

PERSPECTIVE OF DAKWAH IN THE PHILOSOPHY OF BOARDING SCHOOL

(The Strategy of Islamic Boarding School Dawah Responding to Developments and Progress)

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Abstract: *Da'wah strategy is the process of determining ways and efforts to face targets in certain situations and conditions in order to achieve goals optimally so that these da'wah activities make Islam experience a development. One of the dakwah institutions that requires a good strategy is pesantren. Islamic boarding schools are one of the pillars of the Islamic struggle that have contributed greatly to religion and the state. Islamic boarding schools are Islamic educational institutions that function as centers for Islamic education and broadcasting.*

Azra explained that pesantren have played three roles: transmission of Islamic knowledge (delivery of Islamic sciences), maintenance of Islamic tradition (maintenance of Islamic traditions) and reproduction of ulama (development of prospective scholars).

In this section the author will discuss strategies that need to be known as well as can be handled to develop the potential of da'wah that is possible in pesantren. Some of the following strategies need to be developed so that later a boarding school will be able to exist in carrying out its duties to build a prosperous and happy life in the guidance, protection and pleasure of Allah.

Keywords: *Islamic boarding schools, Da'wah, Da'wah Strategy.*

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Preliminary

The Islam is a religion that contains instructions so that humans individually become good, civilized, quality human beings, and always do good deeds so that they are able to boarding schools advanced civilization, a humane, just life order, free from various threats, oppression, and various threats worries. Therefore da'wah in Islamic boarding schools is the most important part of Islamic boarding schools, in order to organize a religious life towards harmony and happiness in society. (Azis, Abdul. 2006)

The Da'wah is an integral part of Islamic teachings that must be carried out by every the Muslim. Therefore, da'wah has a broad meaning, da'wah doesn't only mean inviting and calling on mankind to embrace Islam, more than that da'wah also means trying to building the Islamic society into a more qualified society. (Pimay, Awaludin, 2005)

Seeing the rise of awareness in worship and spiritual routine activities at almost all levels of society, namely the mushrooming

of Islamic boarding schools and the increasing religious broadcasts on television and radio stations as well as the emergence of institutions labeled sharia, is a phenomenon that preachers must respond positively to. Seeing the phenomenon above, da'wah can't only be done as a trend. Da'wah will run effectively and efficiently if the science of strategy is used in it. The strategy in da'wah is the ability to identify problems, then develop appropriate plans, organize and organize the executors of da'wah in a certain unit, then move and direct them to the desired target or goal (Shaleh, Abdul Rosyad, 1977)

For that da'wah must be packed with the right strategy. Da'wah must appear relevant and relate to the problems that are being faced in boarding schools and in the community. Islamic boarding schools are da'wah institutions in the field of education that are still very influential in Indonesia. Boarding school is a place to educate future leaders in society, therefore the need for da'wah in boarding school can't be ignored (Kontowijoyo. 1996).

Research Methods

Penelitian ini dengan menggunakan pendekatan analisis kualitatif yang bermaksud untuk memahami fenomena internalisasi nilai Filosofi Pesantren beragama di pondok pesantren melalui kegiatan dakwah. Ada lima informan terdiri dari: pengasuh pesantren, pengurus pondok pesantren, Ustadz, santri, dan tokoh agama yang terdekat dengan pondok. Pengumpulan data dilakukan melalui observasi partisipatif, studi dokumentasi dan wawancara yang dilaksanakan pada bulan Maret- Mei 2025. Data yang terkumpul kemudian dianalisis menggunakan teknik analisis induktif dengan model analisis Miles dan Huberman yaitu: reduksi data, penyajian data dengan teks naratif, serta penarikan simpulan dan verifikasi. Kemudian diuji keabsahannya menggunakan teknik triangulasi. Penelitian ini dengan menggunakan pendekatan analisis kualitatif yang bermaksud untuk memahami fenomena internalisasi nilai Filosofi Pesantren beragama di pondok pesantren melalui kegiatan dakwah. Ada lima informan terdiri dari: pengasuh pesantren, pengurus pondok pesantren, Ustadz, santri, dan tokoh agama yang terdekat dengan pondok. Pengumpulan data dilakukan melalui observasi partisipatif, studi dokumentasi dan wawancara yang dilaksanakan pada bulan Maret- Mei 2025. Data yang terkumpul kemudian dianalisis menggunakan teknik analisis induktif dengan model analisis Miles dan Huberman yaitu: reduksi data, penyajian data dengan teks naratif, serta penarikan simpulan dan verifikasi. Kemudian diuji keabsahannya menggunakan teknik triangulasi.

Results and Discussion

A. Islamic Boarding school Tasawuf

The boarding school is an institutionalized Islamic educational institution in Indonesia, where kyai and students live together in a hostel which has rooms as its essential characteristics based on Islamic religious values. Islamic boarding schools have five basic elements, namely Islamic boarding schools, mosques, teaching of Islamic classical books, students and clerics. The five elements above are the basic elements owned by pesantren. Islamic boarding schools are said to be complete if they have the five elements above and each has its own function in fostering students through activities that are held both in the physical and mental fields of students at Islamic boarding schools. (Hasbullah, 1999)

The word Islamic boarding school consists of two words, "cottage" and "boarding school". If traced, this word is not entirely derived from the Indonesian language. The root of the word pondok is allegedly taken from the Arabic word "funduk" which means hotel or hostel. Islamic boarding schools are religious educational institutions that have their own characteristics and are different from other educational institutions. Education in Islamic boarding schools includes Islamic education, da'wah, community development and other similar education. Students in Islamic boarding schools are called santri who generally live in Islamic boarding schools. The place where the students live, in the pesantren environment, is called the pondok. This is where the term Islamic boarding school arose (Ali, Mohammad Daud, 2004)

M. Arifin provides the following definition of Islamic boarding school: "An Islamic religious education institution that grows and is recognized by the surrounding community, with a boarding system (complex) where students receive religious education through a recitation system or madrasa which is fully under the sovereignty of the Leadership one or several kyai with

characteristics that are charismatic and independent in all respects (Arifin, M., 1991) The Islamic Research Institute (Islamic boarding school), as quoted by Mujamil Qamar, defines a pesantren as "a place available for students to receive Islamic religious lessons as well as a place to gather and live". In this study, Mujamil Qamar gave a shorter definition of pesantren, namely "a place of education and teaching that emphasizes Islamic religious studies and is supported by a dormitory as a permanent residence for students". (Mujamil Qamar, 2005)

So, what is meant by Islamic boarding school is an Islamic educational institution by living in a dormitory (cottage) with a kyai, the teacher as the main character and the mosque as the center of the institution and accommodating students (santri), who study to deepen a knowledge of Islam. Islamic boarding schools also teach material about Islam, including Arabic grammar, reading the Qur'an, Tafsir, Ethics, History and Islamic mysticism. Islamic boarding schools do not distinguish the socio-economic level of parents of students (santri), the education of parents of students (santri), by emphasizing the importance of religious morals as a guideline for the behavior of students (santri) on a daily basis, as well as emphasizing the importance of these religious morals in living life. Socialize (M.Bahri Ghazali, 1991)

The purpose of pesantren education is not to pursue worldly interests, but to instill that learning is solely an obligation and service to Allah SWT. The main objective of establishing Islamic boarding schools cannot be separated from the ideals of Islamic da'wah in Indonesia, which is at the same time the formation of cadres of scholars. Thus the Islamic boarding school is a stronghold that can guarantee the continuity of the spread of Islamic da'wah in Indonesia. (M. Bahri Ghazali, 1991) Da'wah is a term that is very well known in the Islamic world. Da'wah and Islam are two inseparable parts of one another, because Islam will not grow and develop without da'wah. In the development of Islamic da'wah, Islamic boarding schools are Islamic educational institutions that have a role in developing da'wah activities. This can be seen from the two main functions of Islamic boarding schools, namely as a center for education and broadcasting of Islam. (Nurbini, et.al, 2012)

Throughout the history of the journey of Muslims (Indonesia), it turns out that these two main functions have been carried out by Islamic boarding schools (in general) well, despite the various shortcomings that exist. From Islamic boarding schools were born preachers, teachers (mualim), ustadz, Islamic boarding school clerics, community leaders, even those who have professions as traders, entrepreneurs or other fields. (Didin Hafidhuddin. 1998)

Etymologically, da'wah comes from Arabic, namely da'ayad'u-da'watan, which means to invite, call, call. Meanwhile, the person who makes the call or invitation is known as a da'i, meaning the person who calls. But considering that the process of calling or calling is also a process of conveying (tabligh) certain messages, then the term is also known. muballigh is a person who functions as a communicator to convey messages to the communicant. (Toto Tasmara. 1997) Thus, etymologically the notion of da'wah and tabligh is a process of conveying (tabligh) certain messages in the form of invitations or appeals with the aim that other people comply with the invitation. Da'wah in terminology is inviting people in a wise way to the right path according to God's commands, for their benefit and happiness in

this world and the hereafter. M. Arifin explained that da'wah is an invitational activity in the form of oral, written, behavior, and so on which is carried out consciously and planned in an effort to influence other people both individually and as a group so that an understanding, awareness, attitude, appreciation, and practice of religious teachings as a message conveyed to him without any elements of coercion. (Mujamil Qomar.2005)

In the Al-Quran, we can find the word da'wah in several places, with various forms and editorials. Even in some of the hadiths of the Prophet Muhammad, we often encounter terms that are similar to the meaning of da'wah. Some of the verses and hadiths of the Prophet that are in line with the meaning of da'wah are as follows: (Awaludin Pimay. 2005. Fathul Bahri An-Nabiry)

1. Prayers and Supplications

"and when My servants ask you about Me, then (answer), that I am near. I grant the request of a person who prays when he asks Me, So let them fulfill (All My commandments) and let them believe in Me, so that they will always be in the truth. (QS. Al-Baqarah: 186)

2. Exclamation

"Allah calls (man) to darussalam (heaven), and shows people what He wills to the Straight Path (Islam)". (QS. Yunus: 25)

Da'wah in the sense of Syara' (term), has been put forward by several scientific experts, including:

- Shaykh Muhammad Ash-Shawwaf said, "Dakwah is a treatise from heaven that was sent down to earth, in the form of the Khaliq's guidance to creatures, namely His true deen and path which He deliberately chose and made as the only way to be able to safely return to Him. His".
- Dr. Yusuf Qaradawi concluded that, "Dakwah is an invitation to Allah's religion, following His instructions, seeking legal decisions (tahkim) on His methods on earth, confirming Him in worship, asking for help and obedience, breaking away from all the Thaghut obeyed other than Allah, confirms what Allah justifies, considers false what Allah considers false, amar ma'ruf nahi munkar and jihad in the way of Allah. In short, it is a plenary pure invitation to Islam, neither polluted nor divided."
- Dr. Muhammad Sayyid Deputy defines, "Dakwah is inviting and gathering people for good and guiding them to guidance by amar ma'ruf nahi munkar."

Some of the definitions of da'wah above all meet at one point. Namely, da'wah is an effort and activity both in the form of speech and deed, which contains an invitation or appeal to others to know, live and practice Islamic teachings in everyday life, to achieve happiness in this world and the hereafter. Thus, da'wah is not limited to explanations and presentations, but also touches on aspects of coaching and takwin (*formation*) of individuals, families and Islamic society.

B. Processing Terms

If we open sheet after sheet of the Al-Quran, we will find there several terms whose purpose and meaning are in line with da'wah. These terms include:

1. Ta'lim

Ta'lim" is defined as "teaching". Educating in the sense of nurturing and nurturing is not limited to physical aspects, but also includes activities to internalize and transform values so that they can be actualized in life. Educating thus means the activity of developing all the potential that exists in humans, both physical potential, thoughts and feelings, so that a perfect personality is realized. In contrast to the notion of teaching which is generally understood as an activity of imparting knowledge. The concept of teaching in this case is different from the concept of educating in the sense of nurturing and nurturing someone to achieve a perfect personality. There are some experts who interpret the same between teaching and educating because the hope of conveying knowledge in teaching activities is so that a person acquires knowledge, with which knowledge he can put it into practice. This means that the aspects addressed in teaching are also the targets of education. However, most experts say education and teaching are two different things, the first places more emphasis on the knowledge aspect while the second places more emphasis on the practice aspect. (Azis, Moh. Ali., 2009)

In the context of preaching, educating and teaching is one of the tasks carried out by the Prophet, as mentioned in Surat al-Baqarah: 151

"As (We have perfected Our favor to you) We have sent you a Messenger among you who recites Our verses to you and purifies you and teaches you the Book and Al-Hikmah, and teaches you what you do not know (al-Baqarah :151)

2. Tawashi / Tausiah

The word "tawshiyah" refers to the activity of conveying messages or orders. In Arabic, the term "washiyah" is used to convey this message. In Indonesian, washiyah is written with a will which is interpreted as a message. The Qur'an categorizes wills into two groups of meaning, namely wills in the sense of conveying valuable messages and wills conveying messages related to assets.

Twashi is reminding others of the truth. In the da'wah system, a will is an activity of conveying a moral message that must be carried out by the recipient of the message. The Qur'an in several verses uses the word will in its various derivations to show the meaning of God's message that must be carried out by humans, such as the message in Surah al-Ankabut verse 8 as follows;

"And We oblige man (to do) good to his two mothers and fathers. and if both force you to associate me with something of which you have no knowledge, then do not follow them. only to Me shall you return, then I will inform you of what you have done." (al-Ankabut verse 8)

3. Nashihah

Nashihah is giving a message to mankind to carry out the Shari'a of Allah SWT, in order to create an Islamic social order. It was narrated from Abu Ruqayyah Tamim bin Aus Ad-Dari, Rasulullah SAW said:

"Religion is advice. We asked, "For whom O Messenger of Allah?" He said, "For Allah, His Book, His Messenger, the leaders of the Muslims, and generally the Muslims" (HR. Muslim)

The editor of this hadith states that religion is advice; for Allah, His Book, His Messenger, the leaders of the Muslims, and generally the Muslims. Advice regarding Allah, namely by having faith in Allah, worshipping Him sincerely, without associating partners with Him.

The advice regarding the book of Allah, is to believe that the Al-Quran was sent down by Allah to His servants, to implement all of its contents. Advice related to His Messenger, yes by justifying the arrival of the Apostle as a messenger of Allah, who brought revelation as a guide for his people.

Advice related to Muslim leaders, is to assist them in their efforts to uphold truth and justice. Leaders who are honest and trustworthy are supported and obeyed. Leaders who violate God's provisions and betray the trust of the people, must be advised, and if he does not want to accept after being given advice, then he is not obliged to obey. As for the advice regarding Muslims in general, it is so that they pay attention to the affairs of the world and the hereafter in a balanced way

4. Amar Ma'ruf Nahi Munkar

This term is no less popular than other da'wah terms. It is one of the endeavors (efforts) to uphold Allah's sentence on this earth, namely by instructing mankind to do what is right and prevent from doing evil. In the Al-Quran it is stated:

"You are the best people who were born for humans, command those who are good, and prevent what is evil, and believe in Allah. If the People of the Book had believed, it would have been better for them, among them there are those who believe, and most of them are the wicked."

Ma'ruf is defined as everything that is considered good according to syara'. It can also be interpreted as all actions that can draw closer to God. Whereas munkar is something that Allah SWT does not approve of, or anything that distances oneself from Allah. Anyone can do Amar ma'ruf because simply ordering kindness is not difficult and does not carry risks for the "messenger". It is different with nahi munkar which clearly contains logical consequences and risks for the perpetrators.

How difficult it is to resist evil, so that even with the science of ushul fiqh, we find a rule that reads, "Dar'u al-mafasid hall min jalbi al-mashalih: preventing harm is prioritized over attracting goodness (mashlahah)." That's why every word of da'wah amar ma'ruf nahi munkar is accompanied by the word patience.

5. Da'wah Elements

In preaching activities it is necessary to have the following elements: *Firstly*, Da'I Is a person who carries out da'wah activities. In this case it can be an individual (individual) can also be a group of organizations. The subject of da'wah or da'i is someone who carries out da'wah activities to invite people to the path of Allah through various methods taught in Islam.(Moh. Ali Aziz. 2004) *Secondly*, Mad'u according to language is a person who is invited, called or invited. According to the term also is a person who is the target of Islamic da'wah, both individuals and groups. (Muhammad Sulthon,2015). *Thirdly*, Maddatu da'wah is a da'wah message. Islamic teachings as da'wah messages can affect humans in three dimensions. Cognitive dimension (messages related to thoughts about something so as to raise awareness among mad'u), affective dimension (messages related to emotions capable

of changing behavior) and conative dimension (related to behavior towards something, which has an impact on the conative dimension consists of messages that stimulate or direct the desire so that existing knowledge or ideas are encouraged to be born in the moment of tabligh). In general, maddatu da'wah can be classified into four main issues, namely: aqidah problems, sharia problems, muamalah problems, moral problems. (Muhammad Munir dan wahyu Ilaihi. 2009) *Fordly, Manhaj Da'wah (Propagation Method)* The fourth element of da'wah is manhaj da'wah. In Arabic, manhaj is synonymous with tariqah. It's just that manhaj gives more terminological connotations than the word tariqah which according to language means way or method. The da'wah method is the way or method used by the preacher to convey the teachings of Islamic da'wah material. (Muhammad Sulthon, 2015)

6. Da'wah Perspective in Islamic Boarding Schools (Da'wah Strategy within Islamic Boarding Schools)

The definition of perspective is our point of view or perspective on a phenomenon. The da'wah perspective in this study is the point of view by knowing the da'wah strategies applied in Islamic boarding schools. included in the preaching category. (Miftahur Rosyidah. 2003)

Strategy is a term that is often identified with "tactics" which in language can be interpreted as "something related to the movement of organisms in response to external stimuli". The strategy can also be understood as all the ways and means to deal with certain targets in certain conditions in order to obtain the maximum expected results. Thus, the da'wah strategy can be interpreted as the process of determining the ways and efforts to deal with the targets of da'wah in certain situations and conditions in order to optimally achieve the goal of da'wah. In other words, the da'wah strategy is a strategy, tactic or maneuver that is taken in order to achieve the goal of da'wah.(Pimay, Awaluddin. 2005)

So that the perspective of da'wah in Islamic boarding schools does not deviate, we must know and pay attention to the rules related to da'wah strategies. According to Muhammad Ali Al-bayanuni, the da'wah strategy is divided into three forms, namely:

1. Sentimental Strategy (al-manhaj al-athifi), Sentimental strategy is da'wah that focuses on aspects of the heart and moves the feelings and inner thoughts of da'wah members. Giving impressive advice, calling gently, or providing satisfying service are some of the methods developed from this strategy. These methods are suitable for da'wah partners who are marginalized and considered weak, such as women, children of ordinary people, converts (faith is weak), poor people, orphans and so on. This sentimental strategy was applied by the Prophet SAW. it turned out that the followers of the Prophet SAW at that time generally came from the weak, with this strategy, the weak felt valued and the nobles felt respected
2. Rational Strategy (al-manhaj al-aqli), Rational Strategy is preaching with several methods that focus on aspects of the mind. This strategy encourages students to think, contemplate and take lessons. The use of the laws of logic, discussion or sampling and historical evidence are some of the methods of rational strategy.
3. Sensory Strategy (al-manhaj al-hissi), Sensory strategy is also called an experimental strategy or scientific strategy. It is defined as a da'wah system or a collection of da'wah

methods that are oriented to the five senses and adhere to research results. Among the methods that this strategy has put together are religious practices, exemplary. Previously the Prophet SAW practiced Islam as an embodiment of sensory strategies witnessed by friends who could witness the miracles of the Prophet SAW directly such as the splitting of the moon and even witnessing the angel Gabriel in human form, now we use the Al-Quran to corroborate or refute the results of scientific research.

Thus, in da'wah, Islamic boarding schools can apply the three strategies mentioned above by looking at the situation experienced. As has been exemplified by the Prophet SAW that he succeeded in giving da'wah with the strategies in it. In order for this strategy to provide satisfactory service, it is necessary to have several methods developed from the strategy itself.

7. Da'wah Method

Da'wah method is a way or way to achieve the goal of da'wah which is carried out effectively and efficiently. Da'wah methods are ways of conveying da'wah both individually, in groups, and in the wider community so that the da'wah messages are easily accepted. The da'wah method uses the right method and according to the situation and condition of mad'u as the recipient of da'wah messages. Da'wah methods can be classified into two, namely:

1. The bil-lisan da'wah method

The da'wah method uses an oral approach that is more towards the procedures for delivering da'wah, where da'wah is more oriented towards lectures, speeches, face-to-face and so on.

2. The method of preaching bil-hal

Da'wah methods that are more directed at influencing and inviting people or groups of people with patience and concrete deeds. And to carry themselves and society in the context of realizing social, economic and other needs

3. Forms of Da'wah Methods and Purposes of Da'wah

Meaning: "Call (humans) to the way of your Lord with wisdom and good lessons and refute them in a good way. Verily, your Lord is He who knows best about those who stray from His way and He knows better those who are guided." (an-Nahl: 125) 39

From this verse it can be understood that the da'wah method includes three scopes, namely:

1. Al-Hikmah The word "wisdom" in the Qur'an is mentioned twenty times in the form of naqiroh and ma'rifat. If it is related to law, it means preventing tyranny, and if it is related to da'wah, it means avoiding things that are less relevant in carrying out the missionary task.
2. Al-Mau'idza Al-Hasannah, defined as an expression that contains elements of guidance, education, teaching, stories, good news, warnings, positive messages (wills) that can be used as guidelines in life in order to obtain world safety and hereafter. (Munzier Suputra, 2006)

Bisri Affandi said that what is expected by da'wah is a change in human beings, both fair and actual behavior, both personal and family, the way of thinking changes, the way of life changes for the better in terms of quality and quantity. What is meant is religious values while quality is that goodness that has

religious value is increasingly owned by many people in all situations and conditions. (Amrullah Ahmad.2083)

Amrul Ahmad said the purpose of da'wah is to influence the way people feel, think, behave, and act on an individual and socio-cultural level in the framework of realizing Islamic teachings in all aspects of life.

The two opinions above emphasize that da'wah aims to change the mental attitude and behavior of humans who are not good or to improve the quality of one's faith and Islam consciously and voluntarily arise without feeling forced by anything or anyone. (Bisri Affandi.2084)

Conclusion

Philosophically, da'wah born from Islamic boarding schools is rooted in socio-cultural interests. This interest leads to developments and changes in society in general, both spiritually and physically. This is also influenced by aspects of culture, religion and education that continue to advance and develop. Therefore, the spirit of da'wah that was born from the pesantren space is rooted in social and religious space. The resulting product is students who are ready for the development and progress of the times.

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