

Management of Al-Munawwaroh Islamic Boarding School in the Implementation of *Muhadhoroh* Extracurricular Activities

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ABSTRACT

This article addresses the management of *Muhadhoroh* extracurricular activities at Al-Munawwaroh Islamic Boarding School. The research aims to provide a descriptive account of the management of these activities. A qualitative field research approach was employed, utilizing data collection methods such as interviews, observations, and documentation. The research findings reveal effective management practices, including the careful selection and grouping of students based on their abilities, task assignments within groups, individual task allocation before the activities, and post-activity supervision and evaluation. The success of this management is supported by competent instructors, diverse teaching methods, and high levels of motivation among the participants.

Keywords: Management, Islamic Boarding School, *Muhadhoroh*.

INTRODUCTION

In the present complex era, humans are social beings who live amidst the complexity of society that continues to evolve over time, often disregarding religious norms and causing adverse effects on society (Carneiro, 1987; Díaz et al., 2021; Johnson & Earle, 2016; Richerson & Boyd, 1999). Therefore, the activity of *dakwah* (Islamic propagation) is needed to address this issue. Since Islam is a religion of *dakwah*, its teachings should be disseminated by the Muslim community. Thus, Muslims are not only obliged to practice Islamic teachings in their daily lives but also to convey or propagate the truth of Islamic teachings to others (Budiantoro, 2018; Ma'arif, 2017; Najib, 2020; Saefulloh, 2014; Setiawan et al., 2020).

The essence of Islamic *dakwah* is to preserve the religious faith of the community, ensuring that they are not influenced by various other elements that contradict the mission of *dakwah*. This mission is to spread Islam as a source of mercy for all, to spread peace (*salam*), and the Muslim community is entrusted with the responsibility of

continuing the message through dakwah, whether as a community to other communities or as individuals wherever they are, according to their abilities.

Pesantren, considered the only traditional (conservative) education system in Indonesia, plays a unique role in the internal structure of Islamic education in Indonesia. Pesantren serves as an educational institution and, in addition to being a dakwah agency, provides community guidance and even contributes to the struggle. Pesantren is a religious institution that imparts education and teachings while developing and disseminating knowledge of Islamic religion (Dewi & Wajdi, 2022; Wajdi, 2022).

As one of the educational institutions in society, pesantren plays a crucial role in enhancing the quality of human resources. Pesantren education not only imparts knowledge and technical skills but, more importantly, instills moral and religious values. This is of utmost importance in the midst of modernity and cross-border interactions (Affan, 2016; Dony Burhan Noor Hasan, 2021; Gunawan et al., 2021; Murdayanti & Puruwita, 2019; Sholihah, 2021; Winarsih et al., 2019).

To advance the mission of dakwah in society, self-awareness and continuous self-improvement are required. This includes ongoing research to identify shortcomings and find more effective ways for the future, based on past experiences. Furthermore, it involves the development of new methods and regular training and development for dakwah proponents (da'is) to enhance their skills.

Given the prevailing conditions, Islamic boarding schools, as Islamic educational institutions, are required to be at the forefront of developing and cultivating the skills of students, enabling them to become effective preachers (mubaligh). This also involves the continuous training and development of proponents and implementers (da'is), particularly among younger generations. One method of achieving this is by organizing extracurricular activities such as Muhadharah in schools.

Following observations at AlMunawwaroh Islamic Boarding School, the implementation of the Muhadharah activity aims to enhance the capabilities of students to become effective preachers (mubaligh). The management of this event includes dividing students into groups, each with its designated roles, including hosts, Quran reciters, lecturers, committee heads, and performers. It is mandatory for all students to participate in the Muhadharah activity, and failure to do so may result in sanctions imposed by the activity organizers.

LITERATURE REVIEW

Management

Management, as defined in the Kamus Besar Bahasa Indonesia (the Big Indonesian Dictionary), refers to the process of effectively using resources to achieve objectives (Chaniago, 2002). The term "management" itself originates from the English language, "management," which means the execution of plans, leadership, and administration. This means that management is the art of accomplishing tasks through

others as a process established by individuals or groups to coordinate efforts in achieving a goal (Turnbull et al., 2010).

The term management has become popular in organizational life. In a simple sense, "management" is understood as administration. Managing or organizing an organization to achieve desired goals is seen as management. More specifically, management activities invariably involve the allocation and supervision of money, human resources, and physical resources to achieve defined goals.

Islamic Boarding School

Definition of Islamic Boarding School (Pondok Pesantren) is a pondok pesantren is the oldest form of Islamic education, serving as one of the strongholds of defense for Muslims, as well as a center for Islamic outreach and the development of Muslim communities in Indonesia. The term "pondok pesantren" consists of two words: "pondok" and "pesantren." Each word has its own meaning. "Pondok" means a place of residence for students, particularly for santri (Islamic students) (AKHMADI, 2022; Fauzan, 2017; Halil, 2015; Kamilia & Wahyudin, 2021; Mundir, 2014; Rozi & Aminullah, 2021).

According to M. Adib Abdurrahman, the etymological origin of the term "pesantren" comes from "pe-santrian-an," which means a place of santri. In this sense, it signifies where santri live or stay. Pesantren can also be defined more broadly. It is described as an institution of Islamic education that emphasizes Islamic teachings and is supported by student dormitories as permanent residences for santri (Wajdi, 2022; Wajdi et al., 2022).

According to Abd A'la, pesantren is an Islamic educational institution in Java, and the emergence of pondok pesantren in Java coincided with the arrival of the Wali Sanga (the Nine Saints) who spread Islam in the region (A'la, 2006). According to historical records, the first figure to establish a pesantren was Sheikh Maulana Malik Ibrahim. This pattern was then developed and continued by other Wali (saintly figures).

Muhadhoroh

The term "Muhadhoroh" is of Arabic origin. It comes from the ism maf'ul (the object form) of the word "hadhara" or "yahdhuru." Munawwari (1990:295) explains that "al-muhadharotu" means a lecture. Thus, "muhadharoh" is identical to activities related to speech or public speaking skills. According to Nasarudin Latif (1970), "Muhadhoroh" is defined as a lecture or sermon. Therefore, "Muhadhoroh" is one of the acts of inviting

others on the path of Allah SWT and is also a valuable lesson for humanity (Afrizal & Maulana, 2019; Ajizah et al., 2021; Aldiyansah, 2021; Awaliyani, 2021; Hamidah, 2021; Khayatun et al., 2021).

METHOD

Research Type

This study is a qualitative research method, grounded in the philosophy of post-positivism, where truth aligns with the essence of the object. It is used to examine natural conditions, with the researcher as the key instrument, and the research outcome places more emphasis on meaning than generalization (Sugiyono, 2007:15).

According to the definition provided by Sugiyono above, qualitative research has five key characteristics: a. It has a natural setting, meaning that research is conducted in a realistic and authentic environment related to the actual phenomenon. The natural setting serves as the source of data, and the researcher acts as the research instrument. b. Data collected is in the form of sentences, images, or other descriptive elements, such as transcripts, interviews, field notes, and more. c. Qualitative researchers prioritize the process over the outcome. This type of research focuses on understanding the "how" of a phenomenon being studied. The analysis used is inductive, which is conducted in a bottom-up manner. d. Qualitative research emphasizes meaning. This implies that researchers seek to understand the meaning of the phenomenon they are investigating. This research is intended to reveal as much data and information as possible, with a focus on describing the actual situation occurring in the field, in-depth, rather than aiming for definitive conclusions.

Research Design

The research design used in this study is ethnography, which provides a comprehensive explanation of the complexity of group life (Sukmadinata, 2007: 107). The group under study in this ethnography is the female students (Maha santri) of Ma'ahad Aly Darussalam. Ethnographic researchers (also case study researchers) often rely on key informants or individuals who are knowledgeable and can provide rich insights into the culture of the group and the issues being addressed in the study. Qualitative researchers typically engage in multiple conversations with key informants throughout the study, checking how they perceive and interpret events or activities. Key informants can assist researchers in learning about the unwritten rules that guide interactions and communication within a group and can offer advice on how to approach specific situations (Emzir, 2012:19).

Ethnography is essentially a vast field with significant variations in practices and methods among practitioners. However, ethnographic approaches, in general, involve observation and active participation as part of field research. Ethnographers take a deep interest in a culture as part of their exposure and document data diligently using field notes (Moleong, 2006: 26).

Research Location and Timing

Site selection in research concerns the determination of the unit, part, group, and place where people are involved in the activities or events being studied (Sukmadinata, 2017: 102). The research, titled "Management of Al-Munawwaroh Islamic Boarding School in Implementing Extracurricular Activities of Muhadhoroh," is conducted at the Al-Munawwarah Islamic Boarding School in Kepahing.

RESULT AND DISCUSSION

After conducting the research process, including observation, interviews, documentation, and data analysis at Al-Munawwaroh Islamic Boarding School in Kepahiang, it can be concluded that the management of the Islamic Boarding School in implementing the extracurricular activity "Muhadhoroh" is well-established. The implementation of this activity involves several key elements:

The execution of the extracurricular "Muhadhoroh" activity at Al-Munawwaroh Islamic Boarding School in Kepahiang begins with the selection of new students. These students undergo a three-month period of guidance. Afterward, they are grouped and given individual assignments. The "Muhadhoroh" activity takes place every Saturday night, and evaluations are conducted after each session.

The success of this "Muhadhoroh" activity management is supported by competent Ustads (religious teachers) specialized in "Muhadhoroh," a variety of teaching methods, and high motivation among the participants. This approach ensures that the "Muhadhoroh" extracurricular activity runs smoothly and effectively at Al-Munawwaroh Islamic Boarding School in Kepahiang, promoting Islamic propagation and moral development among its students.

Following an in-depth research process that involved observations, interviews, document analysis, and data examination conducted at Al-Munawwaroh Islamic Boarding School in Kepahiang, it is evident that the management of the institution has implemented a well-structured system for the extracurricular activity known as "Muhadhoroh." This management approach can be explored in greater detail:

1. **Selection and Orientation:** The process begins with the meticulous selection of new students who show an interest in participating in the "Muhadhoroh" activity. These

students undergo a comprehensive orientation program that spans three months. During this period, they receive guidance and training to prepare them for active participation in the extracurricular. This orientation serves to lay the foundation for their subsequent roles and responsibilities.

2. **Group Formation and Individual Assignments:** Once the orientation period is completed, students are grouped based on various factors, such as their proficiency levels and experience in "Muhadhoroh." Each group is then given specific assignments or topics to work on. This approach ensures that students are divided effectively and that the content is distributed evenly among the participants. It also allows for a diverse range of topics to be covered during the "Muhadhoroh" sessions.
3. **Structured Meeting Schedule:** The "Muhadhoroh" activity is a regular event that takes place every Saturday night. This structured schedule provides consistency and allows students to prepare and participate effectively. The regularity of the sessions ensures that students have ample opportunities to practice and improve their skills in delivering speeches and sermons.
4. **Continuous Evaluation and Feedback:** An essential element of the management system is the regular evaluation of each "Muhadhoroh" session. This evaluation aims to assess the quality of the presentations and the performance of the students. It serves as a feedback mechanism, enabling students to learn from their experiences and make improvements in subsequent sessions.
5. **Competent Instructors (Ustads):** One of the key factors supporting the successful management of "Muhadhoroh" activities is the presence of qualified and competent Ustads who specialize in the art of "Muhadhoroh." These instructors provide valuable guidance and mentoring to the students, helping them refine their skills and gain a deeper understanding of the subject matter.
6. **Varied Teaching Methods:** The management recognizes the importance of using diverse teaching methods to engage the students effectively. This variety keeps the extracurricular sessions interesting and ensures that different learning styles are accommodated, promoting active participation and learning.
7. **High Motivation:** The motivation level among both instructors and students is consistently high. This enthusiasm plays a pivotal role in the success of the "Muhadhoroh" program. It ensures that participants are driven to excel and deliver their best performances during the sessions.

In conclusion, the systematic approach to managing the "Muhadhoroh" extracurricular activity at Al-Munawwaroh Islamic Boarding School is a testament to the institution's commitment to promoting Islamic propagation and moral development among its students. The well-organized selection, orientation, group formation, structured scheduling, feedback mechanism, competent instructors, varied teaching methods, and high motivation levels collectively contribute to the effective implementation of the "Muhadhoroh" program. This comprehensive approach ensures

that the activity is a valuable tool for nurturing confident and skilled individuals capable of effectively conveying Islamic teachings and values.

CONCLUSION

Based on the research findings, it can be concluded that the implementation of the extracurricular activity "muhadhoroh" at Al-Munawwaroh Islamic Boarding School in Kepahiang begins with the initial selection of new students. These new students undergo a three-month guidance period, after which they are divided into groups and given individual assignments. The "muhadhoroh" activities are conducted every Saturday night, and regular evaluations of each activity are performed.

Supporting factors in managing the "muhadhoroh" activities to ensure their success include having competent teachers (Ustad) with expertise in "muhadhoroh," using a variety of teaching methods, and maintaining high levels of motivation among the participants.

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