

MANAGEMENT OF DA'I EXTRACURRICULAR ACTIVITIES IN IMPROVING THE SOFT SKILLS OF MALE STUDENTS OF ISLAMIC BOARDING SCHOOLS

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Abstract

The management of da'i extracurricular activities plays an important role in improving the soft skills of students in Islamic boarding schools. The purpose of this study is to analyze the management of da'i extracurricular activities for male students, identify the soft skills possessed by students, and evaluate the influence of da'i extracurricular activities on improving the soft skills of male students at Tebuireng Islamic Boarding School, Jombang. The research method uses a qualitative approach with a case study type, data collection techniques through observation, interviews, and documentation, and data analysis using data reduction, data presentation, and drawing conclusions with data validity through triangulation of sources, time, and techniques. The results of the study indicate that da'i extracurricular activities are carried out through careful planning, clear organization, mobilization that encourages the improvement of soft skills, and continuous supervision; the students' soft skills include good communication, cooperation, leadership, empathy, and emotional intelligence; and structured da'i extracurricular activities effectively improve the communication skills, morals, empathy, cooperation, leadership, and creativity of students. The conclusion of this study is that structured and systematic management of da'i extracurricular activities is the main key in creating a learning environment that supports the development of character and social competence of male students at the Tebuireng Islamic Boarding School in Jombang. Recommendations from the results of this study include that the boarding school should further optimize managerial support for da'i extracurricular programs, provide further training for instructors, and collaborate with external agencies to expand the scope of coaching and development of students' soft skills.

Keywords: Extracurricular Management, Da'i, Soft Skills

Abstrak

Pengelolaan ekstrakurikuler da'i berperan penting dalam meningkatkan soft skill santri di lembaga pendidikan pesantren. Tujuan penelitian ini adalah untuk menganalisis pengelolaan ekstrakurikuler da'i santri putera, mengidentifikasi soft skill yang dimiliki santri, dan mengevaluasi pengaruh pengelolaan ekstrakurikuler da'i terhadap peningkatan

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soft skill santri putera di Pondok Pesantren Tebuireng Jombang. Metode penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus, teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi, serta analisis data menggunakan reduksi data, penyajian data, dan penarikan kesimpulan dengan keabsahan data melalui triangulasi sumber, waktu, dan teknik. Hasil penelitian menunjukkan bahwa pengelolaan ekstrakurikuler da'i dilakukan melalui perencanaan matang, pengorganisasian jelas, penggerakkan yang mendorong peningkatan soft skill, dan pengawasan berkelanjutan; soft skill santri meliputi komunikasi yang baik, kerja sama, kepemimpinan, empati, dan kecerdasan emosional; serta pengelolaan ekstrakurikuler da'i secara terstruktur efektif meningkatkan kemampuan komunikasi, akhlak, empati, kerja sama, kepemimpinan, dan kreativitas santri. Kesimpulan penelitian ini adalah pengelolaan ekstrakurikuler da'i yang terstruktur dan sistematis merupakan kunci utama dalam menciptakan lingkungan belajar yang mendukung pengembangan karakter dan kompetensi sosial santri putera di Pondok Pesantren Tebuireng Jombang. Rekomendasi dari hasil penelitian ini antara lain agar pihak pondok lebih mengoptimalkan dukungan manajerial terhadap program ekstrakurikuler da'i, memberikan pelatihan lanjutan bagi pembina, serta melakukan kolaborasi dengan instansi eksternal untuk memperluas cakupan pembinaan dan pengembangan soft skill santri.

Kata Kunci: Manajemen Ekstrakurikuler, Da'i, *Soft Skill*

A. Introduction

The increasingly sophisticated and hyper-competent era of globalization demands that educational institutions focus not only on developing academic abilities, but also non-academic abilities known as *soft skills* (Meria, 2018). This condition is exacerbated by the phenomenon of the loss of Islamic norms and religious values among the younger generation, so that a generation of students is needed who can improve the situation and lead this nation to progress further on the right path. Reality shows that extracurricular activities are still running monotonously because management has not been managed with good management innovation and has received little attention from the institution (Rahmah & Amanda, 2023). Not a few students are reluctant to participate in extracurricular activities because they think it will increase study hours so that time for other activities is reduced.

Referring to Undang-Undang No. 20 Tahun 2003, national education functions to develop abilities and shape the character and civilization of a dignified nation in order to enlighten the life of the nation, aiming to develop the potential of students to become people who are faithful, pious, have noble morals, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. Islamic boarding schools as non-formal educational institutions have a strategic role in developing *the soft skills* of students through da'i

extracurricular activities, in line with the word of Allah QS. Ali Imran verse 104 which emphasizes the need for a group of Muslims to move in the field of da'wah to call to goodness and prevent evil. (Maskur et al., 2022) .

George R. Terry's management theory encompasses the functions of planning , organizing , actuating , and controlling , which must be implemented systematically to achieve organizational goals (Terry et al., 1985). In the context of extracurricular activities, Zulkarnain (2018) explains that these activities serve to develop students' abilities, creativity, and character according to their potential, talents, and interests. He Dr. Muqowim (2012) defines *soft skills* as interpersonal and intrapersonal skills that include communication, leadership, collaboration, and problem-solving skills that can be honed through practice and learning. Students' potential can potentially be developed through the educational process; this development requires support from human resources (Kharisma Nur Azizah and Abdullah Aminuddin Aziz, 2024).

The ability to speak is an important tool in building relationships and conveying positive messages, not only to convey ideas or thoughts but also as a way to attract the attention of others to become a better person (Mariawati & Susmita, 2023). *Public speaking* is a key to success that is really needed in this era of globalization, where everything is full of competition or hypercompetence (Maskur et al., 2022) . Effective extracurricular management not only supports the success of formal education programs, but can also support the success of education in general, considering that the majority of educational problems are caused by management activities that are not carried out properly. (Arifin et al., 2022) . Tebuireng Islamic Boarding School as one of the largest Islamic boarding schools in Jombang Regency founded by KH. M. Hasyim Asy'ari in 1899, has developed a da'i extracurricular known as Kudaireng to train students to develop da'wah abilities and *soft skills* .

Several previous studies are relevant as references in this study. First, research Khadijah & Ramayani (2023) on the implementation of muhadharah extracurricular activities in improving *public speaking* of students at MTS Pondok Pesantren Modern Tajussalam Besilam shows that muhadharah activities can train public speaking skills through a complete event structure. Second, research Mariawati & Susmita (2023) on the management of muhadharah extracurricular activities to improve *public speaking skills* of students at Pondok Pesantren Al-Ijtihad Al-Mahsuni Danger shows good management thanks to regular evaluation and motivation from the activity coordinator. Third, research Hawari (2020) on improving achievement through Kudaireng extracurricular activities at Pesantren Tebuireng shows that this activity provides mental training and regular practice so that students are accustomed to performing in public.

MANAGEMENT OF DA'I EXTRACURRICULAR ACTIVITIES IN IMPROVING THE SOFT SKILLS OF MALE STUDENTS OF ISLAMIC BOARDING SCHOOLS

Nur Maghfiroh ¹, Abdullah Aminuddin Aziz ²

Based on a preliminary study through interviews with the male preacher extracurricular mentors at the Tebuireng Islamic Boarding School, it was found that management includes routine training and coaching that includes the development of da'wah, leadership, and self-confidence in delivering lectures, da'wah simulations, and strengthening the values of honesty, responsibility, and cooperation. The high enthusiasm of the students and parental support are supporting factors for the success of this program, as evidenced by the many students who have won various competitions. Thus, this study differs from previous studies because it focuses on the management of da'i extracurricular activities in relation to the comprehensive improvement of students' *soft skills*, *not just public speaking skills* or academic achievement. The urgency of this research lies in the need for a systematic and innovative extracurricular management model to optimize the development of students' *soft skills* as provisions for facing global challenges and becoming competent da'i in society.

B. Method

This study uses a qualitative approach because it aims to deeply understand the management of da'i extracurricular activities in improving *the soft skills* of students. This approach is in accordance with the characteristics of contextual, subjective, and narrative data, where researchers as key instruments are directly involved in the data collection process through observation, interviews, and documentation (Sugiyono, 2016). The type of research used is a case study, which allows researchers to examine problems intensively and comprehensively while maintaining the integrity of the object being studied (Sugiyono, 2016). The study was conducted at the Pondok Putera Pesantren Tebuireng Jombang, East Java. Primary data sources came from the Deputy Head of the Pondok, Kudaireng Founder, Kudaireng Supervisor, and Kudaireng Administrators. Data collection techniques were carried out through participant observation, in-depth interviews, and documentation, as explained by Sugiyono (2016), Prastowo (2012), and Sukmadinata (2019) that these three techniques are general approaches in qualitative research to obtain objective and contextual data.

Data analysis was conducted using an interactive model from Miles and Huberman that includes data reduction, data presentation, and conclusion drawing simultaneously from the data collection process to the final stage (Sugiyono, 2016). To ensure the validity of the data, four criteria were used: *credibility*, *transferability*, *dependability*, and *confirmability*. *Credibility* testing was carried out through triangulation of sources, techniques, and time, as well as member checks to ensure the accuracy of information from informants. *Transferability* was maintained through

MANAGEMENT OF DA'I EXTRACURRICULAR ACTIVITIES IN IMPROVING THE SOFT SKILLS OF MALE STUDENTS OF ISLAMIC BOARDING SCHOOLS

Nur Maghfiroh ¹, Abdullah Aminuddin Aziz ²

detailed descriptive presentation so that the results could be transferred to other contexts with relevance. *Dependability* was achieved through a thorough audit of the research process, while *confirmability* ensured that the research results came from the data obtained, not researcher bias (Sugiyono, 2016). This entire series of processes was carried out systematically so that the research results were valid and able to provide a complete understanding of the reality of extracurricular management in developing students' *soft skills*.

C. Results and Discussion

1. Management of the Extracurricular Activities of Preachers at the Tebuireng Islamic Boarding School

The extracurricular activity for male Islamic boarding school students known as Kudaireng (Tebuireng Islamic Boarding School) at the Tebuireng Islamic Boarding School is the result of educational innovation aimed at producing all-round Islamic boarding school students. The background to the formation of this extracurricular activity stems from the factors of renewal and modernization in education at the Tebuireng Islamic Boarding School. As explained by Ustadz Asep as the founder of Kudaireng, when Gus Sholah first served as the caretaker of the Tebuireng Islamic boarding school, he immediately made breakthroughs in terms of facilities, educational quality, cleanliness and other areas of self-development. Especially in the field of self-development which includes religion, art, qiro'ah, language, speech, and sports. Ustadz Asep had the initiative to not be outdone by other extracurricular activities so that the Tebuireng Islamic Boarding School was formed with the vision of producing all-round Islamic boarding school students, considering the very complex needs of society ranging from speeches, MC, leading tahlil, nalqin, sermons, to the spiritual world of healing.

The main objective of this da'i extracurricular management is very clear and directed. Ustadz Mahmud as the Deputy Head of Pondok Putera explained that the main objective of the management is to train the mental of the students, because not many people who already have knowledge but do not dare to speak in front of many people. Appearing in public requires a lot of practice, therefore the management emphasizes taking specific material as Mbah Hasyim did in inviting the community, with references taken from Mbah Hasyim's books to continue the struggle of the ulama. Ustadz Asep also emphasized that the main

objective of this activity is to form a mental courage to appear, by encouraging students to continue practicing and taking material from Mbah Hasyim's books so that the spirit of the struggle of previous ulama is maintained. In line with this, Ustadz Dani as the Kudaireng Supervisor stated that the main objective is for students to be more confident in speaking in front of people, because many are intelligent but still shy, so it is necessary to practice often with material from Mbah Hasyim's books to stay connected with the struggle of the ulama.

The management of the da'i extracurricular activity is carried out through four systematic and structured management stages. In the planning stage, the administrator first prepares a registration form for students who wish to develop their talents and interests in the da'i extracurricular activity. As explained by Ustadz Mahmud, at the beginning of the activity, a registration form is prepared, followed by presentations, briefings, trainings, and evaluations. Students who are interested in participating in the da'i extracurricular activity truly come from their own desire, because they feel that da'wah is a good way to share knowledge and encourage friends to become better. Ustadz Choki explained that initially there is no screening, so anyone who wants to participate is welcome to register. Then, over time, once the students have mastered the basic material, it is up to them whether or not they want to continue to the next level.

The organization stage of the da'i extracurricular is reflected in the process of dividing members into small groups that are systematically organized according to the division of halaqoh or study groups. Ustadz Dani explained that students are made into halaqohs where one halaqoh consists of 15 people, who are mentored by seniors in Aliyah, then selected from each halaqoh who are the best and trained again by involving instructors who have attended college to participate in competitions. The organization of da'i extracurricular activities is not only carried out systematically, but also able to build a spirit of togetherness and responsibility. Each member and administrator is positioned according to their expertise and interests, thus creating an atmosphere of harmonious and motivated cooperation to improve the quality of activities and achieve common goals.

The mobilization phase is carried out through various structured and ongoing activities. The da'i extracurricular activities consist of group training, joint training, the National Da'i Festival, and the Kudaireng graduation. Group training is a basic training where each student is divided into groups of 15 people each, held on Tuesday nights after Isha prayers in the courtyard of the Yusuf Hasyim hall. Ustadz Dani explained that the new students, around 200 people, are made into halaqohs, guided by seniors from Aliyah, then the best are selected for

further training by involving instructors who have already attended college to participate in competitions. Joint training is an activity where all Kudaireng cadres practice the material that has been taught in group training, by combining all groups into one. The National Da'i Festival is an annual activity that aims to introduce the name of the Tebuireng Islamic Boarding School, especially Kudaireng, on the national stage and as a means of channeling and developing the talents of prospective professional da'is. Graduation Kudaireng is an activity that aims to pay tribute to prospective young preachers so that they will be more enthusiastic and active in preaching.

In carrying out da'wah activities, Kudaireng applies three da'wah methods: bi al-lisan, bi al-qolam, and bi al-hal. The bi al-lisan method prioritizes public speaking skills. Ustadz Dani explained that in the Kudaireng training method, the material taught starts from the basics, namely being an MC, greetings, and the basics of speech. In the first meeting, students learn to be MCs with a text, in the next meeting students learn to MC without a text, then move on to material on greetings and the basics of speech using the same method. Students are trained from the beginner level to master MCs, greetings, and the basics of speech, then there is an increase to the second level to deepen speech and competition techniques. At this second level, students who have the ability are deployed and sent to competitions at both local and national levels.

The bi al-qolam method is a method of da'wah through writing. Ustadz Choki explained that the bi al-qolam da'wah method involves writing as a means of da'wah. Each time a specific theme is given, students are expected to write about it and also find evidence and maqolah relevant to the chosen theme. At the second level, students are trained to use the bi al-qolam da'wah method through writing. The administrator provides a theme, then the students are asked to practice writing about the chosen theme, finding their own evidence and maqolah according to the chosen theme.

The bi al-hal method is a method of preaching through behavior or actions. Ustadz Dani explained that the bi al-hal method prioritizes behavior or morals in preaching. Students are provided with sermon and lecture material. At this level, students are expected to be good role models for those around them, respecting others, being polite and courteous. At the third level, students are provided with material on sermons and lectures, and preaching through bi al-hal is emphasized to achieve good role models.

The monitoring stage is carried out through comprehensive and continuous evaluation. Evaluation of extracurricular da'i is carried out

periodically to determine the effectiveness and impact of the activities. Ustadz Dani explained that in the evaluation of extracurricular da'i activities, several important aspects have been considered, namely the smooth running of the event according to the set schedule, the accommodation or facilities provided, and the aspect of discipline during the training time of the activity. The quality evaluation includes student achievement during the activity, as seen from the previous year that many students have succeeded in winning various competitions both at the regional and national levels. Ustadz Choki added that an evaluation of improvements and changes from previous activities that were less effective was carried out, to ensure that every Kudaireng activity can run well according to the expectations and needs of the students.

The results of the discussion show that the management of the extracurricular activities of male Islamic boarding school students at Tebuireng Jombang reflects the application of excellent management theory. The management of activities and the preparation of registration forms and the determination of learning materials from Mbah Hasyim's books show thorough planning, in line with Naway's concept that planning is a very important initial step in every management where goals, strategies, and steps to achieve them are clearly formulated (Naway, 2016). The organization of routine and specific activities such as group exercises shows the existence of a structured plan aimed at providing practical experience to students.

The division of students into small, well-organized groups according to the halaqoh division reflects an effective organizational process. This refers to the manager's ability to structure and divide tasks so that students can learn more focused, in accordance with Naway's theory which emphasizes that managers must have a clear structure in organizing resources (Naway, 2016). The involvement of mentors and seniors in student training demonstrates good organizational practices where each role and responsibility are clearly defined.

Designed activities such as Group Practice and the National Preacher Festival are concrete examples of the implementation of planned activities. This management demonstrates that the plans are truly implemented in the field. The emphasis on practice, particularly in the context of Joint Practice where students perform in front of the community, demonstrates a commitment to providing a learning experience that is not merely theoretical. Continuous evaluation of student development reflects a crucial oversight function, in accordance with Naway's concept that managers must be able to control and monitor organizational progress to ensure everything is running according to plan (Naway, 2016). The

practical implications of this management model are evident in how Kudaireng has succeeded in producing students who are able to compete in local and national competitions, as explained in the quality evaluation that shows the many achievements of the students. This success indicates that a systematic approach to extracurricular management can be a solution to a common problem in Islamic boarding school education: how to prepare students who not only master religious knowledge but also have the communication skills and confidence to perform in public. This model can be adapted by other Islamic educational institutions by adapting to the context and characteristics of each Islamic boarding school.

The management of the extracurricular da'i for male students at the Tebuireng Islamic Boarding School is not only well structured and organized, but also ensures that each extracurricular activity serves to support the development of students as a whole according to their potential, interests, and talents. Zulkarnain stated that extracurricular activities have an important role in the development of students and strengthening students' personalities (Zulkarnain, 2018). Regular and combined exercises help students internalize da'wah materials and practice them, so that students are not only prepared to speak in public but also build their mentality and self-confidence. The National Da'i Festival is not only a way to practice speaking skills but also as a means to introduce the name of the Islamic Boarding School at the national level, in line with the goal of developing good personalities where students are trained to become active individuals and contribute to society (Zulkarnain, 2018).

From the perspective of developing students' soft skills, this study reveals that the combination of three da'wah methods (bi al-lisan, bi al-qolam, and bi al-hal) simultaneously proved effective in developing students' verbal communication skills, writing skills, and character building. This implication is very important for the development of a more comprehensive Islamic boarding school curriculum, where soft skills are no longer considered as a supplement but become an integral part of the educational process. Kudaireng's success in combining practical training with spiritual values demonstrates that soft skills development in Islamic boarding schools has its own advantages because it does not only focus on technical aspects but also the formation of noble morals, in accordance with the mission of Islamic boarding schools to "carry out quality studies, the Book of Adab al-Alim wa al-Muta'allim as the basis of al-karimah morals." This distinguishes the soft skills development model in Islamic boarding schools from the development model in general educational institutions, so it can

be an attractive alternative for the holistic character development of the younger generation.

The da'wah method implemented by Kudaireng is very comprehensive and in accordance with the needs of developing the abilities of students. The oral method (*bi al-lisan*) prioritizes direct communication through speech such as MC, greetings, and speeches, in line with Mustafa's explanation that includes lectures, sermons, speeches, and scientific orations as part of the oral method (Ali Mushtofa, 2020). The use of oral methods as a means to convey messages directly and interactively shows the effectiveness of da'wah. The written method (*bi al-qalam*) allows students to deepen the material and convey it in written form that can reach a wider audience through publication. The method of actions (*bi al-hal*) emphasizes the importance of good morals and behavior as a form of da'wah, with the aim that students can become *uswah hasanah* because through real actions that reflect Islamic values, the da'wah message can be more easily accepted by society.

The findings of this study have important implications in the context of developing modern Islamic boarding school education policies. The da'i extracurricular management model implemented at Tebuireng Islamic Boarding School demonstrates that the integration of traditional values (Mbah Hasyim's scriptures) with modern management methods can serve as a reference for other Islamic boarding schools in developing effective extracurricular programs. This aligns with Tebuireng Islamic Boarding School's vision as "A Leading Islamic Boarding School Producing Noble Leaders," demonstrating a commitment to creating a generation that is not only knowledgeable but also possesses strong communication and leadership skills.

2. *Soft Skills* of Male Students of Tebuireng Islamic Boarding School, Jombang

Tebuireng Islamic Boarding School in Jombang is an Islamic educational institution with a strong focus on developing *the soft skills* of its male students. *The soft skills* developed encompass four main aspects: communication skills, teamwork, leadership, empathy, and emotional intelligence. According to Ustadz Mahmud, the deputy head of the boarding school, strong communication skills are the foundation for producing a generation capable of public speaking, arguing, and conveying Islamic messages clearly. These skills are cultivated through various extracurricular activities, speech practice sessions, and regular group discussions.

The teamwork aspect is developed through extracurricular da'i activities that involve collaboration between students in various projects and group presentations. As explained by Ustadz Dani, the da'i extracurricular instructor,

MANAGEMENT OF DA'I EXTRACURRICULAR ACTIVITIES IN IMPROVING THE SOFT SKILLS OF MALE STUDENTS OF ISLAMIC BOARDING SCHOOLS

Nur Maghfiroh ¹, Abdullah Aminuddin Aziz ²

teamwork is the key to success, as students learn to listen to and cooperate with each other, not only developing themselves but also building a solid community. This collaboration is strengthened through cross-extracurricular activities such as Kudaireng, Kubahireng, and Kopiireng during jam'iyah and lailatul wida' events.

Leadership development is provided through opportunities for students to assume leadership roles in various activities. Ustadz Asep, the founder of the da'i extracurricular activity, emphasized that the Islamic boarding school wants students to become not only followers, but also leaders capable of facing challenges and taking responsibility. Meanwhile, empathy and emotional intelligence are developed through social activities and community service. Ustadz Choki, the administrator of the da'i extracurricular activity, stated that empathy is a fundamental value in Islamic teachings that must be instilled so that students grow into sensitive and wise individuals.

Tebuireng Islamic Boarding School implements various programs to improve *the soft skills* of its students. Extracurricular programs include Kudaireng for da'wah (Islamic preaching), Kubahireng for banjari (music playing) and hadrah (traditional Islamic music), and Kopiireng for photography. According to Ustadz Mahmud, these programs are specifically designed to train and hone the students' social and leadership skills in facing societal challenges. Discussions and dialogue forums are also held regularly to hone public speaking skills and critically express opinions.

The boarding school culture that supports the development of *soft skills* includes discipline, harmonious relationships, and social activities. Ustadz Mahmud explained that Tebuireng Islamic Boarding School focuses not only on religious teaching but also on building the students' character through discipline, mutual respect, harmonious relationships, and involvement in social activities. This holistic approach aims to enable each student to grow into a responsible individual, empathetic toward others, and ready to contribute positively to society.

soft skills development is seen significantly in the lives of alumni after graduation. Ustadz Asep stated that many alumni have gone on to successful careers as lawyers, TNI officers, organizational leaders, and members of the General Elections Commission (KPU), demonstrating the positive influence of education and experiences at Islamic boarding schools on their futures. The success of these alumni has important implications for the broader development of Islamic boarding school education models. The fact that Pondok Tebuireng graduates are able to contribute to various strategic professions such as lawyers,

TNI officers, organizational leaders, and members of the General Elections

Commission (KPU) demonstrates that the model of soft skills development through da'i extracurricular activities can be adapted by other Islamic educational institutions. This indicates the importance of integrating religious education and interpersonal skills development in the modern Islamic boarding school curriculum.

In the context of Howard Gardner's theory of multiple intelligences, the development of *soft skills* at Pondok Tebuireng aligns with the concepts of interpersonal and intrapersonal intelligence (Gardner, 1983). The students' communication skills reflect interpersonal intelligence, which relates to the ability to understand and respond to the desires, needs, and motivations of others. Teamwork strengthens interpersonal intelligence through the ability to work in groups and understand the dynamics between individuals. Leadership develops intrapersonal intelligence, which relates to the ability to understand oneself, manage emotions, and make responsible decisions. Meanwhile, empathy is at the core of interpersonal intelligence because it involves the ability to read the emotions and needs of others. The findings of this study have significant implications for Islamic boarding school management policies in the contemporary era. First, from the aspect of internal Islamic boarding school policies, the systematic extracurricular management model with continuous evaluation as explained by Ustadz Dani and Ustadz Choki can serve as a reference for other Islamic boarding schools in designing soft skills development programs. Second, in the context of national education policy, the integration of soft skills in Islamic boarding school education demonstrates the positive contribution of Islamic educational institutions to the formation of quality human resources.

The implications of this research also include aspects of resource management and future strategies for developing Islamic boarding schools. The collaborative model of three extracurricular activities (Kudaireng, Kubahireng, and Kopiireng) as explained by Ustadz Dani provides a replicable framework for optimizing the development of students' soft skills. Furthermore, the evaluation approach, which considers the smoothness, quality of achievement, and continuous improvement, as applied to the management of Islamic preacher extracurricular activities, demonstrates the importance of a comprehensive monitoring and evaluation system in managing Islamic boarding school education programs.

The development of *soft skills* among male students at the Tebuireng Islamic Boarding School in Jombang demonstrates the institution's commitment to developing a generation that excels in both knowledge and character. Through

MANAGEMENT OF DA'I EXTRACURRICULAR ACTIVITIES IN IMPROVING THE SOFT SKILLS OF MALE STUDENTS OF ISLAMIC BOARDING SCHOOLS

Nur Maghfiroh ¹, Abdullah Aminuddin Aziz ²

the integration of extracurricular activities, a supportive Islamic boarding school culture, and the application of Islamic values, students are prepared not only for academic success but also for the social skills necessary to contribute positively to society. The success of alumni in various areas of life demonstrates the effectiveness of the holistic approach implemented by the boarding school in developing the students' potential as a whole. This research provides theoretical and practical contributions to the development of an Islamic boarding school education model that is able to respond to the challenges of the times while maintaining Islamic values. The broader implication of these findings is the need for policy support that facilitates the development of soft skills in Islamic boarding school education, both in terms of regulation, funding, and capacity building of educators, so that it can produce graduates who excel not only in religious knowledge but also have competitiveness in various sectors of society.

3. Management of Da'i Extracurricular Activities in Improving *the Soft Skills* of Male Students at Tebuireng Jombang Islamic Boarding School

The management of the da'i extracurricular (Kudaireng) at the Tebuireng Islamic Boarding School in Jombang has proven effective in improving students' *soft skills* through a well-organized and systematic program. As stated by Ustadz Dani, the Da'i Extracurricular Supervisor, this program is designed to be interesting so that students not only learn religion in depth but also train in various important *soft skills*. The study found five aspects of significant *soft skill improvement*. First, improved communication skills that make students more confident in speaking in public, both in formal and informal situations. According to Mr. Asep, the founder of the da'i extracurricular, with the Kudaireng extracurricular, students' ability to speak in public or convey their thoughts is increasingly bold and professional.

Second, the formation of noble character where students become more humble, polite, and have noble morals. Ustadz Mahmud as Deputy Head of the Tebuireng Islamic Boarding School stated that students become friendly and polite because a preacher must be humble and respectful of his elders so that in terms of morals, character is increasingly formed. Third, the development of empathy and cooperation through group discussions and lectures that help students be more empathetic towards others. Fourth, the improvement of leadership and self-management that makes students better able to manage time and responsibilities. Ustadz Asep explained that students become more disciplined in worship and always participate in activities carried out by the Tebuireng Islamic Boarding School because a preacher must be a role model.

MANAGEMENT OF DA'I EXTRACURRICULAR ACTIVITIES IN IMPROVING THE SOFT SKILLS OF MALE STUDENTS OF ISLAMIC BOARDING SCHOOLS

Nur Maghfiroh ¹, Abdullah Aminuddin Aziz ²

Fifth, the development of creativity and innovation through lecture activities that encourage students to think creatively in conveying religious messages. Ustadz Choki as the administrator of the da'i extracurricular said that the lecture extracurricular activity is very important because it encourages students to think creatively and improve their ability to convey religious messages in an interesting and effective way, so that students not only learn religious knowledge but also practice communicating those values in a more innovative way. However, there are three main challenges faced, namely the imbalance between the focus on extracurricular activities and boarding school activities which according to Ustadz Mahmud makes children prioritize extracurricular activities over the initial goal of seeking knowledge at the boarding school, the limited time of the supervisor who must divide his time between studying and guiding students, and the students' laziness that appears after the initial enthusiasm.

The management of the da'i extracurricular activities at the Pondok Putera Pesantren Tebuireng demonstrates the effectiveness of a structured system in improving *the soft skills* of students, in line with Terry's principle that good management is the foundation of every organization (Terry et al., 1985). The structured and systematic management system at Kudaireng not only creates an effective learning environment but also ensures the fulfillment of students' educational needs. The improvement of students' communication skills through programs designed to be interesting and interactive reflects Terry's view that good management provides tools and opportunities for its members to develop skills relevant to their vision.

The aspect of moral formation through extracurricular management shows that good management not only develops technical skills but also moral values that are important for a preacher. The development of empathy and cooperation through group discussions and lectures shows how organizations can create a collaborative atmosphere that is important for the social development of members, in accordance with Terry's principle that good management can build decisions and programs that reflect the needs and views of members (Terry et al., 1985). The improvement of leadership and self-management skills shows that good management does not only focus on religious knowledge but also holistic personal development, in line with Terry's principle that a good organization is able to provide a framework for the development of its members (Terry et al., 1985).

The emphasis on creativity and innovation in delivering lectures reflects good management skills in creating policies that suit the needs of its members

(Terry et al., 1985), where the Kudaireng program successfully captures the needs of students to adapt to current developments through interesting and relevant teaching methods. Challenges faced include an imbalance in the focus of activities, limited time for instructors, and students' laziness that hinders program implementation. Overall, the management of da'i extracurricular activities is in line with Terry's theory regarding the importance of good management in an organization (Terry et al., 1985), showing that with an organized structure, competent instructors, and interesting programs, students not only receive in-depth religious education but also skills that are useful in community life.

The results of this study have several important implications for Islamic boarding school policy and development. First, in terms of policy implications for Islamic boarding school management, the research findings indicate that structured and systematic extracurricular management can serve as a model for other Islamic boarding schools in developing students' soft skills. As seen by the success of alumni of Tebuireng Islamic Boarding School who have pursued successful careers as lawyers, Indonesian National Armed Forces (TNI) officers, organizational leaders, and members of the General Elections Commission (KPU), this demonstrates the positive influence of education and experience at Islamic boarding schools on their futures. This implication points to the need for policies that support the integration of extracurricular programs as an integral part of the Islamic boarding school curriculum, not merely as a side activity. Second, the implications for the broader development of students' soft skills indicate the importance of a holistic approach in Islamic boarding school education. Harmonious social interactions at Islamic boarding schools that encourage students to live in togetherness and tolerance have been shown to develop soft skills such as empathy and adaptability. Similarly, social activities such as community service that help the surrounding community are an effective way to build students' sense of caring and solidarity. This implies that the development of soft skills can not only be done through formal extracurricular activities, but also through daily life patterns in Islamic boarding schools that emphasize the values of togetherness and social concern.

Practically, this research provides implications for Islamic boarding school administrators to consider the balance between academic and extracurricular activities in order to maximize the potential for soft skill development without sacrificing the primary goal of religious education. With good interpersonal skills, students are better prepared to face various challenges in society, both in the field of work and in interacting with others, as evidenced

MANAGEMENT OF DA'I EXTRACURRICULAR ACTIVITIES IN IMPROVING THE SOFT SKILLS OF MALE STUDENTS OF ISLAMIC BOARDING SCHOOLS

Nur Maghfiroh ¹, Abdullah Aminuddin Aziz ²

by the many alumni who have been useful in society. The long-term implication of this research is the importance of developing an extracurricular management model that can be adapted by other Islamic boarding schools to improve the quality of graduates who not only excel in the field of religion but also possess adequate soft skills to contribute to community development.

D. Closing

This study concludes that the management of the Kudaireng da'i extracurricular at the Tebuireng Islamic Boarding School in Jombang runs effectively through the implementation of management functions including planning, organizing, mobilizing, and supervising. This activity is designed to provide practical experience while improving students' *soft skills* such as communication skills, cooperation, leadership, empathy, and emotional intelligence. Structured and systematic management creates a conducive learning environment for the development of students' character and social competence. The results of this activity shape students into individuals who are confident, independent, and have good morals. This study also provides suggestions for the Ministry of Religious Affairs to support the development of da'i extracurricular activities, the head of the Islamic boarding school to provide direction and support for educators, the institution to create an innovative learning atmosphere, and future researchers can use the results of this study as a reference for further research in the same field.

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