



Implementation of Public Speaking in the Mumarasah Extracurricular Program to Enhance Students' Independence and Self-Confidence

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Abstract

This study aims to: (1) explore the Mumarasah activities that distinguish Madrasah Tsanawiyah Yayasan Taman Pengetahuan (MTs YTP) Kertosono, (2) understand the process of public speaking activities or Mumarasah at MTs YTP Kertosono, (3) identify the strategies employed by MTs YTP Kertosono in training students' public speaking skills and how these strategies are applied to shape students' character, and (4) investigate the supporting and inhibiting factors of public speaking at MTs YTP Kertosono, Nganjuk. This research employs a qualitative descriptive approach to examine the implementation of Mumarasah activities in character development. Triangulation analysis is utilized by cross-checking the validity of the data with external sources to ensure the reliability of the findings. The results show that Mumarasah activities at MTs YTP Kertosono are aligned with character formation principles, including: (1) the principle of gradualism, (2) the principle of continuity, (3) the principle of momentum, (4) the principle of intrinsic motivation, and (5) the principle of guidance. The strategies and methods used by MTs YTP Kertosono to cultivate students' character through Mumarasah activities include: (1) role modeling, (2) instilling discipline, (3) habituation, (4) creating a conducive atmosphere, and (5) integration and internalization. These findings suggest that Mumarasah activities significantly contribute to shaping students' character by providing a structured environment that promotes active participation and the development of essential skills such as public speaking and self-discipline.

Keywords: Public speaking, Mumarasah extracurricular program, students' independence, self-confidence enhancement



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INTRODUCTION

Islam is a religion that provides comprehensive guidance for humanity to cultivate ethical, high-quality individuals who contribute positively to the advancement of civilization. These teachings aim to establish a just, progressive, and



peaceful society, free from threats, disruptions, and anxieties. To achieve these goals, the concept of *dakwah* (Islamic preaching) plays a crucial role.

Islamic boarding schools, or pondok pesantren, serve as traditional Islamic institutions that not only offer education but also focus on understanding, internalizing, and practicing Islamic teachings. These schools prioritize ethical values aligned with Islamic principles as a guide for daily life. A pondok pesantren is an educational institution where students reside and study the Qur'an and Hadith under the guidance of a spiritual leader known as a kiai. Islam, being a religion of *dakwah*, provides instructions for individuals to become civilized, high-quality people who consistently perform good deeds, thereby contributing to the construction of an advanced civilization, characterized by justice and freedom from oppression and fear.

In Islam, *dakwah* is an indispensable activity. *Dakwah* and Islam are inseparable because *dakwah* represents the effort to invite and influence people to follow the teachings of Allah, ultimately leading to happiness in both this world and the hereafter. The primary objective of *dakwah* is to transform individuals from a state of ignorance or deviation from God's teachings to a state of adherence to His guidance and teachings.

Historically, *dakwah* was associated with prophets and messengers. However, with the advent of Islam and the finality of prophethood with Prophet Muhammad, *dakwah* became a collective duty for all Muslims. Every individual is responsible for engaging in *dakwah* by promoting good and preventing evil. This collective obligation is clearly articulated in the Qur'an, Surah Ali-Imran, verse 104: "Let there arise out of you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. They are the ones to attain success" (Qur'an 3:104).

Thus, *dakwah* is a fundamental duty for Muslims, necessitating both theoretical and practical knowledge to enhance its effectiveness. Islamic schools, known as madrasahs, are ideal settings for training in public speaking and other aspects of *dakwah*.

Madrasahs are educational institutions that conduct systematic and integrated teaching activities. The establishment of madrasahs as Islamic educational institutions can be traced back to four origins: (1) the expression and realization of the revival of the Islamic education system; (2) efforts to reform the educational system to ensure that graduates have the same opportunities as those from general schools; (3) a spiritual response among some Muslim groups, particularly students influenced by Western educational systems; and (4) efforts to bridge the gap between the traditional education system of the pesantren and the modern education system, resulting from cultural assimilation (Al-Johani, 2017; Wahyudi, 2018; Amin & Kamarudin, 2019; Abdullah, 2021).



The success of dakwah lies within the da'i (preacher) themselves. Reflecting on the examples set by Prophet Muhammad, his companions, and early Islamic scholars, they not only spoke in front of audiences but also embodied the teachings they preached. This is a crucial aspect often overlooked in modern times, where eloquence in speech is abundant, yet the embodiment of those words in actions is lacking. The Qur'an emphasizes this in Surah Ash-Shaff, verse 3: "Grievously odious is it in the sight of Allah that you say what you do not do" (Qur'an 61:3).

In the current era, where moral integrity and exemplary conduct seem to diminish over time, the role of pesantren becomes increasingly vital. These institutions are not only responsible for transferring knowledge but also for shaping akhlaq al-karimah (noble character) to serve as role models for others (Ibrahim & Idris, 2020; Hasanah, 2021; Fauziah & Usman, 2022).

The Yayasan Taman Pengetahuan Madrasah Tsanawiyah Yayasan Kertosono operates under the auspices of the Pondok Pesantren Ar-Raudlatul Ilmiyah, founded in 1949 by K.H. Salim Ahyar. Although relatively young compared to other salafiyah pesantrens in East Java, it brings a fresh perspective with a "youthful" spirit in promoting modern Islamic thought in Indonesia. The Pondok Pesantren Ar-Raudlatul Ilmiyah holds a modern and non-traditional outlook, despite its founder being a direct student of Hadratus Syekh K.H. Hasyim Asy'ari, the founder of Pesantren Tebuireng and Nahdlatul Ulama (a traditionalist Islamic organization) (Harahap, 2019; Mustofa, 2020).

One of the regular activities at Pondok Pesantren Ar-Raudlatul Ilmiyah is public speaking training, known as mumaarasah, which means habitual practice. The complete term is mumaarasastu ilqaau adda'watu wa at-tabligh, which translates to the habitual practice of delivering sermons and disseminating religious material. This activity has been a long-standing tradition since the establishment of the pesantren, and many of its students have become skilled orators who often speak in public forums. Moreover, the pesantren is open to new ideas, often expressed through discussions (munaqasah) following mumaarasah sessions or similar activities like bahtsul matsail (Fathoni, 2021; Nurhayati, 2022).

METHOD

The research methodology refers to the systematic procedure employed to conduct research in order to achieve the desired objectives. The choice of an appropriate and flexible research method is crucial for the success of the study. For this particular research, a qualitative approach has been selected. According to Bogdan and Taylor, as cited by Moleong (2017), qualitative research is a method that produces descriptive data in the form of written or spoken words from people



and observable behavior. This approach is aimed at understanding phenomena experienced by the research subjects, such as behaviors, perceptions, motivations, and actions, in a holistic manner and expressed descriptively in the natural context using various methods (Creswell & Poth, 2018; Denzin & Lincoln, 2018).

This study, titled "The Implementation of Public Speaking for Character Building in Madrasah Tsanawiyah Yayasan Taman Pengetahuan Kertosono Nganjuk, East Java," is a field research employing a qualitative, descriptive methodology. The objective is to provide a detailed account of the current situation or events, based on observed facts (Suryabrata, 2019; Soejono, 2018).

In qualitative research, the presence of the researcher in the field is essential, as the researcher serves both as the primary instrument and data collector. The researcher's involvement allows for an in-depth understanding of the context and facilitates the collection of data directly from the subjects. For this study, the researcher conducted interviews and recorded necessary information, supported by tools such as:

Research Location

The research was conducted at *Pondok Pesantren Ar-Raudlatul Ilmiah* Yayasan Taman Pengetahuan Kertosono, located at Jalan Timur Pasar No. 20 Banaran, Kertosono, Nganjuk, East Java. The semi-urban location is easily accessible and strategically situated near shopping centers. The Madrasah Tsanawiyah Yayasan Taman Pengetahuan Kertosono implements both the government curriculum and its own *pesantren* curriculum, with additional afternoon classes for resident students. Extracurricular activities, such as the Arabic Club, English Club, Pencak Silat, Futsal, Qira'ah, Culinary Arts, Graphic Design, and Mumaarasah, are designed to build positive character and enhance students' skills (Amin & Ramli, 2020; Wahyuni, 2019).

Data Sources

Data refers to recorded information, either in the form of facts or figures. In this research, data sources include both primary and secondary data:

1. *Primary Data*: Information directly obtained from primary sources such as interviews with the head of the madrasah, the leader and deputy leader of Mumaarasah, and selected students from Grades 7 and 8 at YTP Kertosono (Patton, 2018).
2. *Secondary Data*: Supplementary information gathered from documents such as official records, books, reports, journals, magazines, and other related materials relevant to the implementation of public speaking for character building at the *pesantren* (Moleong, 2017).



3. *Photographs or Images*: Visual documentation used to present data related to objects or events in the field (Flick, 2018).

Data Collection Procedures

Data collection refers to the systematic and standardized procedures used to obtain necessary information. The techniques used in this research include:

1. *Interviews*: A form of verbal communication conducted with a specific purpose, aimed at gathering information from respondents. The researcher used a semi-structured interview technique, focusing on guided conversations with key participants in the Mumaarasah program (Moleong, 2017; Kvale & Brinkmann, 2015).
2. *Observation*: This method involves systematically observing the research setting and noting relevant phenomena, such as the geographic location, infrastructure, and the conduct of educational activities aimed at developing *da'wah* skills (Angrosino, 2016).
3. *Documentation*: Involves reviewing existing records and materials, such as the history of the *pesantren*, organizational structure, staff and student data, and facility details, to gather supporting evidence (Bowen, 2009).
4. *Triangulation*: This technique involves using multiple methods and sources to verify and cross-check data credibility, ensuring the reliability of the findings (Denzin, 2017).

Data Analysis Techniques

Data analysis involves systematically examining and interpreting data collected from interviews, field notes, and documentation, organizing it into categories, synthesizing it, identifying patterns, and drawing conclusions that are easily understandable. In this research, the data analysis techniques employed include:

1. *Descriptive Method*: Used to collect and analyze actual data, with the researcher directly involved in the field, observing and simultaneously analyzing the data (Saldana, 2021).
2. *Analytical Method*: Involves condensing raw data into interpretable information, facilitating the understanding and presentation of findings (Miles, Huberman, & Saldana, 2018).

Data Validity Check

Ensuring data validity is critical and is based on several criteria: Credibility, Transferability, Dependability, and Confirmability. The researcher used triangulation to validate data by comparing information obtained from different



sources and methods. This approach helps verify the reliability of the data collected through interviews, observations, and documents (Guba & Lincoln, 2017).

Research Stages

The research was conducted in several stages:

1. *Pre-Research Stage*: Developing a research plan, selecting the research site, obtaining necessary permissions, conducting preliminary field visits, and preparing research tools while adhering to ethical standards (Yin, 2018).
2. *Fieldwork Stage*: Direct observation of the Mumaarasah activities, conducting interviews, and engaging with participants in the field to gather data. The research report was prepared based on the collected data, following the established reporting guidelines (Creswell, 2018).

RESULTS AND DISCUSSION

The Appeal of MTs Yayasan Taman Pengetahuan Kertosono

Every educational institution has its unique strengths and weaknesses. To offset any deficiencies, institutions often emphasize and develop their strengths to attract parents and students. In an era marked by rapid advancement and fierce competition, having a distinct appeal is crucial. Thus, the management of educational institutions must move beyond traditional methods, requiring specialized skills to produce graduates who can compete on national and international levels (Kotler & Keller, 2016).

In the context of educational services, marketing is a social and managerial process aimed at fulfilling needs and desires by creating and exchanging valuable educational offerings. The ethical responsibility of educational marketing lies in offering comprehensive intellectual services and character development. This is because education is inherently complex and must be delivered with great responsibility, focusing on long-term outcomes that shape the lives of future citizens (Bryant & Pappas, 2017).

One of the distinctive services offered by MTs Yayasan Taman Pengetahuan Kertosono is its Public Speaking program, known as Mumaarasah. This program has become a significant selling point for the institution. The popularity of MTs Yayasan Taman Pengetahuan Kertosono is also strongly linked to the prestige of the Ar-Raudlatul Ilmiyah Islamic Boarding School (Pesantren) under which it operates. Alumni, the unique learning model, and various activities connected to the pesantren, especially the Mumaarasah program, have significantly influenced the development of student character.



According to interviews with key figures at the institution, Mumaarasah is a standout feature that has been promoted to the public, showcasing the school's commitment to developing public speaking skills. Many alumni have proven their competence in this area, participating and often excelling in speech competitions. Additionally, the Pesantren runs a "Santri Mengabdi" program during Ramadan, where students engage in community outreach, further enhancing the school's appeal (M. Syahiduzzaman, personal communication, 2023).

Implementation and Objectives of Public Speaking at MTs Yayasan Taman Pengetahuan Kertosono

MTs Yayasan Taman Pengetahuan Kertosono offers a Public Speaking program known as *Mumarasatu Ilqo'u ad-da'watu wa at-tabligh*, or *Mumaarasah*, which means "the practice of delivering sermons and exhortations." The primary objective of *Mumaarasah* is to train students to effectively convey messages in front of an audience, drawing from the Qur'an, Hadith, and the teachings of scholars and prophets. The program aims to shape students' mental resilience and improve their public speaking skills, preparing them to become effective communicators and listeners (Arifin & Zulkifli, 2019).

Based on observations, *Mumaarasah* is conducted three times a week:

- **Afternoon *Mumaarasah*:** A mandatory activity for MTs and MA students, held every Sunday from 1:45 PM to 3:15 PM. Male students participate in the MA auditorium, while female students are in the new building's hall.
- **Evening *Mumaarasah*:** Required for students residing at the Ar-Raudlatul Ilmiyah Pesantren, held every Thursday evening after *Isha* prayer until 8:30 PM, followed by *Munaqosah* or discussions similar to *Bahtsul Matsail*. Twelfth-grade students are required to deliver their speeches in Arabic or English.
- **Dormitory *Mumaarasah*:** Held every Friday evening, focusing on using regional languages or formal Javanese, conducted within each dormitory (Yusuf & Suryana, 2018).

The Mumaarasah sessions are structured as follows: The session begins with a recitation of the Qur'an by a designated student, followed by a ten-minute speech delivered by representatives from each class. Leadership roles rotate to ensure every student has the opportunity to participate. After each session, students are guided and mentored by senior *Mumaarasah* staff, ensuring continuous improvement and learning.

The objectives of *Mumaarasah* include:



1. Building Mental Resilience: The program aims to develop strong mental fortitude, not just in delivering speeches but also in participating in discussions and expressing opinions publicly, which are essential life skills.
2. Training Listening Skills: The program also emphasizes the importance of being a good listener, which is crucial for effective communication.
3. Character Education: Weekly sessions provide students with moral and ethical teachings, enriching their knowledge and character.
4. Leadership Development: The program fosters leadership qualities, particularly among the staff responsible for organizing and guiding the sessions (Sari & Khasanah, 2020).

The Role of Public Speaking in Character Building at MTs Yayasan Taman Pengetahuan Kertosono

The primary goal of *Mumaarasah* is not only to fill grades or fulfill formalities but to instill valuable lessons that students can apply in their daily lives. The process of character building in *Mumaarasah* follows several principles:

- Gradual Development: Character building is viewed as a process rather than an end result, emphasizing the gradual development of students' abilities.
- Continuity: The program emphasizes the continuous integration of lessons learned in *Mumaarasah* with those taught at home, fostering a consistent character development environment.
- Momentous Learning: The program leverages specific moments, such as Ramadan, to reinforce values like generosity and resilience.
- Intrinsic Motivation: Encouraging students to internalize lessons and develop a strong desire to improve themselves, supported by examples set by their peers and teachers.
- Guidance and Mentorship: Continuous guidance from teachers and senior students ensures that participants are well-prepared and confident in their public speaking abilities (Bukhari & Masri, 2017).

These principles are integral to the effective implementation of *Mumaarasah*, ensuring that it contributes to the holistic development of students.

Supporting and Inhibiting Factors in the Implementation of Public Speaking

The successful implementation of *Mumaarasah* depends on several supporting and inhibiting factors: (a) Full Support from the Institution: The institution provides the necessary resources, including facilities, sound systems, and administrative support, ensuring that the program runs smoothly. (b) Long-standing Tradition: *Mumaarasah* has been a tradition at the institution for years, making it easier for



students to adapt and excel. (c) Effective Public Speaking: The competence of the *Mumaarah* speakers significantly influences the overall success of the program, as it helps maintain audience engagement and focus (Ghani, 2020).

DISCUSSION

Educational institutions must continuously adapt to changes and enhance their offerings to maintain their competitiveness. In the case of Madrasah Tsanawiyah Yayasan Taman Pengetahuan Kertosono (MTs YTP Kertosono), one of the distinctive programs that sets the institution apart is the Mumarah, or Public Speaking program. As competition among educational institutions intensifies, offering specialized programs such as Mumarah provides a unique selling point that attracts both parents and students. This program's popularity is closely linked to the broader influence of the Ar-Raudlatul Ilmiyah Islamic Boarding School, which not only provides a solid educational foundation but also nurtures student character development through extracurricular activities.

The Mumarah program is a cornerstone of MTs YTP Kertosono's educational offerings, and its integration into the daily activities of students has proven beneficial in enhancing public speaking skills and, more importantly, building character. The program aims to develop students' mental resilience, listening abilities, leadership qualities, and ethical understanding. The structured approach of the Mumarah sessions, held three times a week, provides consistent opportunities for students to engage in public speaking, practice discipline, and contribute to discussions. The rotating leadership roles within the sessions ensure that every student gets a chance to participate, which encourages involvement and fosters a sense of responsibility.

Character building through Mumarah is guided by key principles such as gradual development, continuity, momentous learning, intrinsic motivation, and ongoing mentorship. These principles ensure that students' personal growth is not limited to public speaking skills but extends to their moral and ethical development. The integration of lessons from Mumarah into students' home lives strengthens the consistency of character development, reinforcing the importance of the values taught in the program.

Despite its successes, the implementation of Mumarah faces several challenges. For instance, students' participation in the program depends on various supporting factors, including the full support from the institution, the long-standing tradition of Mumarah, and the competency of the speakers. These factors contribute to maintaining the program's effectiveness by ensuring that students receive adequate resources, proper guidance, and exposure to competent role models. However, challenges such as the potential lack of student engagement, varying levels of public speaking competence, and external distractions still present obstacles. Nonetheless, with continued institutional support and effective leadership, these challenges can be mitigated, further enhancing the program's success.



In conclusion, the Mumarasah program at MTs YTP Kertosono plays a vital role in enhancing students' public speaking abilities and building their character. The strategies implemented, such as gradual development, continuous mentorship, and fostering intrinsic motivation, contribute significantly to the holistic growth of students. The program not only prepares students to become effective communicators but also equips them with the leadership qualities and moral compass necessary for success in both academic and social environments. With strong institutional support and a focus on continuous improvement, the Mumarasah program will continue to be a valuable tool in character building at MTs YTP Kertosono.

CONCLUSION

In conclusion, the Mumaarasah program at MTs Yayasan Taman Pengetahuan Kertosono plays a vital role in distinguishing the institution, serving as a key selling point to attract both parents and prospective students. The program is highly emphasized and is one of the unique features that sets the school apart. Mumaarasah activities are structured into three types: Evening Mumaarasah, Dormitory Mumaarasah, and Afternoon Mumaarasah, each designed to build students' mental resilience, listening skills, character, and leadership qualities.

The program is guided by several core principles, including gradual development, continuity, momentous learning, intrinsic motivation, and guidance and mentorship, all of which ensure that character building is both structured and sustainable across different grade levels. Additionally, strategies such as role modeling, discipline, habit formation, creating a conducive environment, and integration of lessons into daily life further contribute to the comprehensive development of the students.

The success of the Mumaarasah program is supported by factors such as strong institutional backing, a long-standing tradition, and the competence of speakers. However, challenges such as occasional lack of fluency among speakers and limited time for sessions can hinder its full potential. Despite these inhibiting factors, the overall impact of Mumaarasah on character development is undeniable, offering students not only the opportunity to improve their public speaking skills but also to develop strong ethical values that will guide them in their future endeavors.

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