

## Implementation of the *muhadhoroh* program in training the public speaking competencies of students at the Ibadurrahman Islamic boarding school Payamabar

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### ABSTRACT

This study aims to analyze the implementation of the *muhadhoroh* program in developing students' public speaking competence at the Ibadurrahman Islamic Boarding School in Payamabar, Stabat, Langkat. The *muhadhoroh* program is a structured activity designed to train students' communication skills, self-confidence, and readiness to speak in public as future preachers and community leaders. This research employed a descriptive qualitative approach. Data were collected through observation, interviews, and documentation involving the pesantren leadership, supervising teachers (*ustadz*), and students from the MTs and Aliyah levels. The findings reveal that the implementation of the *muhadhoroh* program is conducted systematically through planning, implementation, and evaluation stages with active involvement of teachers and student administrators. Supporting factors include students' motivation, exemplary guidance from teachers, and a supportive religious learning environment, while inhibiting factors involve stage fright, limited facilities, and insufficient preparation of speech materials. Overall, the program significantly contributes to improving students' courage, speech organization, language mastery, and self-confidence in public speaking. The study highlights the importance of structured communication training as part of soft skills development in Islamic boarding schools.

**Keyword:** *muhadhoroh* program; Islamic boarding school; public speaking skills

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## 1. INTRODUCTION

Islamic boarding school education is not only oriented toward mastering Islamic knowledge but also toward developing communication competencies as part of strengthening students' soft skills. In the context of contemporary Islamic education, public speaking skills are a strategic necessity because students are expected to become missionary cadres, community leaders, and agents of social change. According to Rahman (2021), the implementation of Islamic education must reflect the integration of normative Islamic values, institutional management, and continuous character development of students. This indicates that communication development programs such as *muhadhoroh* cannot be viewed merely as ceremonial activities, but rather as an integral part of the Islamic boarding school education system.

Empirically, various studies have shown that *muhadhoroh* training has a significant impact on increasing students' courage, systematic thinking structures, and language mastery. However, psychological challenges such as stage fright, limited literacy, and a lack of variation in coaching methods remain common in Islamic boarding schools. Nurhasanah et al., (2024) emphasized that in Islamic education, teachers function not only as *mu'allim* (teachers), but also as *murabbi* (character builders) and *uswah* (role models) in developing students' self-confidence. Therefore, the effectiveness of *muhadhoroh* is greatly influenced by the quality of coaching and the exemplary conduct of the *ustadz* during its implementation.

In an institutional context, Islamic boarding schools (*pesantren*) as educational institutions have a responsibility to ensure that each program runs systematically through the stages of planning, implementation, and evaluation. Rosnelli et al., (2025) explains that the success of educational programs can be measured

through long-term outcomes reflected in alumni competencies in academic and social life. Meanwhile, Rani (2023) emphasizes that communication from an Islamic educational perspective must be based on *da'wah* ethics (*akhlaq al-kalam*), mastery of the material's substance, and the appropriateness of the message to the audience's conditions. This means that public speaking in Islamic boarding schools is not merely a rhetorical technique but also a meaningful communication practice that shapes the religious character and leadership of students.

Although extensive research on *muhadhoroh* has been conducted, most studies focus on outcomes, particularly increased self-confidence, without comprehensively describing the implementation process within an educational managerial framework. Furthermore, studies based on the local context of regional Islamic boarding schools remain relatively limited. Therefore, this study presents a novelty through a systematic analysis of the implementation of the *muhadhoroh* program, including aspects of planning, implementation, evaluation, and the identification of supporting and inhibiting factors at the Ibadurrahman Islamic Boarding School.

Based on the rationale, empirical evidence, and existing research gaps, this study is important to provide a comprehensive overview of the effectiveness of the *muhadhoroh* program in training students' public speaking competencies. This study aims to analyze the implementation of the program, identify challenges and supporting factors, describe the role of the *ustadz* in fostering communication skills, and evaluate its impact on the sustainable improvement of students' public speaking competencies. Although several studies have discussed communication training in Islamic educational institutions, research specifically examining the implementation of the *muhadhoroh* program in developing students' public speaking competence is still limited. Therefore, this study analyzes how the *muhadhoroh* program is implemented in training students' public speaking skills at the Ibadurrahman Islamic Boarding School, Payamabar.

## 2. LITERATURE REVIEW

### A. Implementation of the Muhadhoroh Program

In general, implementation refers to the process of applying or executing a program, policy, or activity in real practice. According to Van Meter (1975), implementation involves actions taken by individuals or groups to achieve the objectives of a policy or program that has previously been formulated.

Rahman (2021) states that the implementation of educational programs in Islamic institutions is not merely technical but must reflect the integration of normative Islamic values, institutional management, and student character development. Effective implementation is characterized by consistent planning, the involvement of educational actors, and continuous evaluation.

In the context of education, implementation refers to the application of a method, program, or learning strategy to bring about changes in students in accordance with established objectives. Purwanto (2010) explains that educational implementation includes the planning, implementation, and evaluation of systematically designed learning programs or activities.

Thus, the implementation of the *muhadhoroh* program can be understood as the systematic execution of *muhadhoroh* activities in Islamic educational institutions aimed at improving speaking skills, strengthening character development, and instilling religious values.

The implementation of *muhadhoroh* refers to planned speech practice activities conducted in educational settings, including scheduling, assigning student roles, preparing materials, organizing events, and evaluating performances. These activities are typically carried out periodically and guided by teachers or mentors.

Muidal et al., (2023) explains that the implementation of *muhadhoroh* is the process of organizing and conducting speech practices by students under teacher supervision within the framework of character education and communication skill development. Meanwhile, Sari & Budi (2025) states that the implementation of *muhadhoroh* includes a series of activities starting from preparing the event structure, assigning student roles, delivering speeches, and conducting post-activity evaluations that are regularly implemented to build students' rhetorical abilities and self-confidence.

The term *muhadhoroh* originates from the Arabic word "محاضرة," which means lecture, discourse, or speech. Etymologically, the term refers to a form of formal oral communication delivered before an audience with the purpose of conveying information, teachings, or ideas.

Terminologically, *muhadhoroh* in Islamic education refers to structured speech practice activities conducted by students to develop language skills (both Arabic and Indonesian), strengthen self-confidence, and enhance rhetorical abilities in conveying religious and general messages.

*Muhadhoroh* plays an important role in education, particularly in the development of communication skills and character formation. The objectives of *muhadhoroh* activities include:

1. Improving language and oral communication skills
2. Training students' mental readiness and self-confidence
3. Developing the potential for Islamic preaching and rhetoric
4. Improving the ability to convey ideas logically and systematically
5. Instilling religious and leadership values

Fitriani (2022) explains that *muhadhoroh* is not only a speech practice but also a medium for strengthening students' character education through communication skills, courage, and mastery of Islamic teachings.

The implementation of *muhadhoroh* includes several important components that must be considered to ensure the effectiveness of the program, including:

1. Activity planning: scheduling activities, determining participants, assigning roles (MC, speaker, reciter, etc.), and determining lecture themes
2. Implementation: conducting activities according to schedule while encouraging active student participation and emphasizing discipline and responsibility
3. Guidance and coaching: teachers or *ustadz* act as facilitators by providing direction, corrections, and motivation
4. Evaluation and feedback: assessing students' performance in terms of material mastery, delivery techniques, attitude, and stage presence

According to Sukmadinata (2015), evaluating educational programs is essential to determine the effectiveness of program implementation and the achievement of learning objectives. Therefore, evaluating the *muhadhoroh* program is necessary to ensure that the activities continue to develop and produce meaningful impacts on students.

However, Roziqin (2023) notes that one of the main challenges in implementing *muhadhoroh* is developing students' confidence and mental readiness to speak in public, especially for students who still feel anxious or embarrassed to appear before an audience.

When implemented effectively, *muhadhoroh* activities can produce several positive impacts on students, such as:

1. Improving oral communication skills
2. Increasing courage and self-confidence
3. Developing critical and systematic thinking abilities
4. Cultivating leadership and responsibility
5. Instilling Islamic preaching values

Fitriani (2022) also notes that consistent implementation of *muhadhoroh* activities contributes significantly to the development of students' soft skills, particularly in communication, cooperation, and leadership.

### **B. Basic Concepts of Public Speaking**

Public speaking is a form of oral communication in which an individual conveys information, ideas, or messages to an audience in formal or informal situations. This skill is important in educational, social, and professional contexts because it reflects the ability to think critically, structure arguments, and influence others verbally.

In the educational context, public speaking is considered part of 21st-century skills, which include communication, collaboration, and self-confidence. Trimastuti et al., (2021) explains that public speaking is not merely a technical speaking skill but also involves critical thinking, confidence, and the ability to deliver messages logically and engagingly.

Within *muhadhoroh* activities in Islamic educational environments, these functions are often integrated, particularly in delivering religious messages while simultaneously motivating the audience.

Lucas (2015) explains that public speaking consists of several main elements:

1. Speaker: the individual delivering the message
2. Message: the ideas or information conveyed to the audience
3. Channel: the medium used, usually verbal and nonverbal communication
4. Listener or audience: individuals who receive the message
5. Feedback: responses provided by the audience
6. Interference (noise): factors that disrupt communication

#### 7. Situation: the time and place where the speech occurs

Rani (2023) emphasizes that communication in Islamic education should not focus solely on rhetorical techniques but must also be grounded in *da'wah* ethics (*akhlaq al-kalam*), mastery of the message content, and suitability to the audience's conditions. This indicates that public speaking in Islamic boarding schools must be based on values and ethical principles.

In the educational context, understanding these elements helps students plan and deliver effective speeches. Public speaking is not limited to verbal communication but also contributes to students' character development. Yunus (2025) explains that public speaking activities in schools can foster students' self-confidence, responsibility, manners, and social skills, which align with the principles of character education covering affective and psychomotor aspects.

In Islamic boarding schools or madrasas, public speaking skills are commonly developed through activities such as *muhadhoroh*, sermons, and *tadrib khitobah*, which aim to internalize Islamic values in students' communication practices.

Research conducted by Muidal et al., (2023) shows that public speaking skills developed through the *muhadhoroh* program can increase students' courage to speak in public and strengthen their self-confidence. Similarly, Roziqin (2023) found that regular public speaking activities contribute to strengthening students' character, particularly in terms of responsibility, the ability to express ideas, and the ability to address social issues through effective communication.

Public speaking is also recognized as an essential soft skill that is highly valued in both academic and professional contexts. Goleman (2006) states that emotional intelligence in public speaking enables individuals to build connections with audiences, understand emotional situations, and convey messages more effectively.

Public speaking is also considered a life skill that continues to develop through practice. The more frequently individuals practice speaking in public, the more proficient they become in handling real-life communication situations.

### 3. RESEARCH METHOD

This study employed a qualitative research method using a descriptive qualitative approach. The descriptive qualitative approach aims to analyze phenomena related to the research object and present findings in an in-depth and systematic manner. Data sources in this study consisted of primary data and secondary data.

The informants involved in this research included one *Mudirul Ma'had* (the head of the Islamic boarding school), two *asatidz* who supervise the *muhadhoroh* program, one coordinator of the *Ta'mir Wal Ibadah* section, and five Grade XII *Aliyah* students who actively participated in the *muhadhoroh* activities.

Data were collected using three techniques: observation, interviews, and documentation. Observations were conducted directly at the Islamic boarding school during the *muhadhoroh* activities held on Thursday afternoons after the *Asr* prayer and Thursday evenings after the *Isha* prayer. Observation in this study refers to a systematic process of examining social phenomena occurring in the research setting.

Interviews were conducted to obtain in-depth information regarding the implementation of the *muhadhoroh* program in developing students' public speaking competence at the Ibadurrahman Islamic Boarding School, Payamabar, Stabat, Langkat. Meanwhile, documentation was used to collect supporting data in the form of institutional documents, archives, activity reports, photographs, and other written materials relevant to the research.

The respondents interviewed in this study included:

1. The Director of the Ibadurrahman Islamic Boarding School
2. The *asatidz* responsible for the *muhadhoroh* program and the *asatidz* in charge of the *Ta'mir Wal Ibadah* section
3. Several Grade XII *Aliyah* students and several alumni

### 4. RESULTS AND DISCUSSION

After conducting several stages of research at the Ibadurrahman Islamic Boarding School in Payamabar, Stabat, Langkat, the researchers analyzed the collected data obtained through observation and interviews.

#### **A. Implementation of the *Muhadhoroh* Program at the Ibadurrahman Islamic Boarding School**

##### **1) Goals and Targets of the *Muhadhoroh* Program**

The purpose of the *muhadhoroh* program at the Ibadurrahman Islamic Boarding School is to provide students with a foundation in public speaking before they engage directly with the wider community.

The program is aimed at all students, ranging from the junior high school level (*MTs*) to the senior high school level (*Aliyah*). Participation in this program is mandatory for all students who enroll at the Ibadurrahman Islamic Boarding School, as they are required to follow all institutional rules and educational programs.

##### **2) Planning of the *Muhadhoroh* Program**

The planning stage aims to provide clear guidelines and directions to ensure that the program runs effectively and achieves its intended objectives. The planning of *muhadhoroh* activities at the Ibadurrahman Islamic Boarding School was organized by Ustadz Muhammad Kurniawan Abu Hafsh Al-Hafizh, S.Pd., as the Head of the *Musyrif* of the *Ta'mir Wal Ibadah* section and the person responsible for the *muhadhoroh* activities, together with Ustadz Muhammad Darul Aldi Abu Samieh Al-Hafizh, Lc., S.Ag., as the Deputy Head of the *Musyrif* of the *Ta'mir Wal Ibadah* section.

The planning process begins with grouping students at the *MTs* level into several groups consisting of three to five members. Each group includes students from different grade levels (grades 1, 2, and 3) in order to familiarize them with interacting with individuals of different ages, which reflects real conditions in society.

Furthermore, each group is supervised by a senior student who serves in the *Ta'mir Wal Ibadah* division of the Islamic Junior High School Student Organization (*Imarotusy Syu Unit Tholabah*), which functions similarly to the student council. These senior students are responsible for mentoring and evaluating the implementation of *muhadhoroh* activities.

##### **3) Implementation of *Muhadhoroh* Activities**

During *muhadhoroh* activities, each student performs tasks according to their assigned roles and responsibilities. This arrangement ensures that the activities run smoothly while also creating a conducive and disciplined learning environment.

Through this process, students have the opportunity to develop their public speaking skills, strengthen teamwork, and increase their confidence in expressing ideas.

Based on interview findings, students are required to perform according to their assigned schedules, delivering speeches in Arabic, English, or Indonesian. These activities are conducted in various locations, both indoors and outdoors, to create a more dynamic atmosphere and prevent students from feeling bored with monotonous learning environments.

##### **4) Evaluation of the *Muhadhoroh* Program**

Evaluation is an important stage in the *muhadhoroh* program. Each group is supervised by senior students from the *Ta'mir Wal Ibadah* division who coordinate and evaluate the activities.

The evaluation process includes assessing students' speech delivery, the performance of the master of ceremonies (MC), and the overall implementation of the activity. Students who experience excessive stage fright are also identified and provided with further guidance by the *Ustadz Musyrif Ta'mir* and the Head of the Student Unit.

#### **B. Challenges in Implementing the *Muhadhoroh* Program**

The implementation of the *muhadhoroh* program also faces several challenges that may affect its effectiveness.

##### **1) Internal Challenges of Students**

One of the most common challenges faced by students is stage fright. Some students who are assigned to deliver speeches may feel nervous or hesitant to appear in public.

In addition, students' lack of preparation, limited reading materials, and low motivation to prepare speech content can affect their confidence and lead to anxiety when delivering their speeches.

##### **2) External Challenges**

External challenges are related to the facilities and environment where the activities are conducted. In some cases, the stage setup is relatively simple, consisting only of several tables arranged as a stage and classroom chairs for the audience.

Another challenge is the monotonous atmosphere of the activity location, which may reduce students' motivation. To overcome this issue, *muhadhoroh* activities are sometimes conducted outdoors, such as in open fields or other suitable locations to create a more engaging learning environment.

### C. *Factors Influencing the Success of the Muhadhoroh Program*

#### 1) Motivational Factors and Role Models

Motivation plays an important role in building students' confidence when delivering speeches in the *muhadhoroh* program. The *asatidz* and student leaders from the *Ta'mir Wal Ibadah* section work together to provide motivation and exemplary demonstrations of effective speech delivery, both in classrooms and in mosques.

Hidayati (2024) explains that intrinsic motivation and a supportive educational environment have a positive correlation with students' self-confidence. A supportive religious environment also contributes to strengthening students' courage and emotional stability.

Role modeling in *muhadhoroh* activities is not only performed by teachers but also by senior students at the *Aliyah* level who regularly deliver short religious lectures (*kultum*) at certain prayer times. These activities are also considered part of the *muhadhoroh* training process.

#### 2) Environmental Factors

The Islamic boarding school environment also plays an important role in supporting the success of the program. The Ibadurrahman Islamic Boarding School emphasizes religious learning, which provides students with sufficient knowledge to support their speech content when delivering religious messages.

### D. *The Role of Ustadz in the Muhadhoroh Program*

The *ustadz* play a crucial role in ensuring the continuity and effectiveness of the *muhadhoroh* program. They guide students in preparing and delivering speeches, including teaching them how to manage facial expressions, structure speech content, and improve rhetorical delivery.

In addition, the *ustadz* serve as motivators who encourage students to continuously develop their public speaking abilities. They also function as evaluators who provide feedback and corrections to help students improve their performance.

Furthermore, *ustadz* act as role models in communication practices. In Indonesian society, an *ustadz* is often recognized as a skilled public speaker capable of delivering religious messages effectively before large audiences.

Nurhasanah et al., (2024) explains that teachers in Islamic education serve multiple roles, including *mu'allim* (teacher), *murabbi* (character builder), and *uswah* (role model). In developing students' communication skills, teachers therefore function not only as evaluators but also as living examples of effective communication.

### E. *Impact of the Muhadhoroh Program on Students' Public Speaking Skills*

#### 1) Increasing Students' Courage in Public Speaking

The *muhadhoroh* program provides continuous opportunities for students to practice speaking in front of an audience. Through regular practice, students gradually learn to overcome nervousness, fear, and anxiety when speaking in public (Jundullah et al., 2022).

The supportive environment of the Islamic boarding school enables students to develop their courage gradually. Over time, students become more confident in expressing ideas both in formal forums and religious activities (Olindo et al., 2024).

#### 2) Improving Speech Structure and Organization

*Muhadhoroh* activities train students to structure their speeches systematically, including the introduction, main content, and conclusion.

Rohelah (2020) explains that structured speech training helps students organize ideas, select appropriate themes, and present messages in a coherent and understandable manner. With guidance from teachers, students become more capable of delivering messages clearly and purposefully (Sari & Budi, 2025).

#### 3) Improving Language Mastery and Intonation

*Muhadhoroh* activities also encourage students to use appropriate language when delivering *da'wah* messages. Students are trained to pronounce words clearly, control their intonation, and adjust their voice volume according to the situation.

Repeated practice helps students correct language errors, expand their vocabulary, and improve their speaking fluency (Rahman, 2020; Muidal et al., 2023).

#### 4) Increasing Students' Self-Confidence

Students' self-confidence develops as they gain more experience speaking in public. Awaliyani (2021) explains that regular speech practice helps students recognize their potential, manage their emotions, and accept constructive feedback.

Successful performances during *muhadhoroh* activities provide psychological reinforcement that strengthens students' self-confidence, not only in religious preaching activities but also in academic and social contexts (Darmansyah et al., 2024).

#### **F. Research Findings**

The research findings indicate that the implementation of the *muhadhoroh* program at the Ibadurrahman Islamic Boarding School not only produces short-term impacts during students' education but also generates long-term effects, as evidenced by alumni experiences. Based on in-depth interviews with several alumni who have continued their studies at universities or are actively involved in community activities, the findings reveal that the public speaking skills developed through *muhadhoroh* have become a valuable asset in their academic, social, and *da'wah* activities.

The analytical findings demonstrate the transfer of learning from the Islamic boarding school environment to real-life contexts. Alumni stated that the habit of regularly participating in *muhadhoroh* forums helps develop mental readiness, mastery of systematic speech structures, and adaptive communication skills for diverse audiences. This indicates that *muhadhoroh* functions not merely as a ceremonial rhetorical exercise but as a structured and continuous process of internalizing communication competencies. Consequently, the program aligns with the concept of soft skills development, which emphasizes habit formation and experiential learning.

Rosnelli et al., (2025) states that the success of an educational program can be measured through long-term outcomes, particularly through the achievements of alumni in academic and social contexts. Therefore, alumni-based evaluations can serve as a strong indicator of the effectiveness of character-based educational programs.

Furthermore, alumni who continue their studies in higher education reported that they possess a competitive advantage in academic presentations, scientific discussions, and participation in campus organizations. This finding indicates that the *muhadhoroh* program contributes to the development of communication self-efficacy, which refers to an individual's confidence in their ability to convey ideas effectively. From a character education perspective, these findings highlight that systematic public speaking practice can cultivate courage, responsibility, and emotional maturity when communicating in public forums.

Meanwhile, alumni who directly engage with the community as preachers, speakers, and educators stated that their experience in *muhadhoroh* provided a strong foundation for preparing coherent and communicative *da'wah* materials. They reported improved abilities in managing intonation, body language, and stage presence compared to their abilities before participating in the program. These findings demonstrate a clear connection between the institutional objective of Islamic boarding schools in developing *da'i* cadres and the realization of communication competencies in real-life contexts.

Overall, the alumni-based data strengthens the validity of the *muhadhoroh* program as an effective long-term model for developing students' public speaking competencies. Alumni can therefore be regarded as indicators of program success (outcome-based evidence), as they represent the final outcomes of the educational development process. Consequently, it can be concluded that the *muhadhoroh* program at the Ibadurrahman Islamic Boarding School not only enhances students' internal communication competencies but also contributes to the sustainable development of communication skills in academic, professional, and community contexts.

## **5. CONCLUSION**

Based on the presentation and analysis of data obtained through interviews, observations, and documentation regarding the implementation of the *muhadhoroh* program in training the public speaking competence of students at the Ibadurrahman Islamic Boarding School, Payamabar, Stabat, Langkat, it can be concluded that the *muhadhoroh* program is a mandatory activity that must be followed by all students and is not merely an extracurricular activity. The *asatidz* and *mudabbir* from the *Ta'mir Wal Ibadah* section play a significant role in organizing and supervising the implementation of this program for both the *Aliyah* and *MTs* levels.

The program is conducted twice a week, namely on Thursday afternoons after the *Asr* prayer and on Thursday evenings after the *Isha* prayer. These activities serve as a practical training platform for students to develop their public speaking abilities. Public speaking skills are not limited to delivering speeches but are also essential in various aspects of life, such as serving as speakers, masters of ceremony, leaders, and community figures.

For the *MTs* level, *muhadhoroh* activities are conducted weekly, while students at the *Aliyah* level receive additional public speaking training through daily *kultum*, Friday sermons, and field *da'wah* practices conducted during the month of Ramadan in communities with limited access to religious education.

Practically, this study suggests that Islamic boarding schools should maintain and strengthen the *muhadhoroh* program as a structured activity for developing students' communication and leadership skills. Future research is recommended to examine the effectiveness of *muhadhoroh* programs in different Islamic boarding schools or to analyze their impact on students' leadership development.

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