INTEGRATION OF DA'WAH VALUES IN KHITOBAH AS STRENGTHENING THE ISLAMIC CHARACTER OF SANTRI PESANTREN ZAINUL HASANAIN GENGGONG PAJARAKAN PROBOLINGGO

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ABSTRACT

Speech (Khitobah) is one of the essential activities in pesantren education that not only trains public speaking skills but also serves as a strategic medium for strengthening the values of Islamic preaching (da'wah). Through khitobah, Islamic teachings are not only conveyed but also deeply instilled in the students (santri). This study aims to examine the integration of da'wah values in khitobah activities as a means of strengthening the Islamic character of students at Pesantren Zainul Hasanain Genggong. The method used is descriptive qualitative, with data collection techniques including observation, in-depth interviews, and documentation. The results of the study indicate that khitobah activities are conducted in a structured manner using the memorization method. The integrated da'wah values include monotheism (tauhid), honesty, justice, Islamic brotherhood (ukhuwah Islamiyah), responsibility, discipline, and cleanliness. These values are integrated through the processes of text preparation, memorization, delivery, and sermon evaluation. The khitobah activity significantly contributes to shaping the Islamic character of students, which is reflected in their behavior and social attitudes in daily life, both within the pesantren environment and in the broader community.

Keywords: *Speech; Preaching Value; Islamic Character; Boarding School.*

INTRODUCTION

Islamic education is the process of preparing the younger generation to lead a life based on Islamic values, with an orientation towards worldly success and ukhrawi happiness. Therefore, in addition to the transfer of knowledge, Islamic education also focuses on the transfer of value based on the integrative principle between the world and the hereafter. (Nursidik 2020) According to the Islamic view, education is a process of moral formation that allows individuals to live their lives in accordance with the values of Islamic teachings. The main goal is to guide a person to become an ideal Muslim through the achievement of noble morals (akhlak karimah). These morals need to be instilled gradually through habituation and consistent practice in daily life. (Auliya Nisa, Erhamwilda, and Khambali 2023)

Pesantren is an educational institution that is believed to play a crucial role in shaping and instilling Islamic character in students. According to Hamka, Islamic character is a combination of noble morals, attitudes, and habits that are in line with Islamic teachings. (Mujahid and Astutik 2024) Pesantren functions as an Islamic educational institution that aims to study, study, deepen, absorb, and practice Islamic teachings. In its educational process, pesantren places religious morals as the main guide in daily behavior. Islamic teachings conveyed in pesantren are adapted to the social context and reality of life, so that they can be applied directly in real life. (Kurniawan 2021) This is in accordance with the vision and mission of the pesantren, namely to realize santri who master the yellowclassical books, speak foreign languages with broad insight and cultivate akhlakul karimah.

Character education has a very important role in the pesantren environment, especially in responding to the impact of globalization and the swift flow of information that has the potential to weaken the moral values of the younger generation. This view is in line with the thoughts of Husna Nashihin (2017) who emphasized that character education is the main foundation in the education system. (La Hadisi, Zulkifli Musthan, Rasmi Gazali, Herman 2022) Luneto (2014) asserts that character education has a crucial role in shaping an educational atmosphere that supports and is in line with national development goals. (Selamat et al. 2023)

Zainul Hasanain Genggong Islamic Boarding School is a branch of Zainul Hasan Genggong Islamic Boarding School located in Karangbong Village, Pajarakan District, Probolinggo Regency. This pesantren was founded by K.H. Moh. Hasan Abdel Bar in 1997 and is widely known as Gusbang Zahanain. The hallmark of this pesantren is the learning of the yellowIslamic classic books as well as the use of foreign languages in daily life, such as Arabic and English. In addition to focusing on religious education, this pesantren also emphasizes Islamic character building in every aspect of santri activities. One of the programs implemented in this pesantren is the khitobah activity, which is supervised by the Da'wah Development Institute (LPD). Based on the results of interviews with pesantren administrators, khitobah activities not only aim to train santri mentally in conveying Islamic messages, but also as a means of strengthening santri's Islamic character, such as honesty, courage, and care. This activity is an important means in forming students who are ready to preach and become role models in the community.

However, in its implementation, khitobah activities at Pesantren Zainul Hasanain still face various challenges, especially in the aspect of forming santri character. Some students tend to view this activity as a mere routine, there are still negative behaviors such as bullying between students such as mockery and ridicule between each other. This obstacle shows that the activity has not fully created a supportive learning environment, and is less effective in fostering self-confidence and solidarity among students. The efforts made by researchers are to foster the enthusiasm of students and also to make students aware of the importance of Islamic values and khitobah is an effective means of conveying the value of da'wah values in the process of its activities in order to foster awareness of students to become individuals with good character. The integration of da'wah values in pesantren activities brings a number of benefits, such as improving the spiritual and moral quality of students, building the character of the younger generation with noble character and integrity, reducing negative actions such as bullying and indiscipline, and equipping students to develop into responsible individuals and actively contribute to social life.

Based on previous research, it has examined khitobah activities in pesantren from various perspectives. For example, another study by Rahayu et al (2024) emphasized more on the implementation of khitobah as a medium to build santri confidence at Pesantren Nawwir Quluubana Wonosobo. This research is still limited to strengthening the psychological and technical aspects of public speaking. Meanwhile, Dahirin and Rusmin's journal (2024) focuses on the integration of Islamic values through Islamic religious education learning. This research focuses on strengthening the character of students through PAI learning. However, there are not many studies that examine khitobah in depth as a medium for strengthening the Islamic character of students holistically by integrating the value of da'wah.

In this context, this research comes with a new perspective. The element of novelty in this research lies in its more integrative and substantive approach. Khitobah is not only understood as a public speaking exercise, but as a medium of value transformation that internalizes da'wah values such as sincerity, responsibility, exemplary, and social commitment into the students. Through the khitobah process, Islamic character is formed not only from the outward aspect in the form of fluency in speaking, but also from the inner side in the form of constancy of values and ethics.

Thus, this research presents a new perspective in the study of khitobah by emphasizing the importance of the function of khitobah as a model of integration of da'wah values in strengthening character, which is structured in the pesantren education system. Following the previous background, the purpose of this research is to examine how the integration of da'wah values in khitobah activities at Pesantren Zainul Hasanain Genggong contributes to strengthening the Islamic character of the santri.

RESEARCH METHODS

This research was conducted at Pesantren Zainul Hasanain Gengong Pajarakan Probolingo by applying a descriptive qualitative method of case study type to deeply understand the process of integrating da'wah values in khitobah activities and its contribution in strengthening the Islamic character of students at Pesantren Zainul Hasanain Genggong. This approach was chosen in order to understand the phenomenon thoroughly in a natural context as it is in the pesantren environment, without manipulating variables or direct intervention with the subject. The subjects in this study included santri, khitobah coaches, and pesantren administrators who were directly involved in the implementation of the program. Informants were selected by purposive sampling, namely based on their involvement in activities, experience, and understanding of the da'wah values to be studied. The informants in this study consisted of santri, khitobah coaches, and the head of the boarding school.

Qualitative research is an approach that aims to gain a thorough understanding of the phenomena experienced by research subjects, such as behavior, perceptions, motivations, and actions. This research is conducted through in-depth descriptions using language and words in a natural context with various natural methods. According to Bodgan R, & Tailor SJ (1992) qualitative research produces descriptive data, such as speech, behavior, or writing that comes from observed research subjects. The researcher in this study acts as the main instrument that interacts directly with the research subject. (Ramli et al. 2022)

In this study, data collection was carried out through three methods, the first is participatory observation, where researchers are directly involved in khitobah activities to observe the dynamics of implementation, interaction between students, and the

application of da'wah values in practice. Second, in-depth interviews, which were conducted with the coach and several students to explore their understanding of the meaning of khitobah, the strategies applied, and their personal experiences in internalizing the value of da'wah. Third, documentation studies, which include analysis of activity documents, khitobah texts, and visual documentation such as photos and videos of khitobah activities in pesantren.

Triangulation techniques are applied to ensure data validity by comparing the results of observations, interviews, and documentation. Furthermore, source triangulation was also applied by matching information from santri, coaches, and pesantren administrators. Clarification was again made to the informants so that the interpretation of the data was in accordance with the actual intention. The research data were analyzed through an interactive analysis model with three main stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, relevant information was selected, simplified, and focused on the research problem. Data presentation is organized in a narrative manner to describe the process of integrating da'wah values and Islamic character. Conclusions were drawn gradually during the analysis and validated through consistent checking of findings. As this research is exploratory qualitative in nature, statistical analysis was not used, but rather focused on deepening the meaning of the data.

RESULTS AND DISCUSSION

Khitobah Activities at Pesantren Zainul Hasanain Genggong

Based on the results of interviews and observations in the field, khitobah activities at Pesantren Zainul Hasanain Genggong play a crucial role in strengthening Islamic character in santri. This activity is not just an exercise in public speaking, but as a tool to instill and instill da'wah values in the daily lives of students. Khitobah activities in this pesantren are carried out regularly once a week every Monday night and are mandatory for all students to follow, both new and old. Each student appointed by the head of the room is required to make a khitobah text with the theme of Islamic teaching values, such as honesty, trustworthiness, ukhuwah Islamiyah, and social care.

The process of compiling this lecture becomes one of the media of reflection for santri to explore and understand these values, and relate them to their daily conditions and lives. This is an effective way to instill Islamic teachings into the hearts of students, by involving them directly in the process of contemplating and interpreting these values. This activity also has sanctions for students who do not follow it without clear reasons, including repetition of assignments and reading seven surahs while standing in the field. These sanctions aim to foster discipline and responsibility in students, which is part of their Islamic character building.

Based on interviews with the khitobah coach, the implementation of khitobah is carried out in a structured and sustainable manner, starting with the preparation of text, correction by the coach, practice, and evaluation involving aspects of material, speaking techniques, ethics, and mental readiness of students. The implementation of khitobah activities in this pesantren uses the memoriter method, where students are required to memorize the prepared lecture text. This is in line with research (Aeni 2023) in her research Aeni discusses the khitobah method. This method is one of the four types of khitobah methods as classified by Kholifatul Adha (2023), namely: *impromptu* method (speaking spontaneously without preparing a script), *memoriter* (lecturing by memorizing the text), *script* (reading directly from a written text), and *extemporaneous*

(delivering a speech with a main outline without reading the text or memorizing it in full). Among the four methods, the *memoriter* method was chosen by the pesantren as the main approach in the khitobah training of santri. This is implemented through an intensive preparation process, each santri is required to compile and memorize the lecture text thoroughly before delivering it in public, both in internal pesantren activities and when performing outside the pesantren. Training is carried out routinely and structured, so that students are accustomed to a systematic and content-heavy lecture format.

The use of the *memoriter* method does not merely aim for santri to be able to appear confident in speaking in public, but more than that, this approach emphasizes the aspect of internalizing Islamic values. Through a repetitive memorization process, santri not only master the lecture material cognitively, but are also encouraged to live and absorb the content of da'wah affectively and spiritually. Therefore, the da'wah values contained in the khitobah text become an important element in strengthening the Islamic character of santri, including aspects of faith, morals, and social behavior. This *memorization* approach also strengthens the dimensions of discipline, responsibility, and spiritual sensitivity of santri. The memorization process requires santri to practice consistency, patience, and depth of understanding of the da'wah messages to be delivered. This is very relevant to the objectives of pesantren education which is not only oriented towards mastery of knowledge, but also on the formation of a complete character and noble character.

Da'wah Values Integrated in Khitobah Activities at Pesantren Zainul Hasanain Genggong

The khitobah activity at Pesantren Zainul Hasanain is not only a place for public speaking training for santri, but also acts as a strategic medium in instilling and internalizing Islamic da'wah values into them. Etymologically, the word "*integration*" comes from the English "*integrate*" or "integration", which was later absorbed into Indonesian as "integration", with the meaning of uniting, combining several parts into a unified whole. (Mayssara A. Abo Hassanin Supervised 2020) While the values of da'wah, namely Islamic values whose sources are from the Qur'an and hadith. In the realm of education, especially in the pesantren environment, the integration of da'wah values is aimed at building the personality of students who have knowledge while upholding noble morals.

The inculcation of Islamic values to learners affects their character building, spiritual improvement, and social and emotional development in a positive and significant way. In the midst of the globalization era, the implementation of character education is very crucial to form a strong child's personality. Character education itself aims to create a nation's generation that is resilient, has good morals, is tolerant, is able to work together, has a national spirit, has a dynamic mind, and is oriented towards science and technology. (Dahirin and Rusmin 2024) Religious teachings basically have the potential as a unifying force or just the opposite, depending on how santri and pesantren residents interpret and practice it in thinking, behaving, and interacting with other groups. In the context of pesantren life which is colored by the diverse backgrounds of santri. This is important to overcome various negative behaviors such as bullying and exclusive attitudes that can damage the harmony of pesantren life. (Solihin and Hakim 2024) Through khitobah, students are taught not only to convey Islamic messages, but also to live Islamic values in daily life.

Some of the da'wah values that are actually integrated in khitobah activities are as follows:

1. Value of Tawhid

Khitobah in this pesantren is always emphasized to be oriented towards strengthening aqidah. Santri are trained to deliver material that invites the oneness of Allah SWT, stay away from polytheism, and instill true beliefs in the lives of the people. The value of tawhid becomes the main foundation in every da'wah message delivered.

2. The value of justice

Khitobah activities in the pesantren are a means of training students to be fair. All students are given a turn to perform without favoritism. When compiling the khitobah text, they are taught to convey the content without cornering the other party. As Yusuf Qordhowi (2021) said, according to him, in Islamic teachings it is not permissible to sacrifice individuals for the sake of the interests of others and it is not permissible to oppress the interests of others for the sake of individual or group interests. (Zumaroh) 2021)

3. Honesty Value

In the preparation and delivery of khitobah material, students are trained to convey information and arguments that are true and not made up. This forms the character of honesty which is the spirit of the Prophet Muhammad's da'wah. This value is applied to strengthen the Islamic character of students so that they do not get used to lying, and always think before saying and acting.

4. Discipline Value

Khitobah activities are carried out in a scheduled and structured manner. Students are required to arrive on time, prepare the text, and deliver the khutbah in an orderly manner. This trains them to live in discipline, which is an important aspect in the life of da'wah.

5. Value of Hard Work and Responsibility

In preparing khitobah material, santri are encouraged to conduct literature studies and repeated practice. This instills a spirit of hard work and responsibility for what will be delivered to the audience.

6. Value of Ukhuwah Islamiyah

Khitobah activities are carried out in an atmosphere of mutual support and mutual advice. Students who have not been able to perform are encouraged by their friends, while those who are proficient guide others. This reflects the spirit of ukhuwah or brotherhood in da'wah through the principles of justice, tolerance, and mutual respect between people. So that with this principle, bullying attitudes among pesantren will not often occur.

7. Cleanliness and Neatness Score

Santri are required to keep themselves and their clothes clean when delivering khitobah. This reflects the Islamic value of the importance of cleanliness as part of faith. (Mubarok 2016) one of the values of cleanliness applied in this pesantren is community service every Friday. Where all students and administrators clean the pesantren environment to create a clean, safe and comfortable environment.

These values are not only conveyed theoretically, but also practiced directly by the santri in daily activities such as congregational prayer, routine recitation, and community service. The disciplined and religious culture of the pesantren strengthens the success of the Islamic character of the students. Therefore, researchers suggest a deeper approach through khitobah activities to overcome obstacles that often occur in pesantren such as verbal bullying attitudes, and also overcome students who only

consider khitobah as a routine. Through khitobah by integrating da'wah values such as ukhuwah Islamiyah, justice, empathy and so on, khitobah becomes an effective medium in strengthening Islamic character that is applicable in everyday life.

The Contribution of Khitobah to Strengthening the Islamic Character of Santri in Zainul Hasanain Genggong Islamic Boarding School

Pesantren is a traditional Islamic educational institution that plays a significant role in the education system in Indonesia. In general, pesantren refer to educational institutions that focus on the deepening of Islamic teachings, both theoretically and practically. In pesantren, students live and study together under the care of a kyai. Education in pesantren prioritizes the formation of a strong and dignified personality, which is reflected through a learning process that touches on spiritual, moral, intellectual, and social aspects in a balanced manner. Santri are not only taught to be Muslim intellectuals, but to be responsible, empathetic, and contribute positively to society. (Bambang Triyono and Elis Mediawati 2023) According to Abdurrahman Wahid, pesantren plays a role in teaching the basic values of Islam, forming an ideal society, and becoming a moral force in social life. This is commensurate with Solihin's discussion in his research, Solihin argues that pesantren can shape the character of santri and become agents of social change that uphold moral and ethical values. (Solihin 2016) Then Syaikhon (2019) asserts that education is a conscious effort to shape the hearts, attitudes, ethics, behavior, and understanding of individual or group knowledge through the process of teaching or training with the aim that they become educated individuals. (Mohamad Solihin and Muhammad Hendra Firmansyah 2023)

Khitobah comes from Arabic *(khataba-yakhtubu-khutbatan/khithabatan*), meaning speech, sending letters or having a conversation. Khitobah is one of the efforts to train students to be more courageous and skillful in speaking. (Zahri N.A and Farhan 2023) According to Hendrikus, speech is the activity of speaking in front of the public in order to express an opinion or explain an overview of something. Speech is a communication process aimed at individuals and groups. In addition, speech is also a form of communicative da'wah, which is an effort to convey Islamic teachings to the community so that they are able to understand and practice Islamic values in their daily lives. Speech can also be seen as a strategy to express ideas through words to listeners. According to Jundullah in his research, character building through speech or khitobah can have a very good and positive impact on the personality of students. (Jundullah, Nur, and Herdiana 2022)

Meanwhile, character education is a learning process whose purpose is to teach and guide individuals in developing constructive mindsets and behaviors. This process supports the ability of individuals to interact harmoniously and collaboratively in the family, community, and state environment, while equipping them with the ability to make rational and ethically accountable decisions. (Fitriya Ningsih and Ani Zulfah 2022) Character in an Islamic perspective is synonymous with morals. While in Arabic, Akhlak is interpreted as good civilization, character, nature, temperament, habits, behavior, character, and religion. (Basuki and Febriansyah 2020)

Besides being important to instill in the school environment, character education also has a very important role in the pesantren environment. Ariffin (2019) revealed that the application of character education in pesantren is based on the vulnerability of students to negative influences from the social environment, which causes some students to experience moral decline. Therefore, character education has a major influence in shaping santri behavior in daily life, and for the community,

this education becomes a guide to life that has a deeper meaning Character education in the pesantren environment is not something new, because from the beginning the students have been formed in character through the culture and traditions of the pesantren, which ultimately gave birth to noble morals in themselves (Yudhi, 2020). Individual character building must be carried out continuously and structured, and includes various aspects such as knowledge, loving, feeling, and acting. (Budiyono et al. 2024) Islamic character education in pesantren does not only include teaching about religion, but also living the values of da'wah in daily life. Santri are taught to behave fairly, serve others, and become responsible individuals. This is what forms the basis of the strong Islamic character of santri.

Overall, the strategy of Islamic boarding schools in strengthening the character of students includes a moral-based curriculum, institutional values, a holistic approach, and dedication that can improve the character of students. With this combination, boarding schools play a crucial role in producing young people who are committed to morality, independence, and contribute positively to society. (Bima Fandi Asy'arie, Mahbub Humaidi Aziz 2023) This study uses Thomas Lickona's theory of Character Education because it is in accordance with the purpose of strengthening character in the pesantren environment. Lickona (1991) suggests that character education consists of three main components, namely moral knowing (moral knowledge), moral feeling (moral attitude), and moral action (moral behavior). (Nopitasari and Setyowati 2022) These three components are implemented in the pesantren education system. Moral knowing is applied directly through teaching moral books such as ta'limul muta'allim, tawhid. Moral feeling is formed through habituation of manners to teachers and parents, empathy for others, and a sense of shame and fear if they leave their obligations. While moral action is applied in real activities such as santri actively participating in khitobah activities, routinely attending congregational prayers, environmental community service, room picket and night study activities. Character education not only focuses on understanding the concept of right and wrong, but also emphasizes the formation of habits of doing good deeds consistently so as to form noble character and character. Therefore, these three components can be used as a relevant and comprehensive theoretical basis for the implementation of strengthening character education in pesantren.

So that khitobah activities have a major contribution in shaping the Islamic character of students. The integration of da'wah values carried out in a structured and consistent manner through lectures makes students accustomed to thinking, behaving, and acting following Islamic values. More than that, this activity makes students more sensitive to social problems and encourages them to become agents of change in society, in line with the mission of Islamic da'wah. The role of khitobah in strengthening Islamic character is among the main strengths in the education system at Pesantren Zainul Hasanain Genggong, making it not only a knowledge transfer institution, but also a center for moral and spiritual development. Therefore, in addition to being a medium for conveying religious information, khitobah also functions as an effective means of shaping the character of santri in a holistic and sustainable manner.

CONCLUSION

Based on the results of the research, the implementation of khitobah activities at Pesantren Zainul Hasanain Genggong plays a strategic role in strengthening the Islamic character of the students. Through consistent, organized, and memorization-

based implementation, khitobah not only hones public speaking skills, but also becomes an effective means of instilling Islamic preaching values in depth. The values integrated include tawhid, honesty, discipline, hard work, ukhuwah Islamiyah, and cleanliness. This khitobah activity is carried out in a structured and concrete manner starting from the preparation process, memorization, to the delivery of lectures by the students.

This activity helps form an attitude of discipline, a sense of responsibility, and high spiritual awareness, which overall supports the formation of a person with an Islamic character and commendable character. In addition, khitobah guides students to be able to apply Islamic teachings in daily life, both in a social context and in self-development efforts. More than just a weekly activity, khitobah plays a role in producing students who are not only intellectually superior, but also have moral maturity and good social skills, so they are ready to contribute positively in society. Thus, khitobah is not only a medium for da'wah, but also a comprehensive means of Islamic character education, producing students who excel spiritually, morally, and socially and are ready to contribute positively in society.

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