not be abolished because it is a requirement of shari'ah and the community. To answer this there must be a better oversight effort from the coordinator of the *muhadhara* and the head of the *kabilah* regarding all aspects of the implementation of *muhadhara*, so that it can run well.[21]

From interviews with MUDI Wadir I *Dayah* Mesjid Raya Samalanga said that *Muhadharah* continues but must be adapted to the development of the times because with *muhadhara* that has been institutionalized can foster the ability of students in the mastery of religious materials openly without using the text of books or other writings. Thus *dayah*

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[18] The results of interviews with Tgk. Khaidir Yusuf (General Chair) on August 9, 2011.

[19] The results of an interview with Abu MUDI (MUDI Dayah Leader of the Samalanga Grand Mosque) on August 3, 2011.

[20] The results of interviews with Tgk.M. Yusuf M. Nasir (Chair of Public Relations (on 4 August 2011).

[21] The results of interviews with Tgk. Fakri Abubakar (*muhadharah*) on August 4, 2011

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graduates can later appear in communities from different educational backgrounds even in societies that are of different sects and religions.[22]

4.3 Key elements of an effective *muhadharah* model that can train professional cadre cadets

From interviews with a number of teungku *dayah* people, it was stated that in the implementation of the *muhadhara* there had been no special mudabbir (trainers) who guided the student of Islam in Muhamad. To make effective the *muhadharah* needed mudabbir (trainers) who have been able to provide both knowledge and skills in the training to the students.[23]

From the results of interviews with the education staff expert staff explained that to include all students in *muhadharah* there is no preliminary selection, so that it illustrates the capabilities that are already possessed, along with his mentality. According to him, for this reason it is necessary to have an initial selection in the recruitment of members of the *muhadhara* and place it according to existing capabilities. For students who already have basic abilities and are supported by outstanding talents, there must be a special coaching effort both in the core groups between tribes or other forms.[24]

Based on the results of interviews with Deputy II *Dayah* MUDI explained that the material *muhadharah* has been referring to themes and sub themes that have been determined without being supported by what reading material should be used and considered appropriate in the dayah environment. This must have a concrete reference in accordance with the material contained in the *beut* study books. In addition it must also be added to the material that is the talk and issues of the general public.[25]

Based on field observations, it can be seen that the *muhadhara* field under the Public Relations section has more or less assisted students in finding lecture material in accordance with predetermined titles by providing material in the form of texts (Al-Qur'an and Hadith) which refers to certain themes. This is written or posted on a board which is displayed at designated places, which are often seen by students when passing through it, such as at the back of the dormitory towards the place of *wuzuk*. In *muhadharah* training facilities and tools as technological materials have more or less been used, especially audio facilities such as sound systems, but not all tribes. But other information technology media are still lacking.[26]

The results of interviews with the manager of the *muhadhara* stated that all this time the *Mustami'in (Muhadharah* listeners) had only been passive in attending the *Muhadharah* without any effort to take notes and other activities that were considered important. He hoped that this condition would have to change where the student of Islam as listeners of the Muhammadiyah had to be pro-active to record the important points delivered by the

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[22] Interview Results with Tgk. H. Zahrul Fuadi Mubarrak (Wadir I Dayah MUDI Mesjid Raya Samalanga) on August 4, 2011.

[23] The results of interviews with several teungku dayahs in the MUDI Dayah Mesal Raya Samalangan neighborhood on October 3, 2011.

[24] The results of interviews with Tgk. Tarmizi Al-Yusufi (expert staff in the education department) on August 4, 2011.

[25] The results of interviews with Tgk. Sayed Mahyiddin TMS (Wadir II Dayah MUDI Mesjid Raya) on August 3, 2011.

[26] The results of interviews with Tgk. Sayed Mahyiddin TMS (Wadir II Dayah MUDI Mesjid Raya Samalanga) on August 4, 2011.

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participants, as well as the well-regarded movements that were carried out in delivering the material.[27]

The results of the interview with the head of the PR said that so far there had not been a team tasked with periodically evaluating the appearance of *Muhadharah* participants. According to him, actually this is really needed, so with this assessment, either monthly or bi-monthly will be able to see the development of the ability of participants from an appearance and subsequent performances. In addition, additional guidance efforts can also be made for those who have not improved their appearance.[28]

4.4 Support needed for effective *muhadharah* implementation

The results of interviews with a number of tribal leaders stated that *muhadharah* materials related to themes and sub themes had not been prepared and prepared in the form of a syllabus that could be used as a guide in *muhadharah*. They hope that this needs to be arranged and carried out so that improvements from time to time are in accordance with the development of the period, so that the syllabus becomes a reference used in the implementation of *muhadharah*.[29]

The results of the interview with Deputy II explained that the languages used so far have the majority of regional languages and Indonesian languages; very few use foreign languages (Arabic and English). This condition needs to be done to strengthen the language associated with certain materials from *Muhadharah*, so that it will become a tradition that is gradually followed and emphasized to other students. For this reason, there is a need for language teachers who are ready to guide students to use the right and correct language. *Dayah* MUDI Mesjid Raya Samalanga so far there has not been a language teacher who teaches students who take training *muhadharah.*[30]

The results of interviews with a number of tribal leaders stated that in the implementation of *muhadharah* there were no skilled trainers who were able to guide and direct students to conduct *muhadharah* effectively. They acknowledged that this was very necessary to support the *muhadhara* program so that in every performance they could be guided directly and it was hoped that *Muhadharah* went well.[31]

To support the smooth running of the *muhadhara* program, it is facilitated by adequate facilities and infrastructure. In addition to the *balee kabilah* as the main requirements in this activity, also must have other tools, such as the pulpit, microphones and *muhadharah* training administration notebooks. These facilities are considered very important because without sufficient facilities, in accordance with the context of the community in general, the *Muhadharah* that does not work effectively. Thus the facility is the main instrument in *Muhadharah* training activities in addition to other supporters.

The results of an interview with the head of the education department stated that the MUDI *Dayah* Mesjid Raya Samalanga already had a library that was deemed appropriate,

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[27] The results of interviews with Tgk. Fakri Abubakar (manager of *Muhadharah*) on August 3, 2011.
[28] The results of interviews with Tgk. Waliyunis M. Nur (head of the Public Relations section) on August 4, 2011.
[29] The results of interviews with several tribal leaders in MUDI Dayah on August 3, 2011.
[30] The results of interviews with Tgk. Sayed Mahyiddin TMS (Wadir II Dayah MUDI Mesjid Raya Samalanga) on August 4, 2011.
[31] The results of interviews with several tribal leaders in the MUDI Dayah Mesjid Raya environment on August 3, 2011.

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leaving only the will of the student of Islam to use it as a supporter in *muhadharah* activities.[32]

The results of interviews with PHBI explained that to give appreciation to the *muhadharah* program every turn of the year in the event to welcome one Muharram various kinds of competitions were held, one of which was *muhadharah* race with certain themes using four languages (English, Arabic, Indonesian and Aceh) . Each tribe sent their representatives to participate in this competition, and was given awards in the form of prizes as an appreciation of the persistence of the students in participating in the *muhadharah* program activities.[33]

V. Conclusion

The opinion of the leaders of the *dayah* and the *teugku-teungku dayah* about the *muhadharah* program was three percent, (1) the *muhadharah* program must be improved from before by adopting materials that were in accordance with the needs of the community; (2) the *muhadharah* program must be continued, but by following the old pattern, i.e. there is no material mastery training and no effort to broaden students' insights; (3) *muhadharah* program continues to follow the times both from the training, material, language, and media or facilities used in the implementation of the training.

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[32] The results of interviews with Tgk. H. Muhammad H. Mukhtar (Chair of the education department) on October 3, 2011.

[33] The results of interviews with Tgk. Saifuddin H. Abdullah (Head of PHBI MUDI Dayah of the Samalanga Grand Mosque) on August 3, 2011.

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