

Da'wah Strategy based on the Independence of Santri: THE POWER OF WOMEN

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ABSTRACT

This study aims to analyze how the da'wah method is carried out at the Nurul Jadid Islamic Boarding School, Paiton, Probolinggo. To improve the continuity of education for the students and the surrounding community, by focusing their studies on da'wah methods carried out by women. This study uses a qualitative descriptive type approach, in which researchers attempt to analyze the da'wah methods carried out by women, through interviews, observation, and documentation. The results of research show that the da'wah method carried out by Nyai Aisyah Zaini at the Nurul Jadid Islamic Boarding School turned out to have a major influence on the sustainability of education for students and the surrounding community. This can be seen through three aspects; First, the change in morality from negative social morality to a positive direction. Second, cultivate personality mentality and social awareness. Third, creating independent productivity for the students. Apart from being a source of knowledge, it is also a method to keep reminding and spreading the benefits of knowledge by conveying it directly to the object of da'wah.

1. INTRODUCTION

The Islam is a religion that invites humanity to believe in God. Every invitation is done in various ways so that, people understand the religious messages conveyed¹. The invitation is peaceful, full of tranquility, with a

¹ Abdul Hafiz and Muhammad Sungaidi, "Pemberdayaan Perempuan Kiprah Muslimat NU," *Dakwah: Jurnal Kajian Dakwah Dan*

sense of compassion, without any turmoil towards the people, prioritizing the nature of peace, and a sense of religious compassion, the spread of Islam is good and acceptable to all mankind.

Da'wah is inviting people to do good and follow instructions, telling them to do good and forbidding them from doing bad things so that they will get happiness in this world and the hereafter². There are three forms of da'wah strategies that can be carried out so that the da'wah can be well received. Namely da'wah bil hal, da'wah bil oral, and dakwah bil kitabah³. in his journal, explains that the verbal da'wah method (bil verbal) can also be interpreted, namely preaching in soft language, which can be understood by man, not with harsh and hurtful language. Ibnu Tamam concluded that the purpose of the bill oral da'wah method is a way that is conveyed by preachers preaching to convey da'wah messages in the form of lectures, recitations, and free discussions to recitation congregations through good things⁴.

The problems faced by the people or society cannot be solved only through textual preaching, but contextual preaching is needed, namely by action⁵. Da'wah bil-hal means conveying Islamic teachings through real practice. In a broader sense, according to the title, sdakwah bil-hal is intended as an effort to invite people, both individually and in groups, to develop themselves and society in order to create a better socio-economic order and needs according to Islamic guidance on social issues, such as underdevelopment, poverty, and stupidity⁶.

*Kemasyarakatan*25,no.2(2021):194-208,
<https://doi.org/10.15408/dakwah.v25i2.23238>.

² Novri Hardian, "Dakwah Dalam Perspektif Al-Qur'an Dan Hadits," *Al-Hikmah: Jurnal Dakwah Dan Ilmu Komunikasi*, 2018, 42-52,
<https://doi.org/10.15548/al-hikmah.v0i0.92>.

³ M Aminullah, M Muttaqien, And ..., "Metode Dakwah Bil-Lisan Imum Gampong Dalam Pembinaan Etika Remaja (Studi Di Desa Ulee Jalan Kecamatan Banda Sakti Kota Lhokseumawe)," *Liwa'ul Dakwah ...* 11, No. 1 (2021):83-103,
<https://Journal.iainlhokseumawe.Ac.Id/Index.Php/Liwa'uldakwah/Article/View/256%0Ahttps://Journal.iainlhokseumawe.Ac.Id/Index.Php/Liwa'uldakwah/Article/Download/256/123>.

⁴ Aminullah, Muttaqien, and ...

⁵ Athik Hidayatul Ummah, "Communication of Women ' S Religious Moderation of Dakwah" 19, no. 2 (2021): 123-42.

⁶ Umi Khulsum, Yusak Hudiyono, and Endang Dwi Sulistyowati, "Pengembangan Bahan Ajar Menulis Cerpen Dengan Media Storyboard Pada Siswa Kelas X Sma," *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*1,no.1(2018):1-12, <https://doi.org/10.30872/diglosia.v1i1.pp1-12>.

In order for the da'wah method to continue to develop in society, it is necessary to have a driving force that can be used as a role model, including developing it through pesantren as an institution that is closely related to the life of the community itself. The existence of pesantren is indeed rooted in society so its existence cannot be separated from society⁷.

Islamic boarding schools are educational institutions in Indonesia that are indigenous or original, so the long history that surrounds them has placed Islamic boarding schools in a take-and-give position, as a cause and also an effect in every social process in the archipelago⁸.

The system and supporting facilities at Islamic boarding schools help students to achieve a respectable position in society. Islamic boarding schools act as social reformers, and such educational institutions can serve as a foundation for bringing about change in society. Islamic boarding schools are also institutions that can be said to be successful in carrying out da'wah missions⁹.

Pondok Pesantren Nurul Jadid Probolinggo, can be said to be one of the role models for the transformation of the existing pesantren, namely as an Islamic educational institution built on a concept that has a religious perspective as well as its local characteristics. With the presence of a nyai mother as a source of Islamic religious knowledge.

The existence of Islamic boarding schools cannot be separated from the figure of the kyai as a source of Islamic knowledge. Kyai must be able to remain the protectors of Santri and pesantren. Education in Islamic boarding schools includes Islamic education, da'wah, community development, and other similar education. Besides the kyai's success as a pesantren leader, there is a near mother who always balances her role for the benefit of the ummah¹⁰.

The nyai mother must be able to remain the protector of the santri and pesantren. As well as making education in Islamic boarding schools which include Islamic education, da'wah, community development and other education run according to the goals to be achieved¹¹.

⁷ Nor Kholis et al., "Dakwah Bil-Hal Kiai Sebagai Upaya Pemberdayaan Santri," *Jurnal Dakwah Risalah* 32, no. 1 (2021): 112-29, <http://ejournal.uin-suska.ac.id/index.php/risalah/article/view/12866>.

⁸ Ahmad Yusuf Prasetiawan and Safitri Lis, "Kepemimpinan Perempuan Dalam Pesantren," *Yinyang: Jurnal Studi Islam Gender Dan Anak* 14, no. 1 (2019): 39-69, <https://doi.org/10.24090/yinyang.v14i1.2874>.

⁹ Hafiz and Sungaidi, "Pemberdayaan Perempuan Kiprah Muslimat NU."

¹⁰ Rahmawati Nur Azizah, "Strategi Dakwah Kyai Dalam Menanamkan Tanggung Jawab Santri Pondok Pesantren Al-Barokah Ponorogo," Vol. 2, 2022.

¹¹ Santri Pondok and Pesantren Al-barokah Ponorogo, "Proceeding of The 2" 2 (2022): 234-46.

Our discussion of kiai is always related to the presence of the figure of the wife, who is known as the nyai's mother. Their role is also very large. These nyai mothers take part in enlightening their students, female guests, and the surrounding community.

Nyai's mother is a charismatic figure because institutionally she is the wife of the kiai. Charismatic is the nature of someone who has charisma, has certain qualities for an individual that causes him to be different from ordinary people, and is treated as a person who has received the gift of supernatural, superhuman, or extraordinary quality powers. Charismatic is an extraordinary individual who is different from other people, he became an example as a leader who had followers and received community recognition. An extraordinary capacity to gain followers and earn respect. It is with this that charismatic figures are respected, accepted, and followed voluntarily. According to Max Weber, charisma begets a vocation, and those who for whatever reason can hear this call will respond with confidence. Charismatic authority is based on a person rather than impersonal law¹².

The role and existence of a person are to invite to pure Islamic teachings, some scholars are called "mother of nyai". religious existence such as the existence of madrasas, Islamic boarding schools, take assemblies, and so on. In various regions of Indonesia, many female clerics have made important contributions to social change in people's lives. However, their existence is still not exposed by the media and their activities are limited to local activities¹³.

A nyai mother is a mother figure in the pesantren world who must educate. It is a mother's instinct to want to see her students become good children. So that the nyai's mother considers whatever is ordered to her students as a process of educating and coaching so that later students become the person they want¹⁴.

Research related to women's preaching has been widely studied by several researchers, one of which, according to Rizal & STAI Diniyah Pekanbaru, 2020, argues that women in Islam have the same rights in preaching but what distinguishes it is the level or measure.

Fahrur riza said that biologically, men and women are indeed different, and these differences are always eternal under any conditions and situations.

¹² Siti Huzaimah and Ahmad Mukhlisin, "Interaksi Santri NDalem Dalam Memaknai Ngalap Berkah Di Pondok Pesantren Walisongo Sukajadi Lampung," *JAWI* 3, no. 1 (August 21, 2020): 59–82, <https://doi.org/10.24042/jw.v3i1.7037>.

¹³ Samsul Arifin, "Jejaring Ibu Nyai Pesantren Untuk Penguatan Kampanye Kesehatan Masyarakat," *Buletin Penelitian Sistem Kesehatan* 24, no. 2 (2021): 107–18, <https://doi.org/10.22435/hsr.v24i2.3850>.

¹⁴ Arifin.

However, this natural difference is essentially not intended to glorify one party.

Noorhayati said that the mothers in the Nurul Jadid Islamic Boarding School, Paiton are also involved in the social, economic and political activities of the wider community. To achieve this empowerment goal, of course, requires many new approaches; starting from raising awareness of how society treats women equally, and how to optimize the strength and togetherness that women have¹⁵.

Departing from the opinions of some of these experts, it can be understood that with the obligation of da'wah that has been carried out by nyai mothers in the Islamic boarding school environment. For this reason, the author is interested in discussing how the da'wah method is carried out by one of the nyai mothers at the Nurul Jadid Islamic Boarding School, Paiton, Probolinggo, for the continuity of the education of the students and the surrounding community.

2. METHOD

This study uses descriptive qualitative. Descriptive qualitative research is a research which is a method of examining the status of a human group, an object, a condition and a system of thought, or a class of events.

The object of this research is a nyai mother in one of the largest Islamic boarding schools in East Java. This research uses qualitative research with descriptive methods. Researchers obtained data through in-depth interviews with sources of information and the results of field observations of informants. as well as 3 members of the trim assembly and also students at the Islamic boarding school.

Data collection techniques used in this study through three techniques, namely interviews (interviews), observation and documentation. Furthermore, researchers collect data, process data, analyze, and interpret the results of research data that have previously been obtained through several techniques ¹⁶. Namely reducing interview data, presenting data in the form of quotations, and drawing conclusions about women's da'wah bil hal and bil oral which were carried out at the Nurul Jadid Islamic Boarding School, Paiton, Probolinggo.

Data analysis consists of three streams of activities that occur simultaneously, namely data reduction, data presentation, and concluding/verification. In this study, the authors checked the validity of the

¹⁵ Siti Mahmudah Noorhayati, "Pemikiran Islam Terhadap Gender Dan Pemberdayaan Perempuan (Studi Pemikiran Dan Model Pemberdayaan Nyai Di Pondok Pesantren Nurul Jadid Paiton)," *Akademika: Jurnal Pemikiran Islam* 22, no. 2 (2017): 219, <https://doi.org/10.32332/akademika.v22i2.953>.

¹⁶ Euis Evi Puspitasari and Utan Sahiro Ritonga, "Pola Komunikasi Dakwah Bil Hal Muhammadiyah Pada Masyarakat Agraris," *Channel: Jurnal Komunikasi* 8, no. 2 (2020): 135, <https://doi.org/10.12928/channel.v8i2.16333>.

data by Triangulation of Data Sources, namely by exploring the truth of certain information through various methods and sources of data acquisition, such as through interviews and observations.

3. RESULTS AND DISCUSSIONS

In Islam, the equality of men and women is not only a matter of rights but also a matter of responsibility and obligation to be *Amar ma'ruf nahi munkar*. One of them is the issue of responsibility and role in preaching. Women and men have the same role in the field of da'wah according to their level of ability and if necessary they are also allowed by Islam to¹⁷. by the Al-Qur'an letter At-Taubah verse 71 which means: "And those who believe, men and women, some of them (are) helpers for others. they order (do) what is good, prevent what is wrong, establish prayer, pay zakat, and obey Allah and His Messenger. They will be given mercy by Allah; Indeed, Allah is Mighty, Most Wise."¹⁸.

About the role of women in preaching, today's women or known in today's terms must be literate and able to master technology so that the existence of women is not only seen as a group in the domestic realm, namely weak creatures who always need the protection of men. Instead, women must be able to show their existence, especially in the world of da'wah by packing different menus to be conveyed to the general public¹⁹.

Da'wah is not only limited to tabligh, matters of worship, or on the pulpit, the narrow meaning of da'wah can discuss social or *Ijtima'iyah* issues whose broader studies are packaged in a simple way²⁰. Da'wah is part of the obligation that is called upon in the Qur'an for every community, including women who also have an important role to carry out da'wah both formally and non-formally²¹.

¹⁷ Fachrur Rizha and Ali Mustafa, "Perempuan Dan Dakwah Di Dataran Tinggi Gayo," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 3, no. 1 (2020): 37–56, <https://www.neliti.com/publications/308808/perempuan-dan-dakwah-di-dataran-tinggi-gayo>.

¹⁸ Enjang Muhaemin, "Dakwah Digital Akademisi Dakwah" 11 (2017): 341–56, <https://doi.org/10.15575/idajhs.v12i.1906>.

¹⁹ Leny Nofianti, "Perempuan Di Sektor Publik," *Marwah: Jurnal Perempuan, Agama Dan Jender* 15, no. 1 (2016): 51, <https://doi.org/10.24014/marwah.v15i1.2635>.

²⁰ Wibowo Adi, "Penggunaan Media Sosial Sebagai Trend Media Dakwah Pendidikan Islam Di Era Digital," *Jurnal Islam Nusantara* 03, no. 02 (2019): 18.

²¹ Aminullah, Muttaqien, and ..., "Metode Dakwah Bil-Lisan Imum Gampong Dalam Pembinaan Etika Remaja (Studi Di Desa Ulee Jalan Kecamatan Banda Sakti Kota Lhokseumawe)."

In the Islamic view, women occupy an honorable and noble position. Islam does not distinguish between men and women for da'wah matters such as amar ma'ruf nahi mungkar. Second, the role of women in the household, they have complex roles, in outline, their roles are as a mother, as a wife, and as a member of the community²². The three roles of women in da'wah are following the level of their ability to ask for good and forbidding mungkar, can preach at home with their families, can preach on the road, in the market, or also through social media, all of which are done to ask for good and for good²³.

a. Dakwah Bil Hal

Da'wah bil hal linguistically is a unification of two syllables derived from Arabic, namely da'wah and al-hal. The word 'dakwah' has the meaning of calling, calling, and directing²⁴. The term meaning of word 'dakwah' contains the meaning of calling people to good behavior and forbidding or avoiding them from wrongdoing. The word 'Walhal' has meaning, reality, situation, and concrete evidence²⁵. The unification of the two words above, can be interpreted by calling or inviting by using the 'language' of real actions or circumstances concrete da'wah in this way is considered more effective than verbal, an Arabic proverb states "lisanal-hal afsahu Mion verbal al-manual" (the language of action (good example) is more effective than the language of speech²⁶.

Da'wah bil Hal is preaching that prioritizes real actions. This type of da'wah is carried out with the intention of not only making the listener understand the meaning conveyed from the da'wah, but also applying the various acts that are exemplified in everyday life²⁷. According to Mas'udi in his journal, also said that da'wah bil-hal means conveying Islamic teachings with real practice, and is not a match for bil-lisan da'wah, but complements

²² Arifin, "Jejaring Ibu Nyai Pesantren Untuk Penguatan Kampanye Kesehatan Masyarakat."

²³ Syamsul Rizal and MPdI STAI Diniyah Pekanbaru, "Peran Perempuan Dalam Dakwah" 5, no. 1 (2020).

²⁴ Nilai Dan and Hakikat Tembang, *Program Studi Komunikasi Dan Penyiaran Islam*, vol. 6, 2017.

²⁵ Puspitasari and Ritonga, "Pola Komunikasi Dakwah Bil Hal Muhammadiyah Pada Masyarakat Agraris."

²⁶ Guna Memperoleh Gelar Et Al., "Konsep Dakwah Bil Hal Perspektif Khalifah Ali Bin Abi Thalib Skripsi Diajukan Untuk Memenuhi Tugas Dan Sebagai Syarat," 2020.

²⁷ Tiara Indah and Puji Hariyanti, "Implementasi Kebijakan Keterbukaan Informasi Publik Pada Dinas Kominfo Kota Tasikmalaya," *Jurnal Komunikasi* 12, no. 2 (2018): 127-40, <https://doi.org/10.20885/komunikasi.vol12.iss2.art3>.

each other between the two²⁸, also explains that community development and change can be through the da'i who is the agent of change because the action (real action/behavior) or the morals of the da'i will be imitated by the people (jamaah). da'wah bil-hal as preaching through good examples, da'i will be exemplary examples or models for the glory and majesty of Islam.

The strategy of Da'wah bil-hal is also mentioned as a strategy of transferring appeals to religious values through concrete exemplary actions. This is intended so that the recipient of the da'wah follows in the footsteps of the da'i as the preacher. So that it is not just a transfer of knowledge but also instills values (transfer of values) so that it is effective and efficient for recipients of da'wah²⁹.

Da'wah bil hal is a comprehensive and integrated form of da'wah. Touching all aspects, especially the aspect of 'aliyah or role models that preachers can do. The concept of da'wah bil hal itself comes from Islamic teachings, as exemplified directly by Rasulullah SAW and his friends³⁰. The reality on the ground has proven how effective da'wah is and without neglecting the role of oral da'wah, then this da'wah should be a priority for the preachers, as well as a preventive effort for Muslims³¹.

Nurul Jadid Islamic Boarding School is one of the Islamic boarding schools which is well-known as a modern Islamic boarding school, but does not leave its local uniqueness, and has a major contribution to the dynamics of historical records. The Islamic boarding school is located in Karanganyar Village, Paiton District, Probolinggo Regency, about 27 km to the east of the city center of Probolinggo or 4 km from the Paiton Steam Power Plant (PLTU) to the west, occupying an area of 22,510 hectares³². This pesantren was

²⁸ Hasan Baharun, Mohammad Bahrul Ulum, and Ainun Najib Azhari, "Nilai-Nilai Pendidikan Islam Dalam Tradisi Ngejot: Konsep Edukasi Dalam Membangun Keharmonisan Dan Kerukunan Antarumat Beragama Berbasis Kearifan Lokal," *Fenomena* 10, no. 1 (2018): 1-26, <https://doi.org/10.21093/fj.v10i1.1006>.

²⁹ Kholis et al., "Dakwah Bil-Hal Kiai Sebagai Upaya Pemberdayaan Santri."

³⁰ Norafidah Binti Gordani, "Konsep Da'wah Bil Hal Melalui Pendekatan Dialog Nabi Muhammad Saw Kepada Bukan Muslim," *Jurnal Perspektif* 2, No. 12 (2021): 33-39.

³¹ Noorhayati, "Pemikiran Islam Terhadap Gender Dan Pemberdayaan Perempuan (Studi Pemikiran Dan Model Pemberdayaan Nyai Di Pondok Pesantren Nurul Jadid Paiton)."

³² Hasan Baharun et al., "Pendampingan Pemberdayaan Wali Asuh Dalam Menumbuhkan Kesadaran Berorganisasi Anak Asuh Di Wilayah Fathimatuzzahro Pondok Pesantren Nurul Jadid Paiton Probolinggo," *Indonesian Jurnal of Community Engagement* 1, no. 1 (2021): 29-43, <http://jurnal.permapendis.org/index.php/icon/article/view/151>.

founded by kiai zaini mun'im and nyai nafiah. From his marriage to Nyai Nafiah, Kiai Zaini Mun'im was blessed with 7 daughters, namely Kiai Hasyim Zaini, Kiai Abdul Wahid Zaini, Nyai Aisyah Zaini, Kiai Fadlurrahman Zaini, Kiai Zuhri Zaini, Kiai Abdul Haq Zaini, Kiai Nur Chotim Zaini.

Nyai Hj. Aisyah Zaini is the wife of the late KH Hasan Abdul Wafi, author of the famous Shalawat Nahdliyah and is now reverberating everywhere. He has a very high social spirit towards the community and his students. Nyai's mother who has a characteristic every time she does da'wah. In this study, it will be reviewed about women's preaching bil hal and bil oral preaching carried out by Mrs. Nyai Hj Aisyah Zaini at Pp Nurul Jadid.

In the context of the Nurul Jadid Islamic Boarding School, based on a review of previous research studies along with the results of interviews and observations that have been conducted, in the author's opinion, three aspects can be used as indicators of the implementation of da'wah bil-hal that have been carried out by the leadership of the pesantren in empowering their students, namely through the three aspects namely morality, mentality and productivity.

The productivity aspect is related to the power of effort that can be developed based on skills or skills possessed. When initially Nyai Aisyah's mother did da'wah she did da'wah bil hal to the surrounding community by first working in the economic field which had previously been taught by her parents. It was only after he succeeded in increasing the community's economy through the use of his agricultural land, that he began to incorporate Islamic teachings and religious values into the people of Tanjung, especially women. After some time had passed and the people of Tanjung were becoming more aware, they were invited together to take part in reciting the Koran. In the social life of his people, especially those concerning relations and interactions between neighbors and the community, he directs it through various opportunities, both through formal and informal approaches.

According to Fatimah one of the students who know her very well, she is one of the nyai mothers who not only always gives material during recitation, but directly implements it in everyday life. Even when the recitation was finished, his students immediately remembered and immediately practiced what he conveyed during the recitation. Because usually when the next recitation is sure to be asked, whether it has been done or not.

b. Dakwah Bil Lisan

In terms of the meaning of da'wah is to invite, call, and entertain with a process that is sustainable and handled by preachers encouraging people to do good and follow instructions (religion), calling them to do good and

prevent evil³³. Da'wah means conveying material that can change humans to goodness and change the nature of other people to walk for goodness. The main goal of da'wah is to pattern the happiness and prosperity of life in the world and the hereafter which is pleasing to Allah³⁴. This is because Islam is a religion of da'wah, meaning a religion that always invites its followers to be active in carrying out da'wah activities.

Eko Sumadi in his journal defines da'wah as an effort to call for and convey Islamic conceptions of the views and goals of human life in the world, which includes amar ma'ruf nahi munkar, with various kinds of media to individual humans and all people³⁵.

The oral da'wah strategy is the process of da'wah by conveying da'wah messages through oral narrative in a voice with which the da'wah message can be embedded in the da'i and with it, the da'wah message can be heard by the man's³⁶. Oral bil da'wah is preaching carried out orally, which can be done inter alia with lectures, sermons, discussions, advice, and others. This is the most common form of da'wah carried out by the community.

Da'wah in the form of lectures is traditional preaching orally. Da'wah bil oral can also be interpreted as procedures for conveying and delivering da'wah which are more oriented toward lectures, speeches, face-to-face, and so on³⁷. The language of da'wah commanded in the Qur'an is gentle, beautiful, polite, and leaves an imprint on the soul. Therefore, this strategy is also often known as a public speaking strategy³⁸. The nature of the communication is more one-way, from preachers to mad'u. Because it is done with one-way

³³ Herman Herman, "Dakwah Bahasa Lokal Pada Masyarakat Kecamatan Bontonompo Selatan Kabupaten Gowa," *Jurnal Dakwah Tabligh* 21, no. 1 (2020): 1, <https://doi.org/10.24252/jdt.v21i1.10926>.

³⁴ Achmad Husain, "Dakwah Islamiyah Dan Tantangannya Di Era Digital," *Al-Munqidz : Jurnal Kajian Keislaman* 8, no. 1 (2020): 104-18, <https://doi.org/10.52802/amk.v8i1.190>.

³⁵ Eko Sumadi, "Dakwah Dan Media Sosial: Menebar Kebaikan Tanpa Diskrimasi," *Jurnal Komunikasi Penyiaran Islam* 4, no. 1 (2016): 173-90, <http://journal.stainkudus.ac.id/index.php/komunikasi/article/viewFile/2912/2083>.

³⁶ Muhammad Aminullah And Fadhila Oktavira, "Metode Dakwah Bil-Lisan Imum Gampong Dalam Pembinaan Etika Remaja (Studi Di Desa Ulee Jalan Kecamatan Banda Sakti Kota Lhokseumawe) Imum Gampong Bil-Lisan Method Of Dakwah In The" 11, No. 1 (2021): 83-103.

³⁷ Wahyuningsih M Umulu, Andries Kango, and Kamaruddin Mustamin, "Dakwah Bil-Lisan Dan Dakwah Melalui Internet: Studi Perbandingan Media Dakwah," 2022, 1-9.

³⁸ Achmad Anwar Abidin, "Mendidik Dengan Model Komunikasi Al Qur' An Analisis Term Komunikasi Dalam Al Qur' an Dan Impelemetasinya Pada Proses Belajar Mengajar," no. 110 (2017): 673-82.

communication, in its implementation it uses good communication skills so that it can invite and influence mad'u to follow the call or invitation it conveys.

Nurul Jadid Islamic Boarding School, it is an educational institution that requires a delivery method that is easily accepted by all elements of society, especially the students. Through the bil bisannya Da'wah method, ibi nyai aisyah zaini can spread her da'wah to her object or target, namely the Karang Anyar community and its students. With this oral dakwah method, it can provide an understanding related to Islamic learning to students and also the surrounding community. Good understanding of history, fiqh, creed, etc. This is a very effective and conducive strategy because of the limited use of technology for the students, and the limitations of advanced technology for people who are still technologically illiterate.

An interview with Kyai Abdurahman Wafi on January 1 2023 at Karang Anyar Paiton Probolinggo found that oral dakwah is a method that is relevant for students. Apart from being a source of knowledge, it is also a method to keep reminding and spreading the benefits of knowledge by conveying it directly to the object of da'wah. Da'wah bil oral is also the method that is considered the most effective for conveying da'wah messages that are not yet known by mad'u.

Da'wah bil oral is used by Nyai Aisyah's mother to preach to the community, not only during recitation, but she also directly teaches Al-Quran reading and writing to the surrounding community. This was proven. At the age of 26, Nyai Aisyah Zaini helped her mother and her father in educating the female students at the Islamic boarding school. The main thing was the education of reading the Koran and instilling a stronghold of aqidah knowledge for women.

According to Afifah (2023) in our interview, she said that Nyai Aisyah also taught reading the Koran, understanding, and having a strong foundation of the Aqidah of Learning. He also introduced the history of Rasulullah Muhammad, and the biographies of his wives, to take lessons and take lessons from the flashbacks of the history of women in Islam. This is the da'wah of bin Lisan which is carried out through education, especially for a woman.

Afifah also said that Nyai Aisyah was persistent and full of patience in guiding the process of teaching the Koran to female students who were entrusted by their parents, the students were asked to be guided in reading the Koran because the Al-Qur'an which was revealed to the Prophet Muhammad SAW was miracles have the greatest influence, their contents are always relevant to life, and the knowledge contained in them is a gift to humans. The Qur'an which was revealed to the Prophet Muhammad SAW is

the greatest miracle of its influence. One of the most important mu'jizatan (specialties) of the Qur'an is its relation to science and knowledge³⁹.

Interview with one of the members of his ta'lim assembly on January 27, 2023. He said that in 2000 since he was left by his husband, kiai Hasan Abdul Wafi. Her struggle with her beloved husband until now has been continued by her sons and daughters. He persisted in fighting and educating the students who from the beginning had studied in the Fathimatuzzahro Region'. His concern, persistence, and struggle are evidenced by changes and additions to the local student dormitories and various facilities that support the continuity of the teaching and learning process. this is also proven by the existence of female Islamic boarding schools built by her sons and daughters whose entire education is focused on the Koran and the yellow book.

4. CONCLUSION

From the description above, it can be concluded that in the Koran equality of men and women is not only a matter of rights but also a matter of responsibility in preaching. In research that has been carried out since January 1, 2023, researchers can conclude that the da'wah method carried out by Mrs. Aisyah Zaini at the Nurul Jadid Islamic Boarding School turned out to have a major influence on the continuity of education for students and the surrounding community.

The da'wah bil hal carried out by Nyai Aisyah Zaini at the Nurul Islamic Boarding School greatly influenced the continuity of education for the students. This can be seen through three aspects; First, the change in morality from negative social morality to a positive direction. Second, cultivate personality mentality and social awareness. Third, creating independent productivity for the students. Oral bil da'wah which is also a method that is relevant for students. Apart from being a source of knowledge, it is also a method to keep reminding and spreading the benefits of knowledge by conveying it directly to the object of da'wah.

The Da'wah bil Lisan method, which was also carried out by Mrs. Nyai Aisyah Zaini, spread her da'wah to the Karang Anyar community and her students regarding Islamic learning. This is a very effective and conducive strategy in addition to the limited use of technology for the students, and the limitations of advanced technology for people who are still technologically illiterate. This method is very relevant for students. Apart from being a source of knowledge, it is also a method to keep reminding and spreading the benefits of knowledge by conveying it directly to the object of da'wah. Da'wah bil oral is also the method that is considered the most effective for conveying da'wah messages that are not yet known by men.

³⁹ Eva Iryani, "Al- Qur'an Dan Ilmu Pengetahuan Eva Iryani 1," *Jurnal Ilmiah Universitas Batanghari Jambi* 17, no. 3 (2017): 70.

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