

Exploring Muhadlarah Tradition in Mts Salafiyyah 2: Cultivating Tolerant Islamic Education and Awareness Against Radicalism

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Abstract

This article aims to investigate the tradition of muhadlarah in Mts Salafiyyah Menganti Gresik. It focuses on how this tradition serves as a medium for Mts Salafiyyah students to learn and study Islam as Rahmatan lil 'alamin or Islam for All. By engaging in muhadlarah, students not only deepen their understanding of Islamic teachings but also learn to convey these teachings in a manner that is respectful, non-intimidating, and accessible to diverse audiences. This approach ensures that the values of kindness, tolerance, and universal welfare are integral to their religious education and future endeavors as da'is. This study employs a qualitative method and a sociological communication approach through in-depth interviews with various relevant resources, including the school's headmasters. This study discovered that the tradition of muhadlarah plays a significant influence in developing students into autonomous individuals and, on the other hand, increasing their eagerness to study Islam as rahmatan lil 'alamin. It was also discovered that teachers and assatidz play a vital role in directing the students to study and understand Islam. In fact, by conducting this tradition, students have a bigger enthusiasm on reading books about Islam, discussing Islam, and more importantly, attempting to know the danger of radical acts (radicalism) in religious lives and practices.

Keywords: Islamic school, Muhadharah, Islamic tradition

Abstrak

Artikel ini bertujuan untuk mengkaji tradisi muhadlarah di MTs Salafiyyah Menganti Gresik. Kajian ini berfokus pada bagaimana tradisi tersebut berfungsi sebagai media bagi para siswa MTs Salafiyyah untuk belajar dan mengkaji Islam sebagai rahmatan lil 'alamin atau Islam yang membawa rahmat bagi seluruh alam. Penelitian ini menunjukkan bahwa nilai-nilai kebaikan, toleransi, dan kemaslahatan universal menjadi bagian integral dari pendidikan keagamaan mereka serta bekal bagi peran mereka di masa depan sebagai da'i. Penelitian ini menggunakan metode kualitatif dengan pendekatan sosiologi komunikasi melalui wawancara mendalam dengan berbagai narasumber yang relevan, termasuk kepala sekolah. Hasil penelitian menunjukkan bahwa tradisi muhadlarah memiliki pengaruh yang signifikan dalam membentuk siswa menjadi pribadi yang mandiri dan, di sisi lain, meningkatkan semangat mereka untuk mempelajari Islam sebagai rahmatan lil 'alamin. Selain itu, ditemukan pula bahwa para guru dan asatidz memiliki peran yang sangat penting dalam mengarahkan para siswa untuk mempelajari dan memahami Islam. Bahkan, melalui pelaksanaan tradisi ini, para siswa menunjukkan antusiasme yang lebih besar dalam membaca buku-buku tentang Islam, mendiskusikan Islam, dan yang lebih penting lagi, berupaya memahami bahaya tindakan-tindakan radikal (radikalisme) dalam kehidupan dan praktik keagamaan.

Kata Kunci: Pesantren, Muhadharah, Tradisi Islam

INTRODUCTION

Educational institutions play an important role in expanding their students' knowledge. However, knowledge alone is insufficient for social interaction within a society. Many students are currently undergoing a moral crisis. For example, there have been stories of high school students murdering an online driver, the release of obscene recordings featuring kids, incidents of students assaulting instructors resulting in death, and many more. As a result, it is critical to integrate moral and spiritual education into educational institutions in order to raise a balanced generation, particularly in community life (Damanik, 2019).

The existence of spiritual and moral education has unintentionally sparked competition in the field of education (Fadhli, 2023). Since they portray an idealized educational system, many Indonesian educational institutions, as is well known, highlight the qualities of their vision and goal while providing a wide range of facilities. A balance between intellectual and spiritual development is emphasized in this ideal system (Annur et al., 2021). Regretfully, it is difficult to design a system of education that is this perfect. Free association, excessive use of online media, and other social issues are among the many obstacles that educational institutions must contend with (Jannah et al., 2021). It follows that the increasing attraction of religiously oriented educational institutions, like Islamic schools, to a diverse range of individuals is not surprising.

Islamic schools stand out in Indonesia's competitive educational landscape by offering a distinct approach that blends general education with Islamic values, fostering both intellectual and spiritual growth. Mujamil Qomar highlights the high hopes the Muslim community places on Islamic education, though he acknowledges these aspirations are challenged by the dominance of secular, Westernized education globally (Aprilia & Munifah, 2022). To thrive, Qomar argues, Islamic education must prioritize three key elements: a strong Islamic epistemological foundation, effective management tailored to its principles, and a heightened awareness of its unique value and importance (Aprilia & Munifah, 2022).

The epistemology of Islamic education is understood as a tool for processing, organizing, and formulating Islamic educational knowledge (Qifari, 2021). This epistemology involves activities to explore, develop, and uncover the essence of Islamic education to be understood, mastered, and practiced continuously. Islamic education will succeed if the Muslim community can master and implement the epistemology of Islamic education in public spaces. Secondly, Islamic education management means that an ideal Islamic educational institution should optimize human resources to create high-quality Islamic education that can compete globally. Islamic educational institutions face a significant challenge because they compete not only with other Islamic institutions but also

with secular Western education (Sutrisno, 2019). Lastly, awareness of education implies that creating an ideal Islamic education requires awareness, both individual and collective, to make Muslims understand the importance of Islamic education in their lives (Hiqmatunnisa & Zafi, 2020).

Additionally, Islamic educational institutions in Indonesia must overcome certain challenges to remain resilient and relevant amidst educational competition. One such challenge is introducing Islam as *Rahmatan Lil Alamin* (a mercy to all creation) to the broader society (Hiqmatunnisa & Zafi, 2020). In recent years, there have been reports of Islamic educational institutions openly teaching radical ideologies (Munip, 2012). Arist Merdeka Sirait, chairman of the National Commission for Child Protection (Komnas PA), has stated that there have been reports of schools specifically teaching radicalism and refusing to sing the national anthem, Indonesia Raya. This issue has drawn public attention because these schools are displaying anti-nationalistic behavior, which clearly contradicts the values of Pancasila (Robingatun, 2017).

Furthermore, schools that promote extremism advocate for the construction of a caliphate as a means of constructing a good government based on Islamic ideals (Hasim, 2015). This clearly demonstrates how difficult it is to construct Islamic educational institutions that represent the concept of *rahmatan lil alamin* (a kindness to all creation) while still being acceptable by society, especially in light of the extensive spreading of extreme ideology in some schools.

In response to this issue, Mts Salafiyah 2 Menganti Gresik aims to introduce the teachings of Islam *Rahmatan Lil Alamin* through various approaches. These include managing the educational institution effectively, raising awareness about Islamic education, explaining the dangers of radicalism to its students, and more.

It is important to note that Mts Salafiyah 2 Menganti is one of the schools in Gresik Regency that implements a pesantren (Islamic boarding school) system. Mts Salafiyah 2 does not accept students from outside; all students are required to reside in the pesantren during their studies. This system is implemented to allow the school to monitor students' interactions during their study period. Additionally, this system is expected to minimize the spread of radical ideologies that occur outside the school.

Furthermore, this system is an effort by the school to continuously introduce its students to the concept of Islam *Rahmatan Lil Alamin*. Overall, through the implementation of this system, the school aims to produce students who can practice their Islamic values in a courteous and peaceful manner without being intimidating. An example of this is the tradition of Muhadlarah at Mts Salafiyah 2.

The tradition of *Muhadllarah* has been practiced long before Mts Salafiyah 2 was established. Previously, RA (Kindergarten School) and MI (Elementary School) of Salafiyah also implemented this tradition with its students. However, the key difference between the Muhadllarah tradition at Mts and RA/MI lies in the process and the students' independence. At RA/MI Salafiyah, students are fully assisted by teachers in carrying out the *Muhadllarah* tradition. This is different from Mts Salafiyah 2, where students conduct this tradition independently. For instance, they prepare their own speech materials, set their own task schedules, and determine who will be in charge during *Muhadllarah* activities.

Through these independent tasks, the school hopes that students can directly understand Islam *Rahmatan Lil Alamin* by engaging with the Quran, books, guidance, and in-depth discussions. However, there are certainly challenges in implementing the *Muhadllarah* tradition, both for Mts Salafiyah 2 and its students. The rapid development of technology has led to an abundance of information, much of which lacks credible sources, particularly regarding religious matters. For students carrying out the Muhadllarah tasks, this situation poses a significant challenge in filtering this information.

Additionally, after the 2017 Jakarta gubernatorial election, many cases have emerged involving preachers giving controversial sermons. These issues range from provocative content and ethics in preaching to the knowledge of the preachers themselves, and even instances of hate speech. These phenomena have directly tarnished the image of Islam, which has long been known as a bearer of mercy and prosperity for the universe.

Therefore, the *Muhadllarah* tradition is seen as a representation of Mts Salafiyah 2's efforts to teach, introduce, and study Islam independently while training students to become knowledgeable and ethical preachers. Given this background, this research aims to delve deeper into how the Muhadllarah tradition serves as a medium for Mts Salafiyah 2 students to study Islam as *rahmatan lil alamin*.

METHODS

This research uses a qualitative method with a sociological communication approach as its instrument. Data collection in this study is obtained through in-depth interviews with the head of Mts Salafiyah 2, namely Abdullah Azzam, S.Pd.I, and the caretaker of Pesantren Salafiyah 2, Farikhul Anwar, Lc, M.Th.I, to continuously gather information about the Muhadllarah tradition at Mts Salafiyah 2. Additionally, this research utilizes supporting literature related to Islamic education, online news concerning contemporary youth social interactions, and other relevant sources.

The collected data were analyzed using a descriptive-qualitative analytical technique through the stages of data reduction, data display, and conclusion drawing. This analysis was conducted to systematically interpret the dynamics, meanings, and educational values embedded in the *Muhadlarah* tradition at Mts Salafiyah 2, particularly in relation to students' character formation and communication practices within the pesantren environment. To ensure data validity, source triangulation was applied by comparing information obtained from different informants and supporting documents.

RESULT AND DISCUSSION

Understanding *Muhadlarah* Tradition at Mts Salafiyah 2

Mts Salafiyah 2 is an Islamic school established in 2016 located in Gresik Regency, East Java. It is a branch of the Salafiyah educational institution based in Surabaya. With the vision of "realizing an Islamic, scientific, morally upright, independent, outstanding in achievements, and environmentally conscious generation," the school strives to develop a golden generation capable of global competition. Founded with the goal of fostering students who can proficiently read and understand the Quran and embody noble character and morals, Mts Salafiyah 2 organizes various extracurricular activities to support personal development outside regular classes. These activities include scouting, counseling services, Quranic recitation (*tartil*), Islamic music (*Al Banjari*), *Qiro'ah*, *Pagar Nusa*, and *Muhadlarah* tradition.

The *Muhadlarah* activity is a longstanding tradition previously conducted at RA (Raudhotul Atfal) Salafiyah and MI (Madrasah Ibtidaiyah) Salafiyah in Surabaya. Similar to other *Muhadlarah* activities, Mts Salafiyah 2 also implements a lecture system where students are given the freedom to choose their own themes. However, the key difference lies in the fact that both RA and MI Salafiyah schools conduct this activity under the guidance of teachers or class advisors, unlike Mts Salafiyah 2, where students are granted autonomy to research, study, and prepare their speech topics for *Muhadlarah*. Despite this autonomy, students tasked with these responsibilities are still guided by mentors to ensure thorough understanding of the material.

Muhadlarah or personal speech is one of the most popular forms of public communication among preachers. This communication involves face-to-face methods where communicators must actively and innovatively deliver their message of preaching to the audience. Additionally, this form of communication is typically one-way (monologue), although there is often interactive feedback such as Q&A sessions or interactions between the preacher and the audience. According to Glenn R. Capp, as cited by Ali Aziz (Aziz, 2019) there are four types of speeches or lectures: first,

impromptu speeches, which are spontaneous without any preparation. Second, manuscript speeches, which involve reading from a prepared text or script. Third, memorized speeches, where the speaker recalls prepared material from memory. Fourth, extemporaneous speeches, which involve outlining the material to be discussed and improvising to engage the audience effectively.

Based on the four types of speeches, the school allows students the freedom to utilize these methods—manuscript, memorized, or extemporaneous—tailored to their individual abilities. This policy is aimed at fostering independence among students while accommodating their capacities. Despite granting full autonomy to students in choosing their speech methods, the school also ensures they receive guidance from mentors or teachers. This guidance includes discussions, Q&A sessions, consultations, and more. Therefore, through mentorship, it is expected that students will gain a thorough understanding of Islam, current phenomena, and the ethics of preaching and public speaking.

Meanwhile, *Muhadlarah* activities are part of personal development sessions held on Saturdays from 18:00 to 20:00 WIB. These sessions rotate between male and female dormitories. As previously noted, Mts Salafiyah 2 is affiliated with Salafiyah Islamic Boarding School. Therefore, in terms of activities, regulations, and management, Mts Salafiyah 2 strives to align with the procedures of the boarding school. Consequently, these activities take place in the boarding school's hall, situated within the same compound as Mts Salafiyah 2. Despite occurring outside regular school hours and in the boarding school hall, Muhadlarah activities are still part of the curriculum. To clarify, the curriculum structure defines the pattern and sequence of subjects that students must undertake in their learning activities. Muhadlarah itself is a component of this curriculum structure, although not a formal subject. It remains a mandatory activity overseen by teachers, aimed at providing students with opportunities to develop themselves according to their needs, talents, interests, and the educational unit's conditions (*madrasah*).

Furthermore, *Muhadlarah* activities encompass more than just religious lectures. The session begins with the recitation of Diba' and Salawat led by assigned students, followed by the speech, and concludes with closing remarks delivered by the school's head, Abdullah Azzam, or the caretaker of the boarding school, Farikhul Anwar. The final segment includes a closing prayer. The mentors for Muhadlarah activities are teachers from Mts Salafiyah 2, who take turns facilitating the sessions. Despite the rotational guidance, students are encouraged to consult and engage in discussions, Q&A sessions, and other forms of interaction with teachers other than their assigned mentors. The role of the mentor in this context is primarily to coordinate the event.

Rethoric and Ethic in Preaching

Before discussing further about muhadlarah, it is important to delve deeper into rhetoric. In the fifth century BC, rhetoric was introduced to the public for the first time. According to Effendy, the term "rethoric" originates from the Greek word "rhetorike," which was later developed in the Roman era using Latin, known as "rhetoric" in English and "retorika" in Bahasa (Onong Uchjana, 2019). In its developmental process, Gorys Keraf explains that the study of rhetoric has a long history transitioning from classical to modern eras (Keraf, 2007). However, in terms of its principles of use, rhetoric has fundamental principles as follows:

1. Active mastery of vocabulary. This means the more actively a communicator masters new vocabulary, the more skilled they become in selecting appropriate words to convey their message effectively.
2. Active mastery of grammatical rules.
3. Familiarity with and mastery of various styles of language, and the ability to create new styles to capture the audience's attention.
4. Ability in good reasoning, enabling thoughts to be communicated in an organized, sequential, and logical manner.
5. Understanding technical guidelines in composing written compositions, making them easy to read and understand.

Aristotle, a figure in Greek rhetoric, also explains that rhetoric generally aims to prove the speaker's intent. Thus, within the process of rhetoric, there are specific goals that the communicator hopes the audience will participate in or follow. More specifically, Aristotle formulates four basic purposes of rhetoric, as explained by Onong Effendy: to correct (corrective), to instruct (instructive), to suggest (suggestive), and to defend (defensive) (Effendy, 2010). Therefore, in rhetoric, a communicator is required to master effective and engaging communication styles and thoroughly understand the material or message they intend to convey.

Similarly, in preaching (dakwah), the preparation of the speech material is crucial and must be carefully managed by the preacher or Da'i. This is because it relates to teachings, truths, and divinity, and incorrect information can lead to misguidance. In the Quran, it is emphasized not to follow someone without knowledge, as this can lead to misguidance in understanding Islam. This is explained in Surah Al-Isra', verse 36, which states: *"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned."*

In accordance to this, Mts Salafiyah 2 also aims for its students to engage in preaching in a proper and correct manner. This goes beyond just rhetorical style; scholarly knowledge and the

ability to understand and analyze are also given proper attention. Abdullah Azzam, the Headmaster of Mts Salafiyah 2, has noted that nowadays many preachers lack scholarly depth but emphasize rhetoric, turning their sermons into mere entertainment rather than enlightening discourse. Therefore, Azzam fully supports the muhadlarah tradition. This tradition is not just about learning public speaking; it is hoped that muhadlarah will inspire students to better understand Islam.

"Alhamdulillah, the students are very independent with the existence of this muhadlarah activity. They are always curious about what Islam rahmatan lil alamin is like, what radicalism is like, and many other questions. This tradition slowly makes them more independent and stimulates their interest in reading."

In addition, Azzam acknowledges that currently, there are many Islamic mass organizations (ormas) that lean towards violent activities. This means that these organizations do not reflect the gentler side of Islam; instead, they tend to be provocative, radical, reject government policies, and show anti-nationalist tendencies. Therefore, Azzam pays close attention to the books in the library of Mts Salafiyah 2, especially those related to Islam, because books can also serve as a medium for certain groups to introduce their deviant teachings, such as books related to Shia teachings, terrorism, violence, misguidance, and issues related to radical ideologies. Here is his statement:

"Here (in the library of Mts Salafiyah 2), there are various kinds of books available. Yes, although still new, the stock of books here is quite abundant because it is supported by MI Salafiyah's library. However, before these books are included, both I and Ustadz Farikh (the caretaker of Salafiyah Islamic Boarding School) conduct a selection process first. So, books like 'Aid Al Qorni's are allowed, Fazlur Rahman's are allowed, Quraish Shihab's are allowed..."

Azzam also provided an example regarding one of his students who successfully applied the results of the muhadlarah activities. According to Azzam's testimony, one of his students was entrusted in his village to deliver religious sermons during religious events. Although not as the main speaker, the trust given to the student by the community indicates that the religious preaching delivered by the student successfully captivated the community.

"There is one student who was trusted to deliver a sermon in his village. It feels very proud. Moreover, from what I heard, the villagers were very satisfied with the sermon of one of our students here. They said the sermon was pleasant, courteous, and not overly enthusiastic. Yes, because from the beginning we teach them that preaching doesn't have to be forceful but gentle and courteous, ensuring that our preaching does not hurt others' feelings. That's what Islam rahmatan lil" alamin truly means."

Ustadz Farikhul Anwar, the caretaker of Pesantren Salafiyah, reinforces Azzam's statement. In an interview, Ustadz Farikh, as he is addressed, asserted that the tradition of muhadlarah has had a positive impact on both students and the surrounding community. He believes that this tradition offers hope to people who have been disappointed by incompetent preachers.

Consequently, the continuous practice of muhadlarah has nurtured competent future preachers who uphold the principles of Islam as Rahmatan Lil Alamin:

"We hope that the muhadlarah activities can mold students into competent future preachers. Therefore, we provide mentors, books, and various facilities to support them in improvising their public speaking skills. We understand that these activities indirectly foster independence, curiosity, and, most importantly, responsibility in our students regarding what they convey. In my opinion, this is indeed a significant burden for students of their age. However, I believe they can handle it, and thankfully, we haven't encountered major obstacles so far. Both I and the teachers here dedicate our time to anyone, regardless of their grade level, who wishes to consult or discuss Islam."

"...there are also students here who are warmly accepted in their hometowns. These students truly demonstrate that preaching is not just about advocating goodness but also about ensuring that the call to goodness is well-received by the community. For example, students named Fikri, Faiq, Aji, are frequently asked to lead recitations of the Quran, give small sermons, and some are even requested for Quranic recitations. Alhamdulillah, they truly practice what they preach."

Additionally, he also added that the positive effects are not only felt by the students who are assigned tasks, but also by the audience students. For example, they are inspired to deliver better speeches compared to their peers, or they feel enlightened after hearing the speeches. However, Ustadz Farikh doesn't just leave it there. At the end of the event, he provides feedback on the speeches delivered by the assigned students. Sometimes, he approves of their speeches, but he also corrects the content delivered by the students. This serves as both appreciation for their efforts and enlightenment for the students participating in the muhadlarah activities.

"...at the end of the event, if it's not me, then Mr. Azham usually provides enlightenment. Sometimes, we offer motivation, confirm their views, or sometimes we clarify what they have conveyed. This isn't to make them feel discouraged, but rather to increase their enthusiasm to do even better than before. Occasionally, some students also ask us questions about the topics discussed. This is good because it shows that they are genuinely attentive and enthusiastic about the content of their peers' speeches."

Essentially, delivering a message with the hope of receiving positive feedback is not an easy task. Similarly, when a da'i delivers their preaching message, fundamentally they hope that the message conveyed can bring about positive effects and changes, both in mindset and actions. However, not all da'is can identify how effective their messages are. Therefore, besides deepening their knowledge and communication style, a da'i is expected to assess the effectiveness of their message on the audience. This self-evaluation is crucial for improving future preaching activities. Stewart Tubbs explains that communication can be considered effective if it achieves five indicators (Tubbs et al., 2012):

1. Understanding: If the communicant can receive or understand the message conveyed by the communicator, then that communication is categorized as effective.

2. Pleasure: This communication is also known as phatic communication. It means that if the communication creates warmth, friendliness, and enjoyment, then it is effective.
3. Influence on Attitudes: Effective communication is able to influence the attitudes of the communicants.
4. Improved Social Relationships: This indicates that the more effective the communication, the better the social relationship between the communicator and the communicants.
5. Action: This refers to the effectiveness of communication being measurable by the actual actions taken by the communicants.

Similar to that perspective, David K. Berlo believes that effective communication can be proven by tangible actions taken by the communicants (Berlo, 1960). However, effective communication must be supported by supporting factors, especially from the communicator. Berlo mentions four essential points that communicators must possess to achieve positive effects in communication: 1) communication skills, 2) attitude, 3) knowledge level or insight, and 4) social-cultural awareness (awareness of the social and cultural system).

Communication skills are the primary factor in every communication because in the communication process, communication skills will always be the main attraction, especially in initiating communication. A communicator who lacks communication skills is unlikely to generate effective communication, or at the very least, may struggle to provide variations and effectiveness in message delivery.

Similarly, the communication skills of the communicant also determine how well they can receive the message. A communicant who lacks good communication skills will likely struggle to fully grasp the message conveyed by the communicator (Berlo, 1960). For instance, if the communicant lacks the ability to interpret the message from various aspects such as language style, word choice, intonation, and the gestures of the communicator, they may not receive the message accurately. This could lead to misunderstandings of the message being communicated. Regarding these communication skills, Berlo explains that they encompass language management, intonation, expression, and appropriate gestures or body movements. According to Berlo, both the communicator and the communicant need to possess these skills for effective communication to occur (Berlo, 1960).

The second factor is attitude. In this regard, Berlo explains that the communicator's attitude can influence the effectiveness of communication (Berlo, 1960). This attitude encompasses three aspects: 1) attitude toward self (the communicator's attitude towards themselves), 2) attitude toward

the subject matter (the communicator's attitude towards the content being conveyed), and 3) attitude toward the receiver (the communicator's attitude towards the communicant).

When describing the communicator's attitude toward themselves (attitude toward self), Berlo illustrates this by defining a communicator who has an optimistic attitude towards themselves. In this case, the communicator's optimistic attitude indirectly influences the message they intend to convey (Berlo, 1960). As a result, the message is delivered with confidence and other positive aspects. This also affects the communicator's attitude towards the communicant, highlighting the importance of a positive attitude in the communication process.

Another factor that both the communicator and the communicant must possess is knowledge level (Berlo, 1960). The knowledge level referred to here is essential for achieving maximum effectiveness, which cannot be attained if the communicator does not understand the content being discussed or if it's outside their expertise. A communicator lacking sufficient knowledge about the message they are conveying will not be able to deliver it effectively, thereby potentially disrupting communication. This contrasts with a communicator who thoroughly understands the message they are conveying, as they can deliver it optimally, ensuring the communicant receives it well and comprehensively.

Similarly, for the communicant, if they lack sufficient knowledge about the message being conveyed, they may not receive it effectively. Conversely, a communicant with good knowledge about the message being conveyed will likely understand it better. Berlo analogizes this to a professional teacher: if a teacher has adequate knowledge of the subject matter they are teaching, it becomes easier for students to comprehend the materials (Berlo, 1960).

The next factor is awareness of the social-cultural system (Berlo, 1960). This factor includes the knowledge that both the communicator and the communicant have about the culture, especially in the place where communication occurs, as well as their understanding of their social position within society. According to Berlo, this knowledge is crucial in creating effective communication.

A communicator who lacks cultural knowledge, for example, may not be able to deliver messages that are appropriate for the cultural context of the communication. Similarly, a communicant who lacks knowledge of the surrounding culture may not fully understand and receive the message effectively. This is because messages are conveyed through language, which is inseparable from culture as it is a product of culture. Additionally, the effectiveness of communication is also determined by the knowledge both the communicator and the communicant have about their social position in society.

The explanation also applies to a da'i (preacher), but what distinguishes them is the order between communication skills and knowledge. Nowadays, many da'is prioritize communication skills over knowledge. However, as previously explained, knowledge remains crucial because it is related to introducing theology and Sharia to the audience. Referring to the tradition of muhadlarah, Mts Salafiyah 2 pays close attention to how the content of the speech becomes crucial compared to focusing on speech style. This can be seen in the efforts made by the school to provide guidance, facilitate various books, resources, and other facilities. This matter has been emphasized in the Quran, Surah Al-Baqarah, verse 79, which states: *"So woe to those who write the 'scripture' with their own hands, then say, 'This is from Allah,' in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn."*

This verse underscores the importance of sincerity and accuracy in conveying religious teachings, cautioning against distorting or misrepresenting them for personal gain. This means that there is no guarantee that knowledgeable people will not deviate from Islamic law; however, those without knowledge are even more susceptible to straying. Therefore, it is obligatory for a da'i to propagate with knowledge that is known, understood, and correct. If a da'i only prioritizes communication skills, it can indeed mislead the audience in understanding Islamic teachings. Moreover, this deviation indirectly tarnishes the values of truth in Islam.

CONCLUSION

Based on the above exposition, it is found that the tradition of muhadlarah at Mts Salafiyah 2 is quite effective in teaching its students about Islam and how to deliver speeches effectively and correctly. The muhadlarah tradition can stimulate students to practice Islam Rahmatan Lil Alamin by shaping them into da'is who are polite, pleasant, and non-intimidating. Moreover, this tradition can also serve as a means of preventing the spread of radicalism, which is increasingly prevalent.

On the other hand, the preacher (da'i) also has important role on delivering Islam as rahmatan lil 'alamin through muhadharah. A good da'i is one who has thorough planning and mastery of the material to be delivered. A da'i is expected to master the four fundamental elements essential for effective communication: knowledge, communication skills, attitude, and social status awareness. In delivering speeches, knowledge holds greater importance compared to communication skills, as it pertains to theology and the values of Islamic teachings.

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