

**IMPLEMENTATION OF ISLAMIC EDUCATION
THROUGH THE *PRAKTIK DAKWAH LAPANGAN (PDL)*
PROGRAM FOR GRADE XI STUDENTS OF MA
MA'AHID KUDUS**

THESIS

Submitted in Partial Fulfillment of the Requirement for a
Bachelor's Degree in the Islamic Religious Education
Department



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Assalamualaikum Warahmatullahi Wabarakaatuh

Dengan ini diberitahukan bahwa saya telah melakukan bimbingan, arahan, dan koreksi naskah skripsi dengan :

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Saya memandang bahwa naskah skripsi tersebut dapat diajukan kepada Fakultas Ilmu Tarbiyah dan keguruan UIN Walisongo Semarang untuk diajukan dalam siding Munasqsyah..

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ABSTRACT

Title : Implementation of Islamic Education Through the *Praktik Dakwah Lapangan (PDL)* Program for Grade XI Students at MA Ma'ahid Kudus

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This study aims to examine the implementation of Islamic education through the *Praktik Dakwah Lapangan (PDL)* program carried out by class XI students at MA Ma'ahid Kudus. The PDL program is one of the experiential learning innovations that aims to train students to practice Islamic values directly in the community. This research uses qualitative research with a descriptive approach. This data source uses primary and secondary data sources; the primary data source is the principal, the teacher in charge of the PDL program, the field assistant teacher, and the students. The secondary data source is data obtained from existing data sources. Data collection techniques from this study used observation, interviews, and documentation. The results showed that implementing the MA Ma'ahid Kudus *Praktik Dakwah Lapangan (PDL)* activity program involves planning, preparing, implementing, and evaluating. The results of implementing the PDL program positively impact the formation of students' Islamic character, such as sincerity, responsibility, and social usefulness, and train the courage of public speaking. In addition, this program also strengthens students' understanding of Islamic religious education materials by integrating theory and practice well. The PDL program improved students' preaching skills and strengthened the relationship between students and the community. Implementing the *Praktik Dakwah Lapangan (PDL)* program at MA Ma'ahid Kudus can be a relevant learning

model for other educational institutions to produce a generation with Islamic character who can contribute positively to society.

Keywords: *Implementation, Islamic Education, Praktik Dakwah Lapangan (PDL)*

TRANSLITERATE ARABIC-LATIN

The author of the transliteration of Latin Arabic letters in this dissertation is guided by the Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia. Number: 158/1987 and Number: 0543b/U/1987. The deviation in the writing of the adjective [al-] is deliberately consistent to match the Arabic text.

ا	a	ط	t
ب	b	ظ	z
ت	t	ع	'
ث	s	غ	g
ج	j	ف	f
ح	h	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	Z	م	m
ر	r	ن	n
ز	z	و	w
س	s	ه	h
ش	sy	ء	'
ص	ṣ	ي	y
ض	ḍ		

Madd Reading:

$\bar{a}$ = a Length

$\bar{i}$ = i Length

$\bar{u}$ = U Length

Diphtong Reading:

au = $\bar{u}^a$

ai = $\bar{a}^i$

iy = $\bar{y}^i$

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CHAPTER I

INTRODUCTION

A. Background of the Research

The world of education plays a significant role in shaping students' character. Therefore, educational institutions need to instill moral values (character) from an early age, so that future generations can be better by having individuals who are responsible, honest, caring for others, independent, creative, and others.¹ Character education is now the central issue of education in Indonesia because students' bad behavior is often contrary to Islamic religious education subjects. It should be directly proportional to the existence of Islamic religious education, which contains various character-building materials for students.

There are serious problems with learning Islamic religious education that make students not practice it. Some parties state that this problem is caused by learning methods rather than student behavior or actions. Another factor is the teachers' limited or lack of teaching ability. So, the most

¹ Iswanto and others, 'Implementasi Pendidikan Agama Islam Dalam Membentuk Karakter Islami Siswa', *An-Nafis: Jurnal Ilmiah KeIslaman Dan Kemasyarakatan*, 06.01 (2023), 117–28.

essential thing for Islamic religious teachers is understanding Islamic religious education.²

Improving the quality of teaching is the responsibility of all parties involved in education. Teachers are the ones who play the most significant role in building competitive human resources in an era of rapid technological advancement. Teachers constantly help students to understand the subject by applying learning approaches, strategies, and techniques. However, teachers in this field often complain about too many subjects and a lack of time to teach everything. Diverse learning models are not widely used in classroom learning. Teachers tend to use conventional models for each class. Teachers may not master existing learning models, which are very important for improving teachers' professional skills, and following the curriculum.

The implemented curriculum aims to produce competent and intelligent graduates who can pursue higher education. This goal can only be achieved if students are actively involved in learning, which must develop their full

² Hoesny and R. Darmayanti, 'Permasalahan Dan Solusi Untuk Meningkatkan Kompetensi Dan Kualitas Guru: Sebuah Kajian Pustaka.', *Scholaria: Jurnal Pendidikan Dan Kebudayaan*, 2 (2021), 123–32 (pp. 123–32).

potential.³ To achieve this goal, teachers must improve the quality of their learning. Teachers must create an effective learning design by considering the learning objectives, the learner's characteristics, the material being taught, and the resources available. In reality, many learning processes are still less efficient and less interesting, maybe even boring, resulting in less than optimal learning outcomes. PAI subject in the Madrasah Aliyah curriculum prepares students to recognize, understand, appreciate, and practice sharia through guidance, teaching, practice, experience, and habituation.⁴

Islamic religious education is an education that trains the feelings of students in such a way that, in their lives, actions, decisions, and approaches to all kinds of knowledge, they are influenced by spiritual values and are very aware of Islamic ethical values.⁵ Islamic religious education can be interpreted as a conscious and planned effort in preparing students to recognize, understand, appreciate, to believe, to be pious, and have noble character in practicing the teachings of

³ Afida Nurrizqi, 'Karakteristik Pendidikan Agama Islam Di Madrasah Prespektif Kebijakan Pendidikan', *Jurnal Pendidikan Dan Sains*, 3.1 (2021), 124–41.

⁴ Muh Wildan Ramadhan and Makki, 'Problematisa Pembelajaran Pendidikan Agama Islam Dan Solusinya Di SMPN 2 ANGGERAJA', *Jurnal Al-Ibrah*, 8.2 (2019), 16–32.

⁵ Syed Sajjad Husain Ali, *Krisis Pendidikan Islam* (Bandung: Risalah, 2019), p. 1.

Islam from the primary source of the holy book Al-Qur'an and hadith through guidance, teaching, practice and the use of practice. Zakiyah Daradjat also explained that Islamic religious education is an effort to foster and nurture students to understand the content of Islamic teachings, appreciate the meaning of goals that can ultimately be practiced, and make Islam a way of life.⁶

So far, Islamic religious education aims for students to become spiritual people, namely those who believe, obey the religion, and have noble morals. To achieve it in Islamic education and to be able to practice various kinds of religious teachings properly, guidance from teachers is needed. Based on some of these definitions, it is clear that teachers must direct Islamic learning so that students not only understand the theory but also be able to practice Islamic values in their lives.⁷

Awareness of the importance of practicing Islamic religious education has led many educational institutions to innovate. One such innovation is applying the field da'wah method, the *Praktik Dakwah Lapangan (PDL)*. This method

⁶ Abdul Majid, *Belajar Dan Pembelajaran: Pendidikan Agama Islam* (Bandung: PT. Remaja Rosdakarya, 2012), pp. 11–12.

⁷ Amiruddin Z Nur and Nuriati, 'Pengamalan Ajaran Agama Islam Dalam Kehidupan Bermasyarakat', *Jurnal Al-Mau'izhah*, 1.1 (2018), 11.

effectively uses direct experience from the materials learned in school.

To produce graduates with Islamic characters who are skilled in practicing the content of this PAI subject matter, an Islamic educational institution called MA Ma'ahid Kudus has implemented one of the annual programs, namely, *Praktik Dakwah Lapangan (PDL)* activities carried out by all classes XI. This activity is one of the concrete manifestations of applying da'wah knowledge learned in madrasah and Islamic boarding schools. This activity is a student movement program to enter the community to share religious expertise. It aims to train students to convey Islamic messages directly to the community and instill the values of sincerity, responsibility, and social usefulness.⁸

Through this da'wah-based method, it allows students are allowed to achieve their potential by practicing what they have learned in PAI learning. This is because a theory cannot achieve optimal results without practicing it. There are many ways to introduce Islamic religious education. One of them is through da'wah. In this PDL program, da'wah activities are the main activities of the students. This activity

⁸<https://sites.google.com/view/pdl-ma-maahid-2025/dashboard-pdl> the website of PDL MA Ma'ahid Kudus was accessed on June 10, 2025

emphasizes the basic principle of da'wah, which comes from the words of the Prophet Muhammad SAW, "Convey from me even if only one verse".⁹

The word da'wah comes from the Arabic language *da'a*, *yad'u*, *da'watan*, which means calling, calling out, or inviting.¹⁰ The person who preaches is usually called *Da'i*, and the person who receives da'wah or the person being preached to is called *Mad'u*. According to Quraysh Shihab, da'wah is an appeal or invitation to humans or an effort to change to a perfect situation, personal or community. Da'wah is a religious teaching intended as a mercy for all, bringing positive values, such as safety and peace. Two aspects of da'wah cannot be separated and can be distinguished, namely concerning content and form, message and delivery method. Both are inseparable. However, it is necessary to realize that content and messages always have a universal dimension not bound by space and time.¹¹

⁹ Jon Paisal, 'Peran Dakwah Dalam Keluarga Dan Relevansinya Bagi Pembentukan Karakter Anak', *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan*, 8.1 (2021), 50–66.

¹⁰ Fathul Bahri An-Nabiry, *Meniti Jalan Dakwah (Bekal Pejuang Para Da'i)* (Jakarta: Amzah, 2012), p. 17

¹¹ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*. (Bandung: Mizan, 2007), p. 392.

As for pursuing da'wah, a *da'i* has techniques that are taken with reasonable and appropriate actions, in the form of words, deeds or silence, with efforts that are deliberately grown or carried out by a *da'i* that can stimulate or arouse the attention and thoughts of the recipient of da'wah (*mad'u*), so that he can receive da'wah with good and impressive acceptance.¹² To produce a generation of knowledgeable people, there must be a place to teach Islamic science to the next generation, who carry out the noble task of preaching. This field da'wah program combines various da'wah methods, including da'wah *billisan*, *bil hal*, *bil hikmah*, and *bil mau'idhoh hasanah*.

The Field Da'wah Practice activity program provides guidance and training to utilize da'wah's knowledge and responsibility to participate in society. With this da'wah program, it is hoped that students, after graduation, can carry out da'wah tasks well in the community. Therefore, implementing this field da'wah practice program is seen as a solution for PAI subject teachers to realize the Islamic character of students.

¹² Rasyidah, *Ilmu Dakwah (Perspektif Gender)* (Banda Aceh: Bandar Publishing, 2009), p. 4.

Based on the explanation above, the author wishes to study more deeply to research the Implementation of Islamic Education through the *Praktik Dakwah Lapangan (PDL)* program of Class XI at MA Ma'ahid Kudus.

B. Research Question

According to the research background, the researcher develops two research questions, which will be discussed in the next chapter:

1. How is the implementation of the *Praktik Dakwah Lapangan (PDL)* program for grade XI students at MA Ma'ahid Kudus?
2. What are the results of implementing the *Praktik Dakwah Lapangan (PDL)* program for grade XI students at MA Ma'ahid Kudus?

C. Research Objectives and Benefits

1. Objectives

Based on the problem formulation above, this study aims to find out.

- a. To explain how the *Praktik Dakwah Lapangan (PDL)* program is implemented for grade XI students at MA Ma'ahid Kudus.

- b. To find out the results of implementing the *Praktik Dakwah Lapangan (PDL)* program for grade XI students at MA Ma'ahid Kudus.

2. Benefits

The research results are expected to benefit all related parties, theoretically and practically. The theoretical and practical benefits are as follows:

a. Theoretically

The results of this study are expected to expand knowledge in the field of Islamic religious education by understanding the activities of the PDL program to strengthen Islamic religious education materials in instilling Islamic character.

The results of this study can be used as a reference or consideration for other researchers related to different religious programs.

b. Practically

This research is expected to be beneficial to various parties, namely teachers, students, researchers, and schools, as follows:

1) For teachers

Teachers are expected to continue monitoring and guiding the *Praktik Dakwah Lapangan (PDL)* program and activities that will be carried out in the

next few years to develop students' Islamic character.

2) For students

The results of this study are expected to increase the development of Islamic character values for students.

3) For Future Researchers

The results of this research are expected to be a foothold in formulating even better future research.

4) For Schools

The results of this study are the basis for developing an Islamic Religious Education curriculum that is more relevant and follows the needs of students to practice Islamic education.

CHAPTER II

REVIEW OF RELATED LITERATURE

A. Literature Review

1. Implementation of Islamic Education

a. Definition of Implementation

Implementation is defined as implementing, in the extensive dictionary of the Indonesian language, which means action, efforts to implement.¹³ Implementation is described in the language of the implementation or application. Implementation is a process of applying ideas, concepts, policies, or innovations in practical actions to have an impact, both in the form of changes in knowledge, skills, values, and attitudes.¹⁴ Implementation is usually carried out after the planning has been considered mature.¹⁵ Another definition of implementation is providing means to do something that impacts or affects

¹³ Tim Pustaka Phoenix, *Kamus Besar Bahasa Indonesia* (Jakarta: Media Pustaka Pheonix, 2009), p. 346

¹⁴ Oemar Hamalik, *Dasar-Dasar Pengembangan Kurikulum* (Bandung: PT. Remaja Rosdakarya, 2017), p. 237.

¹⁵ Mulyasa, *Implementasi Kurikulum Tingkat Satuan Pendidikan* (jakarta: Bumi Aksara, 2013), p. 56.

something. The definition of implementation can also differ depending on the scientific discipline.¹⁶

According to Nurdin Usman in his book *Context of Curriculum-Based Implementation*, implementation boils down to activities, actions, or the mechanisms of a system. Implementation is not just an activity, but a planned activity, and is achieved to achieve the activity's objectives. According to the definition of implementation put forward above, it can be said that implementation is not just an activity, but an activity that is planned and carried out seriously based on specific normative references to achieve activity goals. Therefore, the implementation is not alone but is influenced by the next object.¹⁷ Meanwhile, Nana Sudjana provides an understanding that implementation can be interpreted as a leader's effort by fostering encouragement or motivation in

¹⁶ Febia Ghina Tsuraya and others, 'Implementasi Kurikulum Merdeka Dalam Sekolah Penggerak', *Jurnal Pendidikan, Bahasa Dan Budaya*, 1.1 (2022), 179–88

¹⁷ Yundri Akhyar and Eli Sutrawati, 'Keagamaan Implementasi Metode Pembiasaan Dalam Membentuk Karakter Religius Anak', *Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 18.2 (2021), 137.

himself to carry out the tasks or activities according to the plan. Then the plan is implemented with a specific mechanism.¹⁸

According to some of the definitions above, implementation is the application or execution of a task planned with a specific mechanism. It requires skill, leadership, and a desire to achieve the desired goals.

Implementation refers to the actions that need to be taken by individuals or specific groups in order to achieve the objectives outlined in policy decisions. To this end, it is necessary to understand the elements of implementation in the implementation process.¹⁹

The elements of policy implementation that must be present are:

¹⁸ Unang Wahidin and others, 'Implementasi Pembelajaran Agama Islam', *Edukasi Islami: Jurnal Pendidikan Islam*, 10.1 (2021), 21–32.

¹⁹ Agus Santika, Ismail Ahmad, and Nunung Muniroh, 'Implementasi Inovasi Pendidikan Di Lembaga Pendidikan Islam', *Jurnal Studi Islam MULTIDISIPLIN*, 1.1 (2023), 38–56 <<https://riset-iaid.net/index.php/jsim/article/view/1339/766>>.

1) Implementing elements

Policy implementation involves the parties that carry out the policy, consisting of determining organizational goals and objectives, analyzing and formulating organizational policies and strategies, decision-making, planning, program development, organizing, human movement, operational implementation, supervision, and evaluation.

2) The existence of implemented programs

A public policy has no significance without concrete actions carried out through various activities. These activities constitute a comprehensive plan that already outlines the resources utilized and are integrated into a single cohesive unit.

3) Target group

A target group is a group of people or organizations in society that will receive goods or services and whose behavior will be influenced by the policy.

This implementation process involves various stages, including planning, implementation, monitoring, and evaluation of

education policies. The implementation of education policies also involves continuous evaluation of the implementation process and results, as well as organizational learning that can improve the overall performance of the education system.²⁰

The stages of education policy implementation involve a series of steps that include planning, implementation, monitoring, and evaluation. The final stage involves learning from the implementation process:²¹

1) Planning

The planning stage involves creating detailed plans for implementing education policies. This includes identifying policy objectives, setting targets, allocating resources, and creating implementation strategies.

²⁰ Ade Imelda Frimayanti, 'Implementasi Pendidikan Nilai Dalam Pendidikan Agama Islam [Implementation of Values Education in Islamic Religious Education]', *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8.2 (2019), Hal. 240

²¹ Cucu Atikah, Hany Tutut Handayani, and Mariyanto, 'Implementasi Kebijakan Pendidikan', *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 15.1 (2024), 37–48.

2) Planning

Planning is the process of detailing the steps that must be taken to transform a plan, strategy, or idea into concrete action and achieve set goals. It serves as the bridge between the strategic planning phase (what is to be achieved) and the execution phase (how to achieve it).

3) Implementation

The implementation stage is when education policies begin to be implemented in the field. This involves coordination between various parties, the implementation of concrete actions, and monitoring of the implementation process.

5) Evaluation

The evaluation stage is carried out to assess the impact and effectiveness of the education policies that have been implemented. This involves analyzing the achievement of objectives, the efficiency of resource use, and the response from stakeholders.

b. Definition of PAI

Islamic religious education is built on two essential meanings: "education" and "Islamic religion". In the Big Indonesian Dictionary, education is the process of changing the attitudes and behavior of a person or group of people to mature human beings through pursuits and training.²² Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.²³

According to Ki Hajar Dewantara, he suggested that education is a guide to grow and develop the potential of children. This is, education is an effort to guide the growth of the potential that exists in every child so that they, as

²² Ministry of Education and Culture, KBBI Online, <https://kbbi.kemdikbud.go.id/entri/pendidikan>, accessed on January 3, 2025

²³M. Saekan Muchith, *Karakteristik Pembelajaran Pendidikan Agama Islam* (Kudus: yayasan Tasamuh Indonesia Mengabdi, 2019), p. 56.

humans and as members of society, can achieve the safety and happiness of their lives.²⁴ The essence of education is to develop the potential of every human being, carried out with full awareness and careful planning.

The Islamic religion is a belief or doctrine that must be used as the spirit and system of human life to realize good human attitudes and behavior, so that it can achieve ease in dealing with the realities and problems of social life. Islamic Religious Education is the process of teaching Islam in a formal process environment by involving at least three aspects: educators (teachers), learners (students), and learning resources. PAI emphasizes the learning process in formal education with a variety of approaches, methods, and strategies to achieve the specified goals

The difference between Islamic Education and Islamic Religious Education (PAI) lies in the

²⁴Nurul Dwi Tsoraya, Okeh Primalaini, and Masduki Asbari, 'The Role of Islamic Religious Education on the Development Youths' Attitudes', *Journal of Information Systems and Management (JISMA)*, 01.01 (2022), 12–18.

environment, subject, and object. Islamic education is carried out in the context of a general climate, community, and the family, while Islamic religious education is carried out in a formal school environment. The subject of Islamic education is not only teachers but also community leaders, preachers, and parents. Meanwhile, the object of Islamic religious education is learners (students) who are learning in educational institutions. The similarity between Islamic Education and Islamic Religious Education lies in the material taught, which is training and guiding. It provides an understanding of Islamic teachings so they can be known, understood, and applied to social life. In other words, Islamic Religious Education is the process of learning Islam conducted by teachers in a formal education environment.

The scope of Islamic religious education includes five aspects, namely, first, the element of faith emphasizes the ability to understand and maintain true beliefs/faith and live and practice the values of *asma'ul husna*, second, the aspect of morals emphasizes the habitation to carry out

praiseworthy morals and stay away from despicable morals in daily life, third, the element of sharia or Islamic law (fiqh) emphasizes on the ability to carry out worship and *muamalah* correctly and adequately. Fourth, the Qur'an Hadith aspect emphasizes the process of guiding and training to know and understand the content of the Qur'an and the hadith. Fifth, Islamic cultural history emphasizes taking *ibrah* from Islamic historical events to emulate outstanding figures and relate them to social, cultural, political, economic, science and technology, art phenomena, and other factors to develop Islamic culture and civilization.²⁵

The characteristics of Islamic religious education are those that refer to definite rules, consider two sides of life, namely the world and the hereafter, have the mission of moral formation, are believed to be sacred duties, and are used as worship

²⁵ Ishak, 'Characteristics of Islamic Religious Education', *Source: Journal of Islamic Studies*, 2.2 (2021), 167–78.

c. Legal Basis of PAI

The religious basis in this description is the basis that guides the implementation of Islamic Religious Education, namely the Qur'an and hadith. On the basis of the religious point of view, PAI itself has been regulated in the Qur'an. One of the many verses of the Qur'an that is often associated with this principle is surah An-Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good teaching and argue with them better. Indeed, your Lord is the One who knows best who strays from His path and He knows best who is guided."

In the hadith, the Prophet Muhammad SAW said, "Convey my teachings (to others) even if it is one verse" (HR. Bukhari).

d. PAI Objectives

The purpose of Islamic education is inseparable from human life in Islam, which is to

create individuals who are servants of Allah, who are always pious, and achieve a happy life in this world and the hereafter. Islam wants people to be educated to be able to realize their life goals as affirmed by Allah. The purpose of human life is to worship Allah. As in the words of Allah in Surah ad-Dzariyat verse 56, which reads:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I did not create the jinn and mankind except to worship Me."

According to Athiah al-Abrasy, Islamic education aims to develop high morals or moral character.²⁶

According to Abdul Majid, Islamic religious education aims to foster and fertilize students' knowledge, appreciation, practice, and experience of Islamic religion so that they become Muslim human beings who continue to develop in terms of faith, piety, nation, and state and can continue at a higher level of education.²⁷

²⁶ Ramayulis, *Ilmu Pendidikan Islam*, (Jakarta: Kalam Mulia, 1998).

²⁷ Abdul Abdul Majid and Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi: Konsep Dan Implementasi Kurikulum 2004*, (Bandung: Remaja Rosdakarya, 2006), p. 135.

From some of these opinions, it can be concluded that the purpose of Islamic religious education is to understand the teachings of Islam simply and comprehensively so that they can be used as a guide to life and practice, both in *hablumminallah* and *hablumminannas*, and can form a person of noble character following the teachings of Islam.

From the above description, it can be concluded that Islamic education aims to grow and increase knowledge about Islam and form the morals of *karimah* to become intelligent Muslims.

2. Da'wah Program

a. Definition of Da'wah

In terms of language, Da'wah comes from Arabic, namely *Da'a-Yad'u-da'watan*, which means a call and invitation. The definition of da'wah in terminology is to invite or call others into the way of Allah SWT. The definition of da'wah in terms of terminology is very diverse. This is based on the understanding and aspects of the expert's point of

view in giving meaning to the da'wah. Here are some definitions of da'wah according to experts.

According to Ahmad Subandi, da'wah is an appeal to encourage others to do good and avoid evil. It is also seen as a total effort to do good and stay away from evil so that people can achieve happiness in this world and the hereafter.²⁸

According to Dr. M. Quraish Shihab, Da'wah is an appeal or invitation to insight or an effort to make the situation perfect for individuals and society. The realization of da'wah is not just an effort to increase understanding in behavior and outlook on life, but also towards a broader target. Especially at this time, he must play a more significant role in the implementation of Islamic teachings more thoroughly in various aspects.²⁹ M. Natsir da'wah is an effort to call for and convey to the individual human beings and all mankind the Islamic conception of the view and goals of human life in this world, which includes

²⁸ Raden Nurhayati, 'Program Penyiaran Dakwah Islam Dalam Mewujudkan Masyarakat Marhamah', *Al-Afkar, Journal for Islamic Studies*, 1.1 (2018), 57–68.

²⁹ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*. (Bandung: Mizan, 2007).

al-amar bi al-ma'ruf an-nahyu an al-munkar in various ways and media that are morally permissible and guide their experience in the life of society and the life of the state.³⁰

From the definitions stated above, it can be concluded that Da'wah is an effort to convey Islamic teachings, which is carried out consciously and planned using specific methods to influence others to follow the purpose of the da'wah without coercion.

b. Legal Basis of Da'wah

Da'wah in Islam is an obligation for every Muslim. This is a call to invite others to goodness and truth and to prevent all forms of evil.³¹ The legal basis of da'wah is firm both in the Qur'an and Hadith.

Some of the verses of the Qur'an that are the basis of da'wah law include:

³⁰ M. Natsir, *Fungsi Dakwah Perjuangan, Dalam Abdul Munir Muklan, Ideologisasi Gerakan Dakwah*, (Yogyakarta: Sipress, 1996).

³¹ Muhamad Rifki Fudholi and Nandang HMZ, 'Efektivitas Pembinaan Praktik Dakwah Lapangan Pondok Pesantren Modern Al-Mu'awanah Terhadap Santrinya', *Jurnal Riset Komunikasi Penyiaran Islam*, 2023, 139–46.

1) QS. Ali Imran, verse 104

The position of the Qur'an as the primary source of Islamic law makes its content used as a guide to Muslim life, because they consider that all forms of problems they face will find a solution in the Qur'an. One of the contents in the Qur'an is about the invitation to do good and avoid all forms of despicable actions, commonly referred to as *amar ma'ruf nahi munkar*, as has been said in the Qur'an. Ali Imran: 104, which reads:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"There should be among you a group of people who call for virtue, enjoin (do) what is righteous, and prevent from doing evil. They are the lucky ones."

This verse is a verse that commands Muslims to call for the teachings in Islam, namely to always be on the path of *amar ma'ruf nahi munkar*.³² The origin of the word "*amar ma'ruf nahi munkar*" is *al-amru wan nahyu anil munkar. Amar ma'ruf nahi*

³² Firman Ali, 'Representasi Qs. Al-Imran: 104 "Analisis Atas Nilai Amar Ma'ruf Nahi Munkar Dalam Konten Video Tiktok (VT) Dakwah Muezza"', *Jurnal AlifLam Journal of Islamic Studies and Humanities*, 3.2 (2023), 1–13.

munkar can be interpreted as a person's behavior to enjoin good behavior and prevent evil. If described word for word, amar means order, ma'ruf means goodness, nahi means to avoid, and munkar implies evil.³³

2) QS. An-Nahl Verse 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Call (people) to the way of your Lord with wisdom and good teaching and argue with them in a better way. Indeed, your Lord is the One who knows best who strays from His path, and He knows best who is guided."

The meaning contained in this verse shows the use of an appropriate method in da'wah activities for inviting someone to the proper path. The Islamic da'wah method, focused on this verse, relates three approaches: preaching with wisdom (*bil hikmah*), giving good encouragement (*maw'izhoh hasanah*),

³³ Badarusyamsi, Mohammad Ridwan, and Nur Aiman, 'Amar Ma'Ruf Nahī Munkar: Sebuah Kajian Ontologis', *TAJIDID: Jurnal Ilmu Ushuluddin*, 19.2 (2021), 270–96.

and preaching through good discussion (*yuja dilu billati hiya ahsan*).³⁴

In this verse, Allah SWT guides His Messenger on how to invite people (da'wah) to the way of Allah. The way of Allah here means the religion of Allah, which is the Islamic law revealed to the Prophet Muhammad. Allah SWT laid the foundations of da'wah and guided His people in the future in carrying out the task of da'wah.³⁵ First, Allah swt explained to His Messenger that this da'wah is da'wah for the religion of Allah as the way to His pleasure, not da'wah for the person who preaches or for his group and people. The Prophet was commanded to bring people to Allah's way and Allah's religion alone. Second, Allah SWT explained to the Prophet to preach with wisdom.

³⁴ Novia Ulfa and Mela Ernia Sari, 'Metode Pembelajaran Perspektif Al- Qur 'an : Analisis Surah An-Nahl Ayat 125', *BIJIE: Bengkalis International Journal of Islamic Education*, 1.1 (2024), 15–24.

³⁵ Syed abu Bakar and Mohd Isa, 'Pelaksanaan Pembelajaran Abad Ke-21 Berdasarkan Metode Pembelajaran Surah An Nahl Ayat 125', *PASAK5 2020: Jurnal Persidangan Antarabangsa Sains Sosial Dan Kemanusiaan Ke-5*, 5.November (2020), 462–72.

c. The Purpose of Da'wah

Da'wah, as an activity and effort, must have a goal to achieve. Because without this purpose, all forms of sacrifice in the context of da'wah activities become useless. Therefore, the purpose of da'wah must be clear and concrete so that the da'wah effort can be measured as successful or failing.³⁶

This goal is intended to provide direction or guidance for the steps of da'wah activities. Viewed in terms of the system approach, the purpose of da'wah is one of the elements of da'wah. Where the elements of da'wah are interconnected, helping each other as necessary. Therefore, the purpose of da'wah is divided into two:

1) General purpose

In general, da'wah invites mankind to the right path and to be pleased by Allah so they can live a peaceful and prosperous life in this world and the hereafter.

³⁶ Sherene Nicholas Khouri, 'The Practice of Da ' Wa to Promote The Historical Practice of Da ' Wa', *Journal of the Evangelical Missiology Society*, 4 (2024), 1–16.

2) Special purpose

- a) Inviting mankind who have embraced Islam always to increase their piety to Allah SWT.
- b) Improving the mentality of the Muslim converts.
- c) Educate humans and teach children not to deviate from their nature.
- d) The purpose of da'wah is a program of da'wah activities and religious liturgy is none other than to foster understanding, awareness, appreciation, and practice of religious teachings presented by the preacher, the formation of mental attitudes, and the development of positive motivation.³⁷

From the explanation above, it can be concluded that the real purpose of da'wah is to make mankind aware of its duties and functions as *a khalifa fil ard* who upholds Allah's word on earth.

³⁷ Ahmad Ihksan, 'Hadis-Hadis Tentang Tujuan Dakwah', *Jurnal Ilmu Dakwah*, 2020.

d. Elements of Da'wah

1) *Da'i* (da'wah actor)

Da'i is a person who carries out da'wah or spreads da'wah materials through oral, written, or deeds carried out either individually or in groups or through organizations and even institutions in general.³⁸ *Da'i* or the subject of da'wah is a person who conveys the message or disseminates the teachings of Islam to the public, in carrying out this da'wah activity an inherent and inseparable obligation from his mission as a adheren of Islam by the order "*ballighu'anni walau ayah*" a *da'i* must know that they must have specific expertise in the field of Islamic da'wah and practice to the best of their ability both in terms of mastery of certain concepts, theories and methods in da'wah.³⁹

³⁸ Matthew J. Kuiper, 'Da'wa: A Global History of Islamic Missionary Thought and Practice.', *Journal of Comparative Religion*, 58.2 (2022), 267–70.

³⁹ Muhtarom, Eri Purwanti, and Ulfa Umurohmi, 'Implementasi Program Dakwah Sebagai Sarana Penanaman Nilai Pendidikan Agama Islam Untuk Peningkatan Akhlak Dan Praktik Ibadah Siswa Di Smp 11 Maret Kec. Ambarawa Kab. Pringsewu', *Jurnal Manajemen Pendidikan Islam Al-Idarah*, 1.2 (2020), 1–9.

2) *Mad'u* (Da'wah Recipient)

Mad'u, or object of da'wah, is a human being who is the target of da'wah, or can be called a human being who receives da'wah, either as an individual or as a group, whether people are Muslim or not, or in other words, humans as a whole.⁴⁰ To people who are not yet Muslims, da'wah aims to invite them to follow Islam, while to people who have become Muslims, da'wah seeks to improve the quality of faith, Islam, and ihsan. The object of da'wah is the broader community with diverse backgrounds and positions. Psychologically, human beings as objects of da'wah are distinguished in various aspects: personality traits (timid, grumpy, sociable, friendly, aloof, arrogant), intelligence (elements of a person's intelligence), knowledge, skills, values, and roles.⁴¹

⁴⁰ Dony Arung Triantoro, 'Dakwah Dan Kesalehan: Studi Tentang Gerakan Teras Dakwah Di Kalangan Remaja Yogyakarta', *Jurnal Masyarakat Dan Budaya*, 20.2 (2018), 273.

⁴¹ Hery Pamungkas and Universitas Dian Nuswantoro, 'Membuat Program Dakwah Modern Di Masjid', *Jurnal Audience: Jurnal Ilmu Komunikasi*, 04 (2021), 107–27.

Because Islam is a universal religion, the object of da'wah is also a universal human being, including the da'i himself.

3) *Maddah* (da'wah material)

Maddah da'wah is a message of Islamic teachings that the da'i must convey to the mad'u. Da'wah material is the entire teaching of Islam in the Qur'an and hadith.

Da'wah materials play a significant role in the process of da'wah activities. This material also greatly determines the success and failure of da'wah. Therefore, a *da'i* should first conceptualize and design the da'wah material to be delivered to the *mad'u* before starting his da'wah activities. In addition, a *da'i* must see the goal of da'wah in terms of the condition of his community. With da'wah materials adapted to the community's social context, da'wah will be successful.⁴²

⁴² Siti Prihatiningtyas, 'Strategi Dakwah Islam Dengan Menggunakan Analisis SWOT' (Semarang: Fatawa Publishing, 2021).

4) *Wasilah* (da'wah media)

Wasilah is a tool used to deliver Islamic da'wah material to the recipient of da'wah. Tools used in conveying an Islamic teaching.⁴³ Hamzah Yaqub divided the da'wah media into five. *First*, preach orally. This is one of the simplest da'wah media that uses the tongue and voice. This media can be in speeches, lectures, guidance, counseling, etc. *Second*, da'wah with writing. This da'wah is carried out through written intermediaries, including books, magazines, newspapers, correspondence (*e-mails*), banners, and other fabrics. *Third*, da'wah with paintings: this da'wah is through paintings, photographs, graphics, digital images, and others. *Fourth*, da'wah through audio-visual. Namely, da'wah media that stimulates the senses of hearing and sight can be television, mobile phones, slides, the internet, and other interactive media. *Fifth*, da'wah through morality is one of

⁴³ Fitrah Sugiarto, 'Wawasan Al-Qur'an Tentang Metode Dakwah Dalam Islam (Perspektif Pemikiran Quraish Shihab, Buya Hamka, Dan Sayyid Quthb)', *Jurnal Bina Wakya*, 14.7 (2020), 2814.

the da'wah in the form of real deeds that reflect the teachings of Islam, namely in the form of daily behaviour to encourage the practice of *ma'ruf* and prevent *unethical acts*.

5) *Thariqah* (da'wah method)

A method is a way to implement a plan drafted in the form of fundamental and practical activities to achieve goals. The da'wah method is understood as a way to convey the message of da'wah. A method is defined as the path or way that must be taken in doing something to achieve a goal.⁴⁴ Meanwhile, the da'wah method is a science that studies ways of da'wah to achieve goals effectively and efficiently.

The da'wah method used by the Prophet can be known through the verses of the Qur'an, which are the primary source of da'wah. In the Qur'an, there are several methods of da'wah to deal with scientific statements in the broader community, where they have different levels of

⁴⁴ Sherene Nicholas Khouri, 'The Practice of Da ' Wa to Promote The Historical Practice of Da ' Wa', *Journal of the Evangelical Missiology Society*, 4 (2024), 1–16.

knowledge and understanding. Among the da'wah techniques offered by the Qur'an, based on Surah An-Nahl verse 125, Allah has given instructions and teaching guidance to educators or *da'i* to invite, call, and educate humanity by using appropriate methods so that the teaching and learning process can be appropriately achieved. Three da'wah methods are contained in the verse, including *the al-hikmah method, al-mau'idzah hasanah, and al-jidal*. With various da'wah methods, it is hoped that spreading Islam as rahmatan lil 'alamin can be appropriately realized.⁴⁵

B. Previous Research

This literature review aims to differentiate from previous research. In addition, this Literature review will provide a comprehensive overview of the subject at hand. Here are some scientific papers written by several previous researchers that are used as a literature review:

⁴⁵ Novia Ulfa and Mela Ernia Sari, 'Metode Pembelajaran Perspektif Al- Qur 'an : Analisis Surah An-Nahl Ayat 125', *BIJIE: Bengkalis International Journal of Islamic Education*, 1.1 (2024), 15–24.

The first previous research was written by Rudi Sulaeman, Ahmad Tafsir, and Husen Saiful Islam. The research is entitled “*Program Dakwah Lapangan Untuk Membentuk Karakter Peserta Didik Yang Islami Pada Madrasah Aliyah Karya Bakti Sukasari Kabupaten Bandung*”. The purpose of this study was to obtain an overview of the planning, implementation, assessment, and follow-up of field da'wah practices in shaping the character of Islamic students at Madrasah Aliyah Karya Bakti Sukasari, Kertasari District, Bandung Regency. This research method uses qualitative and analysis techniques related to da'wah programs to form Islamic students using plan, do, check, action (PDCA). The results of the study show that the field da'wah program at Madrasah Aliyah Karya Bakti Sukasari, Kertasari District, Bandung regency has been implemented by maximizing all the potential of existing natural resources and human resources to the maximum, which includes planning, implementation, assessment, and follow-up.⁴⁶

⁴⁶ Rudi Sulaeman, Ahmad Tafsir, and Hasan saiful Ihsan, ‘Program Dakwah Lapangan Untuk Membentuk Karakter Peserta Didik Yang Islami Pada Madrasah Aliyah Karya Bakti Sukasari Kabupaten Bandung’, *Jurnal Serunai Ilmu Pendidikan Vol.8*, 8.2 (2022).

The study results show similarities and differences between previous research and research conducted by the researchers. The similarity is that both discuss the activities of the PDL program, both centered on PDL activities as a method to implement Islamic education. Meanwhile, the difference is that previous research specifically mentioned "Shaping the Character of Islamic Students". This shows that this study focuses more on evaluating the effectiveness of PDL in shaping students' characters. Meanwhile, the current researchers emphasize "Implementation of Islamic Education". This shows that the study is broader in scope, not only on character building, but also other aspects of Islamic education.

The second previous research was written by Amin Ali Ma'ruf, the thesis was entitled "*Dakwah Bil Hal Melalui Program Praktik Dakwah lapangan Santri Pondok Pesantren Al-Hidayah Karangsuci Purwokerto*". The purpose of this study was to analyze the implementation of the *Praktik Dakwah Lapangan Santri (PDLS)* program at the Al-Hidayah Karangsuci Islamic Boarding School, Purwokerto, to instill and implement the values of da'wah *bil hal* in the students. The results of the study showed: First, the implementation of the PDLS program is by the guidelines provided by the Islamic

boarding school. Second, PDLs students have applied what they learned when studying at Islamic Boarding Schools with community life. Third, PDLs students have used the essence of Da'wah Bil Hal.

The study results show similarities and differences between previous research and the research conducted. The similarity is that both are centered on PDL activities to implement Islamic education. This shows that both studies want to see how religious theory can be applied directly in community life. While the difference is that previous research focused more on the method of da'wah *bil hal* or da'wah through actions or real examples, namely, how students show Islamic values through daily behavior. Meanwhile, researchers now focus not only on one da'wah method but also on other da'wah methods.⁴⁷

The third previous research was written by Rokhmah Yulianti. The thesis is entitled "*implementasi pembelajaran PAI Melalui kegiatan Praktik Dakwah Lapangan Santri (PDLs) di Masyarakat Desa Karangemojing Kecamatan Gumelar Kabupaten*

⁴⁷ Amin Ali Makruf, 'Dakwah Bil Hal Melalui Program Praktik Dakwah Lapangan Santri Pondok Pesantren Al-Hidayah Karangasuci Purwokerto', *Skripsi*, 2019.

Banyumas Oleh Santri Pondok Pesantren Al-Hidayah Karangsuci Purwokerto”

The purpose of this study is to explain how the implementation of PAI learning through the *Praktik Dakwah Lapangan Santri (PDLS)* activities in the community of Karangkemojing Village by students of the Al-Hidayah Karangsuci Islamic Boarding School, Purwokerto. The research results then obtained the result that PDLS activities have fulfilled the learning components, namely PAI learning objectives, educators, students, learning strategies, learning media, and learning evaluation. And also using learning methods, namely lectures, discussions, demonstrations, and problem solving. The fulfillment of learning components and techniques can help the community gain religious knowledge as a provision for life in this advanced era.⁴⁸

The study results show similarities and differences between previous research and the research the researchers conducted. The similarities are that they both discuss the

⁴⁸ Rokhmah Yulianti, ‘Implementasi Pembelajaran PAI Melalui Kegiatan Praktik Dakwah Lapangan Santri (PDLS) Di Masyarakat Desa Karangkemojing Kecamatan Gumelar Kabupaten Banyumas Oleh Santri Pondok Pesantren Al-Hidayah Karangsuci Purwokerto’, *Skripsi*, 2020, 12–26.

activities of the *Praktik Dakwah Lapangan (PDL)* program held by school educational institutions or Islamic boarding schools. At the same time, the difference is that the previous researcher focused on one location of the PDL activity, namely in Karangemojing Village, Gumelar District, Banyumas Regency. In contrast, the current researcher does not only focus on one village.

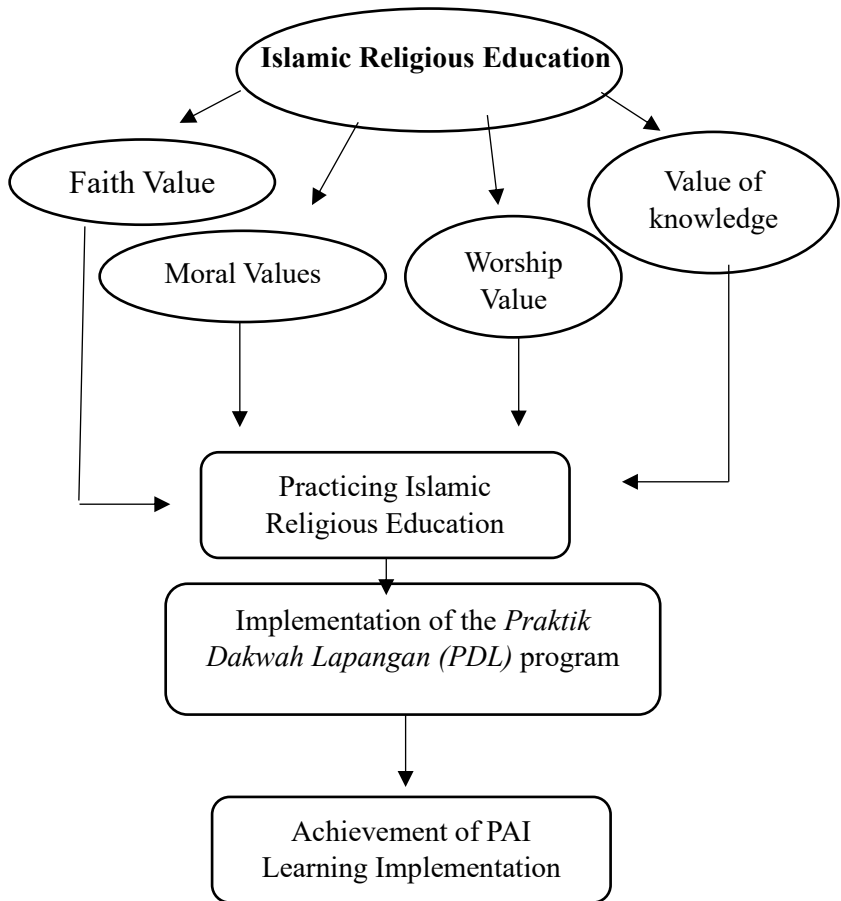
C. Framework

Islamic education is essential in shaping students' noble character. Many ways can be used to introduce Islamic education, one being through da'wah. Islamic education is not only limited to theory but must also be implemented by practicing in daily life. Many educational institutions innovate because they know the importance of practice in PAI learning. One such innovation is applying the field da'wah method, the *Praktik Dakwah Lapangan (PDL)* program.

This PDL is a student activity emphasizing psychomotor aspects such as mental, spiritual, religious, and social. Students will use these aspects as provisions for living in society. With these activities, students can practice some knowledge they learned while in the madrasah. This also applies to students' abilities in the

field of da'wah; students may have a sound theoretical understanding of da'wah science, but they have not been able to fully master it before practicing it in da'wah places. Through PDL, students not only learn to be tough preachers, but also understand the needs of the people in depth. Thus, *Praktik Dakwah Lapangan (PDL)* is needed as an effective means to produce the younger generation with strong da'wah competencies.

Chart 1.1 Framework



CHAPTER III

RESEARCH METHOD

A. Research Type and Approach

This type of research is descriptive qualitative research, which provides an overview of factual and systematic situations and events regarding factors, characteristics, and relationships between phenomena to know the basics.⁴⁹ Descriptive qualitative research has a meaning that examines natural social action events, emphasizing people's perspective in interpreting and understanding experiences in understanding social reality, so that problems can be solved on their own.⁵⁰ The descriptive qualitative method uses research to investigate an event or phenomenon using data, such as words, pictures, actions, views, and phenomena related to humans and society.

The use of methods in this study is based on the consideration that the problems to be solved are more appropriate when using qualitative methods, because it is easier to adjust the qualitative method when dealing with

⁴⁹ Lexy J. Moleong, "*Metode penelitian Kualitatif*", (Bandung: Remaja Rosdakarya, 2021), Hal 6.

⁵⁰ Abdussamad, '*Metode Penelitian Kualitatif*' (Makasar: Syakir Media Press, 2021).

several practical situations. In addition, the data obtained is more complete, deeper, and reliable. Through qualitative methods, all events in all social contexts and data that include feelings, norms, values, beliefs, habits, attitudes, and cultures adopted by a person and a group of people can be found. This study aims to present a clear and complete picture of the event to show and classify the phenomena. This research is very relevant to the descriptive qualitative method, because this method focuses on in-depth discussions, describing, and observing the actions of sources and documentation regarding "Implementation of Islamic Education Through the *Praktik Dakwah Lapangan (PDL)* Program Class XI MA Ma'ahid Kudus".

B. Place and Time of Research

The location carried out by the researcher was located at MA Ma'ahid Kudus, Kaliwungu District, Kudus Regency, Central Java Province. The research time is February 8-17, 2025.

C. Data Source

Data sources are the most crucial part of research because they are influential in providing information for ease of research. Data sources can be divided into two types:

1. Primary Data

Primary data sources in this study were obtained from observations of the MA Ma'ahid Kudus PDL Program activities and interviews with the principal, teacher in charge of PDL activities, field assistant teachers, and students at MA Ma'ahid Kudus.

2. Secondary Data

Secondary data is obtained or collected by people conducting research from existing sources. This data can be used to support the main information obtained. The source of information is obtained from literature, previous research, books, and other sources.

D. Research Focus

The focus of the research is the research object that is in line with the defined research question. This is important to ensure that the research does not stray into unnecessary issues that are not in line with the research objectives. Therefore, the focus of this research is to explain how Islamic education is implemented through the *Praktik Dakwah lapangan (PDL)* program for grade XI students at MA Ma'ahid Kudus. Additionally, it aims to determine the outcomes of the implementation of the PDL Program for grade XI students at MA Ma'ahid Kudus.

E. Method of Collecting Data

The author's data collection technique uses field research methods. This method is a combination of several methods used from the field, including:

1. Observation

Observation is one of the basic foundations of all data collection methods in qualitative research, especially in the social sciences and human behavior. This observation is carried out by observing the content studied. The results are living images in attitudes, actions, dialogues, and interpersonal interactions. The research conducted is a type of qualitative research, so the observations made by the author in this study were frank. In this case, the researcher, in collecting data, stated frankly to the data source that he was conducting research.⁵¹

This observation technique aims to determine the implementation of Islamic education through the PDL program for class XI at MA Ma'ahid Kudus. Observations are made to discover what activities exist in the PDL Program, such as giving

⁵¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, p. 312.

lectures/cultums to the community, teaching *TPQ/Madin*, holding tutoring lessons for village children, and other religious activities.

2. Interview

The researcher conducted oral and face-to-face interviews individually. Interviews were used for descriptive qualitative research. The interview aims to obtain information about the interviewee's experiences, thoughts, attitudes, conversations, feelings, and assumptions. Questions were asked orally and then in person.

The interviews were conducted to clarify data regarding the implementation of the PDL program. They were performed with the principal, the teacher in charge of the PDL program activities, the PDL assistant teacher, and grade XI students.

3. Documentation

The documentation method involves finding information about things or variables through notes, transcripts, books, news messages, magazines, prescripts, meeting minutes, agendas, etc.

This technique allows the author to obtain data on the results of the implementation of PDL, by

collecting data or information in writing through documents, photos of activities carried out in the PDL of students in grade XI of MA Ma'ahid Kudus

F. Triangulation Data

The validity test of data in research often emphasizes validity and reliability tests. In qualitative research, the findings or data obtained are declared valid if there is no difference between the researcher's reports and what happens to the object under study.⁵²

Furthermore, data validity testing uses the triangulation model to maintain the validity of the data and qualitative research results. Triangulation is a data validity checking technique that utilizes something other than the data to check or compare the data.⁵³ There are two triangulation techniques that researchers use, namely: triangulation of data sources and triangulation of techniques. Source triangulation is done by checking information/data obtained through interviews with informants. Then the data is asked of other informants who are still related to each other. Meanwhile, technical

⁵² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, p. 119.

⁵³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, p. 274.

triangulation is carried out to check information/data between the results of interviews and the document.

The explanation of the quote makes the validity of the data collected much better. The goal is to make it easier to compare information about the same thing obtained from parties so that there is a guarantee of the level of data confidence, and to increase the researcher's understanding of the data and the facts it has.

G. Method of Analyzing Data

Data analysis is the process of systematically searching and compiling data obtained from interview results, field notes, and other materials to be easily understood and shared. In this study, the data analysis technique used is the mainstay of qualitative data analysis, namely, data analysis in qualitative research before entering the field, during the field, and after the completion. However, in research, data analysis focuses more on obtaining valid data. It is necessary to determine appropriate data collection techniques, so the author uses the following methods:

1. Data reduction

Data reduction is selecting, summarizing, selecting key things, focusing on important things,

and looking for themes and patterns. The reduction starts from the beginning of the research activity until the continued research data collection. Thus, the reduced data will provide a clearer picture and facilitate further data collection.

2. Data display

After reduction, the next step is to present the data. In qualitative research, data presentation can be done using tables, graphs, pictograms, etc. Through the presentation of the data, it is organized and arranged in a relationship pattern, so that it will be easy to understand.⁵⁴

In this case, Miles and Huberman state that narrative texts are the most commonly used method to present data in qualitative research. Therefore, the presentation of data is attempted simply so that it is easy to understand and not tedious for consumers to read. The intended presentation of data is to organize and compile information from the data obtained, so

⁵⁴ Umrati Hengki Wijaya, '*Analisis Data Kualitatif (Teori Konsep Dalam Penelitian Pendidikan)*' (Makasar: ST Theology Jaffray, 2020), p. 89.

that the presentation can provide the possibility of drawing a conclusion and taking action.⁵⁵

3. Drawing a Conclusion

After continuously analyzing the data, the next step is to conclude, namely, interpreting the data and making improvements by looking for new data needed to conclude. This data is taken from field data, observations, interviews, and documentation.

Conclusions in qualitative research may be able to answer the formulation of the problem formulated from the beginning but maybe not, depending on the findings presented put forward at an early stage supported by valid and consistent evidence that results in credible conclusions or preliminary conclusions that are temporary will change if no strong and supporting evidence is found which will develop after the research is in the fields.

⁵⁵ Sugiyono, '*Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R&D (Cet-13)*' (Bandung: Alfabeta, 2011), p. 249.

CHAPTER IV

FINDING AND DISCUSSION

A. Overview of Madrasah Aliyah Ma'ahid

1. A Brief History of Madrasah Aliyah Ma'ahid Kudus

MA Ma'ahid Kudus is an educational institution under the auspices of the *Pendidikan Islam Ma'ahid* Foundation (PENDISMA). Ma'ahid Islamic education was officially established in 1937. The founder was an intelligent, idealistic, and simple young man who graduated from the University of Al-Azhar, Cairo, Egypt, and was highly dedicated to Islamic education in his country. he was K.H. Abdul Muchit. After completing his studies at Al-Azhar, Cairo, Egypt, in 1928, K.H. Abdul Muchit returned to Indonesia in his hometown in Kudus. After returning from Egypt, he was one of the founders of the Tasywiquh Thullab madrasah. After some time, he founded Madrasah Ma'ahid.

The establishment of PENDISMA was motivated by the way he carried out *tajdid* (renewal) of the actual understanding of Islam amid society. Initially, PENDISMA used a traditional Islamic boarding school teaching system. However, over time, PENDISMA adapted to the times by incorporating the general

education system into the pesantren curriculum and taking the state exam. Furthermore, PENDISMA established *Madrasah Tsanawiyah, Madrasah Aliyah, and Madrasah Diniyah* (Islamic boarding school) managed by PENDISMA. Through this improvement, PENDISMA is expected to become an institution that produces generations who master religious and general sciences in a balanced manner, benefit the community, and are ready to face the challenges of the times.⁵⁶

2. Profile of MA Ma'ahid Kudus

School Name	: MA Ma'ahid Kudus
Education Foundation	:Islamic Education Ma'ahid
NSM	: 131233190001
NPSN	: 20363083
Address	:Jl.H.Muhammad arwani, Gendang Sewu
Village	: Bakalan Krapyak,
District	: Kaliwungu
Regency	: Kudus
Province	: Central Java
Postal Code	: 59332
E-mail	: maahidku@gmail.com

⁵⁶ Documentaries MA Ma'ahid Kudus

Telephone	: (0291) 436437
Web	: www.maahid.sch.id
Accreditation Level	: Accredited A
Year established	: 1937
Year of Operation	: 1937
Land Status	: Own Property

3. Vision, Mission, and Purpose of MA Ma'ahid Kudus

a. Vision

"Becoming a leading educational institution in shaping the person of piety and *mushlih*"

b. Mission

- 1) Creating an educational environment that is conducive to the development of Islamic cultural knowledge.
- 2) Improving the quality of human resources and educational services in line with technological developments
- 3) Building a professional, synergistic, and responsible work climate.
- 4) Setting up programs for the formation of pious through extracurricular activities, co-curricular activities, and habituation of noble character.

- 5) Prepare programs for the formation of *mushlih* individuals through developing communication and da'wah skills.

c. Purpose

- 1) Providing the best educational services with the availability of educators, education personnel, and professional academic service units.
- 2) Giving students strong faith, authentic worship, and noble morals.
- 3) Giving students a balance of religious and general knowledge and broad knowledge insights.
- 4) Facilitate students to excel in specific scientific and skill areas.
- 5) Prepare students to become *da'i* (preachers) in the community.
- 6) Shaping students to continue their education to a higher level.⁵⁷

⁵⁷ [http:// www.maahid.sch.id](http://www.maahid.sch.id) the website of MA Ma'ahid Kudus was accessed on February 25, 2025

4. Organizational Structure

Principal	: Abdul Aziz, Lc. M.hum
Administrative	: Ahris Habib
Staff	: 1. Suripto (operator 1) 2.Nauval Saiduddin (operator 2)
Treasurer	: Tri Winarno
Waka. Curikulum	: H. Bashtian Hilmawan, S.Pd.
Waka. Student Affairs	: Fikri Manaf, Lc
Staff	: 1. Alfi Wachidati Muyassaroh, S.Si. (Bid. Da'wah and Character) 2. Atok Waspodo, S.Pd. (Bid. Organizational Development)
Waka. Public relations	: Ali Mahmudi, Lc.
Staff	: Nur Yahya, S.C. (Bid. Media and Information)
Waka. Sarpras	: H. Faishol Amiruddin, Lc.
Staff	: Baedlo'i
Waka. Boarding	: Nailul Huda, Lc
Library Unit	: Nurdin Rachmawan, S.Sos.

5. Facilities and Infrastructure

School facilities and infrastructure are essential in supporting teaching and learning success and must be appropriately managed. The most important means to create learners to become talented, knowledgeable, and experienced learners in the world of education is a library that provides knowledge books, general and other, and available laboratories consisting of computer and language laboratories. Besides that, there are different facilities, for example: an LCD projector, classroom speakers, sports equipment, and so on. These facilities are provided to increase the creativity of students to improve the activeness of students to face the challenges of an increasingly complex era. For more details about the items in the MA Ma'ahid Kudus can be seen in the following table:

Table 4.1 List of Facilities and Infrastructure

No.	Information	Sum
1.	Madrasah Head Room	1
2.	Administrative Room	1
3.	Teacher's Room	2
4.	UKS Room	2
5.	Classroom	20
6.	Library Room	2

7.	Multimedia Room	1
8.	Language Lab Room	1
9.	Student Council Room	1
10.	Counselling Room	1
11.	Living Room/Lobby	1
12.	Computer Lab Room	1
13.	Cooperative Room	1
14.	Student Restroom	12
15.	Teacher's Restroom	5
16.	Parking Lot	2
17.	Ceremonial Field	2
18.	Sports Field	1
19.	Warehouse	2
20.	Canteen	2
21.	Mosque	1
22.	The Hall	1

Based on the data table above, the condition of facilities and infrastructure at MA Ma'ahid Kudus is considered adequate. This is indicated by the availability of

rooms that support the implementation of teaching and learning activities at school.⁵⁸

B. Finding and Discussion

This research was conducted during February 2025 at MA Ma'ahid Kudus. It involved observation, interviews, and documentation with the subject and several informants from teachers and students at MA Ma'ahid Kudus. The researcher analyzed the study's results using qualitative descriptive techniques, which means that the researcher will describe and interpret all the data collected to obtain a general and comprehensive overview.

1. Implementation of the Practice of *Praktik Dakwah Lapangan (PDL)* Program of Class XI Students at MA Ma'ahid Kudus

Based on the results of the research obtained through observation, interviews, and documentation at MA Ma'ahid Kudus, the implementation of the *Praktik Dakwah Lapangan (PDL)* program consists of planning, preparation, implementation, and evaluation.

⁵⁸ Documentation, document of MA Ma'ahid Kudus, on February 10, 2025

a. Planning for *Praktik Dakwah Lapangan (PDL)*

Planning is the stage of determining the process in detail. The *Praktik Dakwah Lapangan (PDL)* program is routinely held in class XI MA Ma'ahid once a year. This program is directed at religious activities in the community in real terms. Implementing the *Praktik Dakwah Lapangan (PDL)* program is inseparable from planning because planning is preparation before taking action.

Based on the results of an interview with Mr. Abdul Aziz, Lc. M.Hum. as the Head of Madrasah MA Ma'ahid regarding the planning of the *Praktik Dakwah Lapangan (PDL)* program as follows:

*“Program PDL ini direncanakan di awal tahun dengan menentukan tujuan, anggaran, waktu pelaksanaan, dan lokasi. Program PDL ini dibawah naungan waka. Kesiswaan, dari situ sudah membuat SK. Dari SK tersebut semua kebutuhan sudah tercantum, dimulai dari teknis jumlah kebutuhan, jumlah siswa, jumlah Lokasi yang dibutuhkan, loby tempat sasaran PDL, dan persiapan lainnya.”*⁵⁹

⁵⁹ Results of an interview with the Head of MA Ma'ahid Kudus on February 10, 2025 at MA Ma'ahid Kudus

Mrs. Alfi Wachidati Muyassaroh, S.Si., the teacher in charge of the Praktik Dakwah Lapangan (PDL) program, also conveyed the same message.

“Pada tahap perencanaan program ini dimulai dari fiksasi Lokasi yang akan ditempati dari awal, beberapa bulan sebelum pelaksanaan PDL, mengelompokkan siswa dengan maksimal, menentukan anggaran, dan menentukan waktu pelaksanaan yakni dilaksanakan pada kelas XI semester genap saat kelas XII ujian local.”⁶⁰

Based on the descriptions of the data above, it can be concluded that planning for the implementation of *Praktik Dakwah Lapangan (PDL)* in preparation for PDL activities the teachers at MA Ma'ahid make plans in advance such as: the formation of activity implementers, the preparation of proposals, the preparation of administration, financing plans, building communication with interested parties, training, debriefing, and release of participants of field da'wah practice. So, to achieve the goal of organizing activities, it does not focus on

⁶⁰ Results of the interview with the teacher in charge of the PDL activities of MA Ma'ahid Kudus on February 12, 2025 at MA Ma'ahid Kudus

implementing activities but making plans for implementing activities as organized and well as possible.

b. Preparation for *Praktik Dakwah Lapangan (PDL)*

Based on the results of researchers' observations, preparing *Praktik Dakwah Lapangan (PDL)* activities at MA Ma'ahid Kudus was comprehensive and structured. The school starts preparations when students are in grade 10, focusing on developing the ability to build da'wah skills. One form of preparation is through the character-building program and organizing regular da'wah training, which is held once a week in each class.⁶¹ This training is designed to provide students with the basics of da'wah knowledge and skills before they go directly to the community.

Based on the results of an interview with Mr. Abdul Aziz, Lc. M.Hum. as the Head of Madrasah MA Ma'ahid regarding the preparation of the *Praktik Dakwah Lapangan (PDL)* program as follows:

⁶¹ Results of field observations at MA Ma'ahid Kudus, on February 3, 2025

“Pada tahap persiapan ini telah dilakukan sejak kelas X, dimulai dengan pembiasaan-pembiasaan untuk melatih keterampilan yang nantinya akan dibutuhkan ketika PDL, melalui kegiatan pelatihan dakwah dan bina karakter yang telah dilakukan dikelas masing-masing setiap minggunya. Untuk keterampilan yang spesifik pada kelas XI dalam rangka menyiapkan santri kita mengadakan pembekalan sebelum mereka diterjunkan, seperti pelatihan mengajar di TK/SD, dan keterampilan yang lainnya.”⁶²

Mrs. Alfi Wachidati Muyassaroh, S.Si., the teacher in charge of the Praktik Dakwah Lapangan (PDL) program, also conveyed the same message.

“Kita sudah mempersiapkannya melalui kegiatan-kegiatan seperti pelatihan dakwah yang sudah dilakukan sejak kelas X dikelas masing-masing, seperti jadi MC, tilawah dan kultum. Nah untuk persiapan selanjutnya itu kita mengadakan pembekalan mendekati hari-h pelaksanaan PDL yang berisikan materi teknik public speaking, dauroh adzan, pelatihan mengajar.”⁶³

⁶² Results of an interview with the Head of MA Ma'ahid Kudus on February 10, 2025 at MA Ma'ahid Kudus

⁶³ Results of the interview with the teacher in charge of the PDL activities of MA Ma'ahid Kudus on February 12, 2025 at MA Ma'ahid Kudus



Figure 4.1 Documentation of PDL debriefing



Figure 4.2 Documentation of PDL debriefing

Based on the results of the author's observations, before the day of PDL implementation, MA Ma'ahid Kudus held an intensive debriefing for the students. This debriefing aims to stabilize students' readiness to carry out da'wah tasks in the field. The debriefing material

includes various important aspects, such as training in Qur'an recitation and adzan practice. In addition, the school also presents expert teachers, such as Early Childhood Education (PAUD) teachers, to provide debriefing materials relevant to the social conditions that students will face. The presence of these expert teachers is expected to equip students with the knowledge and skills needed to interact with various community groups.⁶⁴

Based on the results of the interview with Mrs. Dwi Febianti Puspaningtyas, the PDL assistant teacher is as follows:

“Persiapan yang saya lakukan dengan anak-anak yang pertama komunikasi, jadi kita membuat grup whatsapp dengan anak-anak untuk memudahkan komunikasi dengan mereka, selain itu memantau dan memastikan kesiapan peserta PDL terkait kesiapan menjadi MC, ceramah/kultum, adzan-iqomah, dan imam sholat.”⁶⁵

In addition to the preparations made by the school, the students are also actively preparing

⁶⁴ Observation Results of PDL Ma'ahid debriefing on January 18, 2025

⁶⁵ Results of interviews with field assistant teachers of PDL activities of MA Ma'ahid Kudus on February 15, 2025 at MA Ma'ahid Kudus

themselves. Other needs include preparing work programs mentally, physically, and logistically.

Based on the results of the interview with Huruun class XI E, as a PDL participant regarding the preparation of PDL activities, as follows:

*“Yang pertama melakukan persiapan mental karena kita menyadari ini merupakan kegiatan Kerjasama tim yang terdiri dari 10 orang dari lintas kelas dan beberapa kita baru kenal, maka dari itu kita perlu membangun mental yang kuat dan kemampuan beradaptasi karena menyatukan ide 10 kepala itu tidak mudah agar kegiatan ini berjalan lancar dalam menjalankan tugas”.*⁶⁶

Based on the results of the interview with Naila, class XI H, as a PDL participant regarding the preparation of PDL activities, as follows:

“Persiapan yang kita lakukan beberapa hari sebelum diterjunkan ke Masyarakat, kita melakukan survey lapangan ke desa yang nantinya ditugaskan kepada kita. Ini bertujuan untuk mengenali kondisi sosial dan budaya masyarakat setempat yang nantinya untuk memudahkan kita dalam merancang program

⁶⁶ Results of an interview with Hurunn, a grade XI student participating in PDL MA Ma'ahid Kudus on February 8, 2025 at MA Ma'ahid Kudus

*kerja apa saja yang sesuai untuk dilakukan didesa tersebut."*⁶⁷

Based on the descriptions of the interview results above, it can be concluded that a few days before being deployed to the community, the preparation made by the students was to conduct a field survey at the location of the village that had been determined. This activity aims to recognize the local community's geographical, social, and cultural conditions. Field surveys allow students to gain a better understanding of the challenges and potential that exist at a PDL location. The information obtained from this survey is the basis for preparing relevant and practical work programs.

The next stage is preparing the da'wah work program that will be carried out during the PDL. Students work in groups to design activities that suit the local community's needs. They also prepare the necessary logistics to support the

⁶⁷ The results of an interview with Naila, a grade XI student participating in PDL MA Ma'ahid Kudus on February 8, 2025 at MA Ma'ahid Kudus

implementation of the work program. This preparation includes procuring da'wah materials, supporting equipment, and other relevant needs.

c. Implementation of *Praktik Dakwah Lapangan (PDL)*

Based on the results of observations and interviews of researchers, the implementation of the *Praktik Dakwah Lapangan (PDL)* program at MA Ma'ahid is an annual activity that must be participated in by all grade XI students in even semesters. The implementation of this year's PDL activities will be carried out on February 3-9, 2025, which spans across 32 village locations chosen as the location for the implementation of PDL in various cities such as Kudus, Jepara, Demak, Rembang, and Salatiga. Students were randomly divided into groups consisting of members from across classes, and each group was accompanied by a field supervisor who was in charge of directing and accompanying them during the activity.

Based on the results of the interview with Mr. Abdul Aziz, Lc. M.Hum. as the Head of Madrasah MA Ma'ahid regarding the implementation of the

Praktik Dakwah Lapangan (PDL) program as follows:

“Kegiatan PDL tahun ini dilaksanakan selama 7 hari yaitu dimulai dari tanggal 3-9 Februari 2025 yang menyebar di 32 titik lokasi. Penyerahan dilakukan pada tanggal 3 februari secara serentak oleh seluruh peserta PDL untuk diterjunkan desa masing-masing mereka ditugaskan dan didampingi oleh satu guru pendamping. Selama pelaksanaan kami dari sekolah memonitoring peserta PDL melalui sambangan/kunjungan disetiap titik desa secara bergilir. Melalui sambangan diharapkan menambah semangat siswa dan mereka merasa diperhatikan.”⁶⁸

This PDL activity is one of the graduation requirements for grade XI students for grade XII promotion. Based on the observations, all students at MA Ma'ahid in groups must stay in mosques or post houses determined by the school and can provide da'wah in front of the mosque congregation.⁶⁹ This is a forum for children to develop themselves in the field of da'wah so that

⁶⁸ Results of an interview with the Head of MA Ma'ahid Kudus on February 10, 2025 at MA Ma'ahid Kudus

⁶⁹ Results of field observation on February 8, 2025 at MA Ma'ahid Kudus

later children can speak in front of the surrounding community.



Figure 4.3 Documentation of observation at the PDL site

Based on an interview with Felisa class XI E, regarding the implementation of the *Praktik Dakwah Lapangan (PDL)* of MA Ma'ahid, as follows:

“Selama kegiatan berlangsung untuk rumah posko, uang makan, pembagian kelompok dan desa sudah ditentukan dari sekolah jadi kita tinggal menjalankan tugas dakwah saja, dalam menjalankan tugas dakwah kami Menyusun program kerja diantaranya mengajar TPQ, mengajar TK/MI, mengadakan bimbel kepada anak-anak desa, mengadakan lomba festival anak Sholeh, mengisi ceramah/kultum, jadi MC acara,

*Kerja bakti lingkungan, Ro'an masjid, dan mengadakan nobar film Islami kepada anak-anak sekitar."*⁷⁰

After determining the place for PDL, the next step is preparing a work program. The work program is prepared based on the needs of the selected village community. The programs include:

1) Teaching TPQ

TPQ teaching activities are a form of real contribution to the community of PDL participants in religious education. PDL participants act as facilitators of Qur'an learning for children through this activity. The material taught includes reading the Qur'an, tajweed, and memorizing short letters. tajweed, and memorizing short letters.

⁷⁰ Interview results with Felisa class XI PDL Participant of MA Ma'ahid Kudus on February 10, 2025 at MA Ma'ahid Kudus

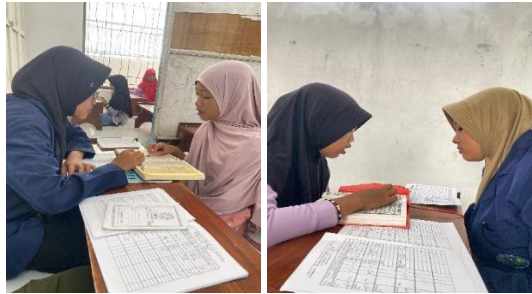


Figure 4.4 TPQ teaching activity documentation

The implementation of TPQ teaching does not only focus on cognitive aspects, but also on affective aspects. PDL participants try to create a fun and interactive learning atmosphere, such as making learning games and giving gifts to children, so that children are motivated to learn the Qur'an with fun. In addition, this activity is also a means to instill Islamic values from an early age.⁷¹

2) Teaching Kindergarten /Elementary School

This teaching activity allows PDL participants to interact directly with early childhood and elementary school children. In this activity, PDL assists teachers in

⁷¹ Results of field observation on February 7, 2025

delivering learning materials according to the applicable curriculum. In addition, PDL participants can also develop creativity in creating engaging and effective learning methods.



Figure 4.5 Documentation of teaching activities for SD and TK

Through this activity, PDL participants play the role of teachers and as motivators and inspirers for children. The interaction established during this activity is expected to impact children's academic development and character positively.⁷²

⁷² Results of field observations on February 8, 2025

3) Organizing Tutoring

The tutoring program aims to help children in the surrounding villages improve their understanding of school subject matter. The activity is carried out in the evening every time after Isha for approximately one hour. PDL participants act as tutors who provide additional explanations, practice questions, and help with school homework. This tutoring can cover a variety of subjects according to the needs of local children.⁷³



Figure 4.6 Documentation of tutoring activities

4) cultum

This activity is an effective means of da'wah to convey religious messages to the community. PDL participants can deliver cultures or lectures in mosques or public

⁷³ Results of field observations on February 8, 2025

places, such as at the *Aisyiyah* women's recitation event. The material presented can be advice, motivation, or explanations about Islamic teaching.



Figure 4.7 Documentation of cultum activities

In delivering a cultum or lecture, PDL participants must have good communication skills, adequate mastery of materials, and an understanding of the local community's social conditions. Through this activity, PDL participants can practice public speaking skills and contribute to the spread of Islamic values.⁷⁴

5) Organized a children's festival competition

The Sholeh children's festival competition aims to foster children's love for Islamic values through various competitions such as adhan

⁷⁴ Results of field observations on February 8, 2025

competitions, memorization of short letters, quizzes, etc. This competition was implemented on D-1 before the withdrawal of PDL participants. This activity is expected to be a fun educational tool for children.



Figure 4.8 Documentation of children's competition activities

The implementation of this competition not only involves PDL participants as organizers, but also involves active participation from the local community. This activity is a momentum to strengthen the relationship between PDL participants and local community children.⁷⁵

⁷⁵ Results of field observation on February 9, 2025

6) Adhan

Adhan is a call to carry out prayer with high spiritual value for Muslims. PDL participants who can call to worship are allowed to sound the call to prayer at local mosques. This activity is a form of service by PDL participants to the community.

Implementing the call to prayer by PDL participants is expected to provide a different and refreshing experience for mosque worshippers. In addition, this activity is also a means of training the mentality and courage of PDL participants in conveying Islamic teachings.⁷⁶

7) Mosque Community Service

Mosque community service is a cooperative activity to clean and maintain the mosque. This activity is a form of PDL participants' concern for the cleanliness and comfort of places of worship. Implementing mosque ro'an not only benefits the cleanliness of the mosque but also strengthens the bond of

⁷⁶ Results of field observation on February 7, 2025

brotherhood between PDL participants and the community.



Figure 4.9 Documentation of mosque community service activities

Through this activity, PDL participants can learn about the importance of cooperation and cooperation in maintaining the cleanliness of the environment.⁷⁷

d. Evaluation of *Praktik Dakwah Lapangan (PDL)*

Based on observations, interviews, and documentation, the teachers evaluated the PDL MA Ma'ahid Kudus activity program for students and schools. Using educational assessment principles, the review of this PDL program aims to improve its quality and ensure the achievement of Islamic education goals.

⁷⁷ Results of field observations on February 8, 2025

Based on theory, evaluation has three functions: measuring student learning progress, assessing progress, and determining a policy. Evaluation is not just about assessing student learning outcomes, but also measures and assesses learning materials, learning resources, media, and methods used in the learning process.⁷⁸

The school evaluates the PDL MA Ma'ahid Kudus program comprehensively, including assessing students and the program's effectiveness.

Based on the results of the interview with Mr. Abdul Aziz, Lc. M.Hum. as the Head of Madrasah MA Ma'ahid regarding the evaluation of the *Praktik Dakwah Lapangan (PDL)* program as follows:

“Cara mengevaluasi atau mengukur penilaian program ini kita melakukan 4 cara yakni, pertama, secara langsung yaitu pada saat kami melakukan sambangan atau kunjungan ke lokasi PDL kita bertanya langsung kepada lembaga-lembaga yang ketempatan seperti takmir masjid, guru, dan kepala sekolah. Mereka memberi respon, mengapresiasi program ini dan ada antusiasme dari mereka,

⁷⁸ Hendro Widodo. *Evaluasi pendidikan*. Uad Press, 2021.

*tentu saja juga menerima saran dan kritikan dari pihak masyarakat setempat. Kedua, secara tertulis yaitu dengan format penilaian yang kita berikan kepada pihak-pihak Lokasi seperti takmir masjid dan kepala sekolah untuk menilai kinerja dari peserta PDL selama bertugas, ketiga, memberikan angket yang berisi masukan, usulan, kekurangan dan evaluasi kepada siswa peserta PDL, keempat, yaitu tahap akhir dari kegiatan ini mengadakan rapat evaluasi kepada seluruh panitia dan guru pendamping untuk mengetahui, mengukur apa saja kekurangan kegiatan PDL ditahun ini, kemudian diperbaiki ditahun selanjutnya."*⁷⁹

Mrs. Alfi Wachidati Muyassaroh, S.Si., the teacher in charge of the Praktik Dakwah Lapangan (PDL) program, also conveyed the same message.

"Cara mengevaluasi atau memberikan penilaian program ini kita memberikan format penilaian kepada lembaga yang ditempati untuk menilai anak-anak selama bertugas dan nilai yang didapatkan dari guru pendamping juga, selain itu mereka juga membuat laporan penanggung jawaban PDL perkelompok yang nanti akan

⁷⁹ Results of an interview with the Head of MA Ma'ahid Kudus on February 10, 2025 at MA Ma'ahid Kudus

*dikumpulkan sebagai pertimbangan penilaian."*⁸⁰

Based on the results of the interview with Mrs. Dwi Febianti Puspaningtyas as the PDL assistant teacher, as follows"

*"Untuk menilai anak-anak saya seperti contoh saat ini saya sebagai pendamping anak-anak di desa Pasuruhan, saya menilai sendiri anak-anak sesuai kinerja mereka berdasarkan yang saya amati, tapi biasanya karena saya juga tidak full mendampingi atau menemani mereka dilokasi saya juga meminta bantuan kepada ketua kelompok untuk membantu saya menilai anggota kelompoknya."*⁸¹

Based on the results of interviews from several sources, the researcher concluded that the evaluation method applied consisted of 4 points, including:

1) Direct evaluation

The principal conducts field visits to the PDL location and interacts directly with

⁸⁰ Results of an interview with the Teacher in Charge of PDL MA Ma'ahid Kudus on February 12, 2025 at MA Ma'ahid Kudus

⁸¹ Results of the interview with the Field Assistant Teacher for PDL MA Ma'ahid Kudus on February 15, 2025 at MA Ma'ahid Kudus

related parties, such as the mosque taker, TPQ principal, elementary school principal, and community leaders. These interactions aim to obtain direct feedback on the program's implementation, including appreciation, criticism, and suggestions.

2) Written evaluation

The school provides a written assessment format to parties at the PDL location to assess student performance. This instrument allows for structured and systematic data collection.

3) Student evaluation

Students participating in PDL were given a questionnaire to provide feedback and suggestions, identify shortcomings, and evaluate the program. This method allows students to express their opinions on the PDL experience.

4) Internal committee evaluation

The committee or program assistant holds an internal evaluation meeting to identify the program's shortcomings and weaknesses in the current year. The results of

this evaluation are used to improve and enhance program quality in the coming years.

Through a combination of these evaluation methods, MA Ma'ahid Kudus seeks to ensure the effectiveness of the PDL program and provide a beneficial experience for students and the community.

Based on the descriptions of the data above, it can be concluded that the assessment system is carried out by field assistant teachers and teachers from the PDL location by taking skills and attitudes in the implementation of PDL has the following format:

1) Attitude assessment

Table 4.2 Attitude assessment format

No	Name	Discipline	Honesty	Responsibility	Cooperative
1.					
2.					
3.					

2) Skill assessment

Table 4.3 Skill assessment format

No	Name	Kompetence					
		MC	Cultum	Adhan	Imam	Recitation	Teaching
1							
2							
3							

Description:

Predicate	Assessment
A	>90
B	80-89
C	75-79
D	<74

The assessment system carried out by field assistant teachers and teachers from the PDL location is carried out in accordance by following the specified components and assessment weights, uses the example format provided following the PDL activity guidebook.

Table 4.4 PDL Assessment Component and Weights

a.	Assessment from the location (Principal of TK/MI/TPQ, mosque takmir)	50%
b.	Assessment of field assistant teachers	30%
c.	Group assessment (LPJ PDL)	20%

2. Results Achieved Through the Implementation of *Praktik Dakwah Lapangan (PDL)* Program of Class XI Student of MA Ma'ahid Kudus

The *Praktik Dakwah Lapangan (PDL)* activity program at MA Ma'ahid Kudus demonstrates that the program aims to internalize Islamic values and provide students with direct experience in da'wah in the community.

Based on the results of the interview with Mr. Abdul Aziz, Lc. M.Hum. as the Head of Madrasah MA Ma'ahid regarding the purpose of holding the *Praktik Dakwah Lapangan (PDL)* program as follows:

"Tujuan diadakannya PDL ini berawal dari visi misi madrasah yaitu membentuk pribadi yang shalih dan mushlih, melihat kita punya harapan secara kepribadian sosok keshalehan dalam melaksanakan

*ibadah, melaksanakan kepribadiannya, ibadahnya baik, baik secara pribadi tidak cukup karena agama memberikan tuntutan khairunnas anfauhum linnas, dari ungkapan tersebut kami termotivasi bagaimana membentuk santri yang mau berkontribusi dan bermanfaat di lingkungan masyarakat. Maka dari itu digagaslah program PDL ini, karena dengan PDL santri diterjunkan langsung ke Masyarakat baik dimasjid, TPQ, dan majelis keagamaan lainnya. Sehingga dengan berbaur/bersentuhan langsung dengan masyarakat itu bisa menjadi pengalaman yang berharga bagi anak untuk punya andil, ya minimal berkhidmat punya semangat untuk memberi atau membantu ditengah masyarakat, harapan kita mereka bisa melanjutkan perjalanan dakwah sehingga keterampilan-keterampilan berdakwah itu bisa didapatkan melalui PDL."*⁸²

Mrs. Alfi Wachidati Muyassaroh, S.Si., the teacher in charge of the Praktik Dakwah Lapangan (PDL) program, also conveyed the same message.

"Dalam rangka mewujudkan visi misi madrasah yaitu membentuk pribadi yang shalih dan mushlih, kalo sholih sudah didapatkan mereka sendiri di madrasah dengan pembiasaan-pembiasaan ibadah, pembentukan akhlak, nah kalo mushlih diharapkan dapat bermanfaat untuk orang lain, karena baiknya ilmu yang didapatkan bukan untuk dirinya sendiri tapi juga untuk orang lain, program PDL ini merupakan media atau sarana untuk membantu siswa

⁸² Results of an interview with the Head of MA Ma'ahid Kudus on February 10, 2025 at MA Ma'ahid Kudus

*supaya dapat mengaplikasikan ilmunya kepada masyarakat."*⁸³

Based on the interview results above, it can be concluded that the main purpose of this program is to realize the vision and mission of the madrasah in forming a *shalih* and *mushlih* person. The PDL program is designed to allow students to apply the knowledge they have gained in the madrasah directly to the community.

The results of implementing the PDL program for class XI students of MA Ma'ahid Kudus can be seen from the benchmark of the program's success. This PDL activity program has a positive impact on students.

This was conveyed by Mr. Abdul Aziz, Lc. M.Hum. as the Head of Madrasah MA Ma'ahid in the following interview:

*"Melalui kegiatan PDL ini memberikan siswa pengalaman berharga untuk punya andil, berkhidmat, dan mereka memiliki semangat tinggi untuk berinteraksi dan berkontribusi di Masyarakat"*⁸⁴

⁸³ Results of an interview with the Teacher in Charge of PDL MA Ma'ahid Kudus on February 12, 2025 at MA Ma'ahid Kudus

⁸⁴ Results of an interview with the Head of MA Ma'ahid Kudus on February 10, 2025 at MA Ma'ahid Kudus

The above statement was reinforced by Mrs. Alfi Wachidati Muyassaroh, S.Si., as the teacher in charge of PDL MA Ma'ahid Kudus activities in the following interview:

“Kegiatan PDL ini memberikan siswa pengalaman yang tidak didapatkan di madrasah, kalo biasanya di madrasah Praktik dakwah audiensnya lingkup madrasah, seperti teman sebaya atau guru yang sudah dikenal. Sedangkan melalui PDL ini mereka diberikan kesempatan tampil didepan untuk berkomunikasi pada masyarakat umum.”⁸⁵

Huruun, a student of class XI E, reinforced the above statement as a participant in PDL MA Ma'ahid Kudus activities.

“Program ini sangat bermanfaat karena melatih keberanian untuk tampil depan umum, tentu saja melatih public speaking kita menjadi lebih baik, dan kita menjadi lebih PD.”⁸⁶

Felisa, a student of class XI E, also said the same thing as a participant in the PDL MA Ma'ahid Kudus activity.

⁸⁵ Results of an interview with the Teacher in Charge of PDL MA Ma'ahid Kudus on February 12, 2025 at MA Ma'ahid Kudus

⁸⁶ Results of an interview with Hurunn, a grade XI student who participated in the PDL of MA Ma'ahid Kudus on February 8, 2025 at MA Ma'ahid Kudus

*"Program ini benar-benar membantu saya mengembangkan diri. Saya bisa menerapkan ilmu sekolah secara langsung, dan yang paling penting, saya jadi berani berbicara di depan umum. Padahal, dulu saya sangat pemalu. Pengalaman terjun ke masyarakat membuat saya jauh lebih aktif dan percaya diri."*⁸⁷

In addition to having a positive impact on students, the PDL program also has a positive impact on the surrounding community. Based on the results of the researcher's observations, village children showed enthusiasm when taught by PDL students, both in Kindergarten (TK) and Al-Qur'an Education Park (TPQ). This is due to more interactive and fun learning methods implemented through educational games and competitions. Another positive impact felt by the community is the contribution of PDL students in giving lectures or cultum to mosque congregation and mothers' recitation.⁸⁸

Based on the results of the interview with Mrs. Amara Qonita Nur Izzati, as the teacher of TPQ Al Manar Besito Kudus, as follows:

⁸⁷ Interview results with Felisa, a grade XI student of PDL MA Ma'ahid Kudus on February 8, 2025 at MA Ma'ahid Kudus

⁸⁸ Results of field observations on February 7-9, 2025

“Saya sebagai guru TPQ sangat terbantu dengan kehadiran mereka siswa PDL, mereka ikut kontribusi mengajar disini dan anak-anak lebih antusias ketika diajar sama mereka kakak-kakak PDL.”⁸⁹

Based on the descriptions of the data above, it can be concluded that the purpose of the MA Ma’ahid Kudus *Praktik Dakwah Lapangan (PDL)* program is to internalize Islamic values and provide practical da’wah experience to students in the community. This goal is in line with the vision and mission of the madrasah, which is to form a person who *is pious* (pious individually) and *mushlih* (giving benefit to others). The PDL program is designed as a means for students to apply the knowledge they have gained in madrasah directly to the community. By going into the field, students are expected to develop preaching skills, gain valuable experience, and foster the spirit to contribute and serve the community in line with the goal of Islamic education, which is to form a person with noble character and contribute to society.⁹⁰ The concept of *khairunnas anfauhum linnas* (the best of

⁸⁹ Results of an interview with TPQ Teachers on February 8, 2025 at MA Ma'ahid Kudus

⁹⁰ Abdul Abdul Majid and Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi: Konsep Dan Implementasi Kurikulum 2004*, (Bandung: Remaja Rosdakarya, 2006), p. 135.

mankind is the most beneficial to other mankind) is the primary foundation of this program, which aims to train students to not only be good personally, but also actively provide benefits to the surrounding environment through da'wah activities in mosques, TPQ, and other religious assemblies.

The results of implementing the PDL program positively impact both students and the community. For students, PDL provides valuable experiences not obtained in the madrasah environment, such as increasing confidence, public speaking skills, and the courage to appear in public. This aligns with the experiential learning theory, which emphasizes the importance of direct experience in the learning process.⁹¹ Through direct interaction with society, students learn to adapt and contribute realistically. The community also feels the positive impact of the PDL program, especially children in the Al-Qur'an Education Park (TPQ) and mosque worshippers. The presence of PDL students with interactive and fun learning methods increases the

⁹¹ Morris, Thomas Howard. "Experiential learning—a systematic review and revision of Kolb's model." *Interactive learning environments* 28.8 (2020): 1064-1077.

enthusiasm for children's learning. Students' contribution in giving lectures and cultum also benefits mosque worshippers and recitation mothers. This shows that PDL is not only beneficial to students but also makes a real contribution to community development. In the context of Islamic education, this program strengthens the role of the madrasah as a center for community development based on religious values.⁹²

C. Research Limitations

This research has various weaknesses and shortcomings, although the author has tried his best to produce perfect results. Researchers realize that there are still many limitations, including:

1. The time limitations of the research are limited by time, although the time available is relatively short, but can fulfil the requirement in the research procedure.
2. Limited reference sources, because the author's topic is new, and not many references discuss it.
3. The limited of the author ability. The author is well aware of the shortcomings of grammar and others.

⁹² Eko Nursalim and Hasan Hasan, 'Pendidikan Islam Berbasis Pengembangan Masyarakat', *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 17.5 (2023),.

CHAPTER V

CLOSING

A. Conclusion

Based on the results of the research on the implementation of Islamic Education through the *Praktik Dakwah Lapangan (PDL)* for Class XI Students of MA Ma'ahid Kudus, the researcher draws the following conclusions:

1. Implementing the *Praktik Dakwah Lapangan (PDL)* program of MA Ma'ahid Kudus consists of planning, preparation, implementation, and evaluation. Planning involves the formation of committees, proposal preparation, administrative preparation, and training. Preparations include routine da'wah training and participant debriefing, as well as location observation and preparation of work programs by students. The implementation of PDL involves grade XI students. The evaluation of the PDL program is carried out comprehensively through direct assessment in the field, written evaluation from the location and accompanying teachers, student evaluation through questionnaires, and internal evaluation of the committee. This combination

of methods aims to ensure the program's effectiveness, identify deficiencies, and provide a beneficial experience for students and the community and future program improvements.

2. The results of implementing the PDL program for class XI MA Ma'ahid Kudus students can be seen from the benchmarks of the program's success. This PDL activity program positively impacts both students and the community. Students gain valuable experience in interacting and contributing to the community. The results of implementing the PDL program positively impact the formation of students' Islamic character, such as sincerity, responsibility, and social usefulness, and train the courage of public speaking. In addition, this program also strengthens students' understanding of Islamic Religious Education (PAI) material by integrating theory and practice well. In addition, the community, especially children in TPQ and mosque congregations, also felt the positive impact of the PDL program. The presence of PDL students with interactive and fun learning methods increases the enthusiasm for children's learning. The contribution of students in giving lectures and cultums also benefits the mosque

congregation and recitation mothers. The PDL program has succeeded in improving students' preaching skills and strengthening the relationship between students and the community.

B. Suggestion

Based on the results of the research presented above, the suggestions recommended by the researcher are as follows:

1. For MA Ma'ahid Kudus

MA Ma'ahid Kudus should continue supporting this *Praktik Dakwah Lapangan (PDL)* program, and the implementation time is extended to not only 7 days.

2. For grade XI students, Participants of the PDL program

Students always follow all PDL activities orderly, but it would be better to maintain an attitude to reduce their bad habits when serving in the community.

3. For future researchers

The researcher only researched the implementation of PAI learning through PDL activities. So, for future researchers who are interested in researching the same theme, it is better to research other factors that affect the implementation of the PDL MA Ma'ahid Kudus program, both supporting factors and inhibiting factors, and it is

also expected to develop this research from other factors that are being researched

The researcher hopes that the results of this research can be used as a reference and comparison material in examining related data sources so that they can produce better research.

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Appendix I

Observation Instrument

Observation Instrument Guidelines

Observation in this study was carried out to obtain data on implementing Islamic education through the *Praktik Dakwah Lapangan (PDL)* program of Class XI at MA Ma'ahid Kudus. The observation guidelines are as follows:

No.	Aspects Observed	YES	NO
1.	Students follow the PDL debriefing activities carefully.	✓	
2.	Students can practice the material taught through teaching activities at TK / Madin / TPQ educational institutions.	✓	
3.	Students can practice the material taught through tutoring activities for village children.	✓	
4.	Students can convey the knowledge learned through	✓	

	lecture/culture activities to the community.		
5.	Students interact well with peers and the surrounding community.	✓	
6.	Students actively participate in PDL activities earnestly.	✓	
7.	Teachers and students follow the implementation of PDL activities following the guidelines.	✓	
8.	Students get many benefits of Islamic education values through PDL activities.	✓	
9.	Teachers provide an assessment of the results of students' PDL activities.	✓	
10.	Preparation of needs or equipment for the implementation of PDL activities is carried out.	✓	

Interview Instrument Guidelines

A. Interview Instrument For the Principal of MA MA'ahid Kudus School

1. How was the origin of the holding of the *Praktik Dakwah Lapangan (PDL)* activity at MA Ma'ahid?
2. How are *Praktik Dakwah Lapangan (PDL)* activities implemented at MA Ma'ahid?
3. What is the primary purpose of implementing this PDL program?
4. How do you evaluate the success of the PDL program in achieving the goals of Islamic education?
5. What support does the school provide for the smooth running of this PDL program?

B. Interview Instrument For The Teacher In Charge Of PDL Activities

1. What is the origin of the *Praktik Dakwah Lapangan (PDL)* activity at MA Ma'ahid?
2. How is *Praktik Dakwah Lapangan (PDL)* activities implemented at MA Ma'ahid?
3. What is the planning and preparation process for implementing the PDL program?
4. Are there any obstacles faced during the implementation of PDL? If so, how do you overcome them?

5. How was the evaluation conducted on implementing the PDL program?

C. Interview for the Field Assistant Teacher

1. What are the main tasks of a companion for students' PDL?
2. How is your role in accompanying students during the implementation of PDL?
3. What preparations were made before, during, and after the implementation of PDL?
4. How do you assess students' activity and understanding during the PDL program?
5. Are there any obstacles encountered while accompanying students in PDL? If so, how did you overcome them?
6. Do you think the PDL program effectively improves students' understanding of Islamic education?
7. What suggestions can you give to improve the PDL program in the following years?

D. Interview Instrument for Class XI students of MA Ma'ahid Kudus

1. What do students make preparations to carry out the *Praktik Dakwah Lapangan (PDL)* activities?
2. What do students think about the *Praktik Dakwah Lapangan (PDL)* Program?
3. What is the process of implementing the *Praktik Dakwah Lapangan (PDL)* Program?

4. What obstacles are encountered when preparing or implementing *Praktik Dakwah Lapangan (PDL)*?
5. What benefits do you feel after participating in the PDL program?
6. After participating in PDL, are you motivated to be more active in religious activities?
7. What are your suggestions for improving the PDL program in the future?

Appendix II

TRANSCRIPT OF INTERVIEW RESULT

Interview Instrument Sheet for Principal of MA MA'ahid Kudus School

Name : Mr. Abdul Aziz, Lc. M.Hum
Position : Principal of MA Ma'ahid Kudus
Date : February 9, 2025

1. How was the origin of the holding of the *Praktik Dakwah Lapangan (PDL)* activity at MA Ma'ahid?

Answer: *Tujuan diadakannya PDL ini berawal dari visi misi madrasah yaitu membentuk pribadi yang shalih dan mushlih, melihat kita punya harapan secara kepribadian sosok keshalehan dalam melaksanakan ibadah, melaksanakan kepribadiannya, ibadahnya baik, baik secara pribadi tidak cukup karena agama memberikan tuntutan khairunnas anfauhum linnas, dari ungkapan tersebut kami termotivasi bagaimana membentuk santri yang mau berkontribusi dan bermanfaat di lingkungan masyarakat. Maka dari itu*

digagaslah program PDL ini, karena dengan PDL santri diterjunkan langsung ke Masyarakat baik dimasjid, TPQ, dan majelis keagamaan lainnya. Sehingga dengan berbaur/bersentuhan langsung dengan masyarakat itu bisa menjadi pengalaman yang berharga bagi anak untuk punya andil, ya minimal berkhidmat punya semangat untuk memberi atau membantu ditengah masyarakat, harapan kita mereka bisa melanjutkan perjalanan dakwah sehingga keterampilan-keterampilan berdakwah itu bisa didapatkan melalui PDL.

2. What is the main purpose of implementing this PDL program?

Answer : secara umum pendidikan itu utuh ada yang bisa kita internalisasikan di lingkungan madrasah, tapi juga butuh media/sarana yang lain, melalui PDL ini memberikan kautuhan bahwasanya mereka nanti perannya dibutuhkan oleh agama, masyarakat, bangsa sehingga sadar akan kebutuhan yang harus disiapkan masing-masing.

3. How do you evaluate the success of the PDL program in achieving the goals of Islamic education?

Answer : Cara mengevaluasi atau mengukur penilaian program ini kita melakukan 4 cara yakni, pertama, secara langsung yaitu pada saat kami melakukan sambangan atau kunjungan ke lokasi PDL kita bertanya langsung kepada lembaga-lembaga yang ketempatan seperti takmir masjid, guru, dan kepala sekolah. Mereka memberi respon,

mengapresiasi program ini dan ada antusiasme dari mereka, tentu saja juga menerima saran dan kritikan dari pihak masyarakat setempat. Kedua, secara tertulis yaitu dengan format penilaian yang kita berikan kepada pihak-pihak Lokasi seperti takmir masjid dan kepala sekolah untuk menilai kinerja dari peserta PDL selama bertugas, ketiga, memberikan angket yang berisi masukan, usulan, kekurangan dan evaluasi kepada siswa peserta PDL, keempat, yaitu tahap akhir dari kegiatan ini mengadakan rapat evaluasi kepada seluruh panitia dan guru pendamping untuk mengetahui, mengukur apa saja kekurangan kegiatan PDL ditahun ini, kemudian diperbaiki ditahun selanjutnya.

4. What support does the school provide for the smooth running of this PDL program?

Answer : kami dari pihak sekolah mensupport penuh kegiatan ini karena ini termasuk program unggulan sekolah karena nilai ini akan menjadi syarat kelulusan naik kelas XII, kami mendampingi dari perencanaan sampe evaluasi, melalui pembekalan mengahdirkan narasumber yang ahli dalam bidangnya untuk melatoh santri, memberikan anggaran transportasi, konsumsi, dan kebutuhan program kerja, kami juga memberikan perhatian melalui sambangan.

Interview Instrument Sheet For The Teacher In Charge Of PDL Activities

Name : Mrs. Alfi Wachidati Muyassaroh, S.Si
Position : Teacher In Charge Of PDL Activities
Date : February 12, 2025

1. How is Praktik Dakwah Lapangan (PDL) activities implemented at MA Ma'ahid?

Answer : Dalam rangka mewujudkan visi misi madrasah yaitu membentuk pribadi yang shalih dan mushlih, kalo sholih sudah didapatkan mereka sendiri di madrasah dengan pembiasaan-pembiasaan ibadah, pembentukan akhlak, nah kalo mushlih diharapkan dapat bermanfaat untuk orang lain, karena baiknya ilmu yang didapatkan bukan untuk dirinya sendiri tapi juga untuk orang lain, program PDL ini merupakan media atau sarana untuk membantu siswa supaya dapat mengaplikasikan ilmunya kepada masyarakat.

2. What is the planning and preparation process for implementing the PDL program?

Answer: Program PDL tahun ini lebih baik daripada tahun kemaren karena Pada tahap perencanaan ini dimulai dari fiksasi lokasi yang akan ditempati dari awal, beberapa bulan sebelum pelaksanaan PDL, mengelompokkan siswa dengan maksimal, menentukan anggaran, dan menentukan waktu pelaksanaan yakni dilaksanakan pada kelas XI semester genap saat kelas XII ujian local. Dalam hal persiapan Kita sudah mempersiapkannya melalui kegiatan-kegiatan seperti pelatihan dakwah yang sudah dilakukan sejak kelas X dikelas masing-masing, seperti jadi MC, tilawah dan kultum. Nah untuk persiapan selanjutnya itu kita mengadakan pembekalan mendekati hari-h pelaksanaan PDL yang berisikan materi teknik public speaking, dauroh adzan, pelatihan mengajar. Kegiatan PDL tahun ini dilaksanakan selama 7 hari yaitu dimulai dari tanggal 3-9 Februari 2025 yang menyebar di 32 titik lokasi. Penyerahan dilakukan pada tanggal 3 februari secara serentak oleh seluruh peserta PDL untuk diterjunkan desa masing-masing mereka ditugaskan dan didampingi oleh satu guru pendamping. Selama pelaksanaan kami dari sekolah memonitoring peserta PDL melalui sambangan/kunjungan disetiap titik desa secara bergilir. Melalui sambangan diharapkan menambah semangat siswa dan mereka merasa diperhatikan.

3. Are there any obstacles faced during the implementation of PDL?

Answer : Untuk kendala berasal dari beberapa sumber, yang pertama dari guru pendamping seperti kurang maksimal dalam mendampingi siswa, karena sebagian guru tugasnya tidak hanya mendampingi siswa saja tapi juga ada kewajiban mengajar, pengawas, dll. Yang kedua kendala dari siswa seperti kebiasaan buruk siswa yang susah diubah, yang ketiga waktu yang cukup singkat sehingga kurang maksimal dalam menjalankan program kerja, yang terakhir kendala dari anggaran karena hanya mengandalkan dana dari uang spp anak-anak.

4. How was the evaluation conducted on implementing the PDL program?

Answer: Cara mengevaluasi atau memberikan penilaian program ini kita memberikan format penilaian kepada lembaga yang ditempati untuk menilai anak-anak selama bertugas dan nilai yang didapatkan dari guru pendamping juga, selain itu mereka juga membuat laporan penanggung jawaban PDL perkelompok yang nanti akan dikumpulkan sebagai pertimbangan penilaian.

Interview Instrument Sheets for the Field Assistant Teacher

Name : Mrs. Dwi febianti Puspaningtyas

Position : Field Assistant Teacher

Time/date : February 15, 2025

1. How is your role in accompanying students during the implementation of PDL?

Answer : peran saya disini adalah menyerahkan anak ke lokasi PDL, mendampingi di setiap kegiatan, dan menarik kembali anak-anak ketika sudah selesai.

2. What preparations were made before, during, and after the implementation of PDL?

Answer : kalau sebelum itu kami sekolah mengadakan pembekalan PDL, selama PDL membantu mendampingi mereka selama program kerja.

3. How do you assess students' activity and understanding during the PDL program?

Answer : saya menilai anak-anak melihat kinerja mereka selama kegiatan jadi berbeda anatara yang rajin dan malas-malasan, karena saya tidak full menemani anak-anak

saya meminta bantuan kepada ketua kelompoknya untuk membantu saya menilai teman-temannya.

4. Are there any obstacles encountered while accompanying students in PDL? If so, how did you overcome them?

Answer : untuk kendala kemarin sempat ada miskomunikasi antara anak-anak kami dengan guru TK mengenai program kerja namun sudah bisa teratasi.

5. What suggestions can you give to improve the PDL program in the following years?

Answer : saran saya kedepan mungkin untuk menembah dana dalam kegiatan dan mungkin kedepannya bisa nambah hari tidak hanya 7 hari.

Interview Instrument for Class XI students of MA

Ma'ahid Kudus

Name : Huruun Khoirun Niswah, Felisa Tri Wardani, Laila Rasyidah, Nailah Hasanah

Class : XI

Date : February 7, 2025

1. What do students make the preparations to carry out the *Praktik Dakwah Lapangan (PDL)* activities?

Answer : “Yang pertama melakukan persiapan mental karena kita menyadari ini merupakan kegiatan *Kerjasama tim yang terdiri dari 10 orang dari lintas kelas dan beberapa kita baru kenal, maka dari itu kita perlu membangun mental yang kuat dan kemampuan beradaptasi karena menyatukan ide 10 kepala itu tidak mudah agar kegiatan ini berjalan lancar dalam menjalankan tugas*”-Huruun Khoirun Niswah

“Sama seperti jawaban mbak Huruun tadi”-Laila Rasyidah

“Persiapan yang kita lakukan beberapa hari sebelum diterjunkan ke Masyarakat, kita melakukan survey lapangan ke desa yang nantinya ditugaskan kepada kita.

Ini bertujuan untuk mengenali kondisi sosial dan budaya masyarakat setempat yang nantinya untuk memudahkan kita dalam merancang program kerja apa saja yang sesuai untuk dilakukan didesa tersebut."- Nailah Hasanah

"Mempersiapkan diri dari mulai Latihan kultum, tilawah dsb."-Felisa Tri wardani

2. What is the process of implementing the *Praktik Dakwah Lapangan (PDL)* Program?

Answer : *"Selama kegiatan berlangsung untuk rumah posko, uang makan, pembagian kelompok dan desa sudah ditentukan dari sekolah jadi kita tinggal menjalankan tugas dakwah saja,"-Felisa Tri Wardani*

"Dalam pelaksanaan hari pertama kami sowan-sowan dulu kepada tokoh masyarakat disana, kemudian observasi lokasi tersebut dari masjid, TPQ, dan sekolah lalu kami mengaja."-Huruun Khoirun Niswah

"Dalam menjalankan tugas dakwah kami Menyusun program kerja diantaranya mengajar TPQ, mengajar TK/MI, mengadakan bimbel kepada anak-anak desa, mengadakan lomba festival anak Sholeh, mengisi ceramah/kultum, jadi MC acara, Kerja bakti lingkungan, Ro'an masjid, dan mengadakan nobar film Islami kepada anak-anak sekitar."-Laila Rasidah

3. What obstacles are encountered when preparing or implementing *Praktik Dakwah Lapangan (PDL)*?

“Kami bekerja sama-sama dalam menyusun proker setelah diacc sama pihak terkait kami menjalankan proker tersebut.”-Nailah Hasanah

Answer : *“Untuk kendala ada miskom antara kami dan ibu guru TK mengenai proker.”-Huruun Khoirun Niswah*

“Kendala kurang maksimal dalam menjalankan proker karen waktu yang singkat.”-Nailah Hasanah

“Untuk kendala berasal dari diri saya sendiri sih karena saya introvert sulit menyesuaikan diri, tapi alhamdulillah temen-temen pada asyik dan saling support.”-Laila Rasyidah

“Kendala dalam konsumsi makan dalam sehari-hari masih sulit menyesuaikan waktu masak dan menjalankan program kerja.” Felisa Tri Wardani

4. What benefits do you feel after participating in the PDL program?

Answer : *“Program ini sangat bermanfaat karena melatih keberanian untuk tampil depan umum, tentu saja melatih public speaking kita menjadi lebih baik, dan kita menjadi lebih PD.”-Huruun Khoirun Niswah*

“”Program ini benar-benar membantu saya mengembangkan diri. Saya bisa menerapkan ilmu

sekolah secara langsung, dan yang paling penting, saya jadi berani berbicara di depan umum. Padahal, dulu saya sangat pemalu. Pengalaman terjun ke masyarakat membuat saya jauh lebih aktif dan percaya diri."-Felisa Tri Wardani

"Saya termotivasi melakukan kegiatan keagamaan setelah ini, tidak hanya pas dalam PDL saja"-Nailah Hasanah

"Menambah pengalaman yang tidak saya dapatkan di sekolah."-Laila Rasyidah

5. What are your suggestions for improving the PDL program in the future?

Answer : *"Semoga kedepannya kegiatannya tidak hanya 7 hari, dananya juga ditambah"-All of them*

Appendix III

PDL GUIDEBOOK

BUKU PANDUAN

PRAKTIK DAKWAH LAPANGAN

BAGI PENDAMPING DAN PESERTA PDL



IDENTITAS PESERTA PDL

Nama Lengkap :

Kelas :

Lokasi PDL :

Tugas Pokok dan Fungsi (TUPOKSI)

Pendamping PDL (Praktik Dakwah Lapangan) MA Ma'ahid Kudus

1. Bertanggung jawab atas pelaksanaan PDL di wilayahnya masing-masing.
2. Mengantar peserta PDL ke lokasi dan menyerahkannya kepada Kepala Takmir masjid/Kepala madin/ Sohibul bait.
3. Menjemput dan berpamitan kepada Kepala Takmir masjid/Kepala madin/ Sohibul bait
4. Memantau kinerja peserta PDL
5. Mendampingi dan mengarahkan peserta PDL
6. Membuat grup whatsapp bersama peserta PDL yang menjadi amanahnya
7. Memberi arahan dan pertimbangan terkait kegiatan yang akan dilaksanakan oleh peserta PDL
8. Memantau, mengontrol dan memastikan peserta PDL berada di wilayah PDL yang ditempati
9. Menerima izin dari Peserta PDL jika ingin keluar dari wilayah PDL dikarenakan ada keperluan
10. Menerima izin dari peserta PDL yang tidak dapat menjalankan kegiatan PDL dikarenakan sakit atau udzur syar'i selanjutnya meneruskan informasi tersebut kepada ketua panitia PDL
11. Mengunjungi peserta PDL selama kegiatan PDL minimal 3 kali (Pada saat pengantaran, kegiatan dan penutupan)
12. Memberikan teguran dan nasehat secara langsung jika ditemukan pelanggaran ringan oleh peserta PDL
13. Melaporkan dengan segera kepada ketua panitia PDL jika ditemukan / ada laporan pelanggaran sedang dan berat oleh peserta PDL

14. Selalu mengingatkan peserta PDL terkait tartib dan SOP PDL
15. Memantau dan memastikan kesiapan peserta PDL terkait kesiapan menjadi MC, ceramah / kultum, Adzan-Iqomah, Imam Shalat
16. Memantau Kebersihan (kuku dan rambut) dan kerapian Peserta PDL (pakaian, peci, jilbab-menutup aurat)

TATA TERTIB PESERTA

Praktik Dakwah Lapangan (PDL)

MA Ma'ahid Kudus

1. Setiap peserta meniatkan ibadah dalam kegiatan PDL ini
2. Peserta wajib menjaga nama baik Pendidikan Islam Ma'ahid Kudus
3. Peserta diwajibkan berperilaku sopan dan berakhlakul karimah dalam ucapan, tindakan dan penampilan
4. Melaksanakan tugas – tugas individu dan kelompok dengan baik dan mengikuti seluruh rangkaian kegiatan PDL
5. Peserta dimohon tepat waktu dan disiplin dalam mematuhi jadwal dan tugas yang ada. Apabila berhalangan wajib menginformasikan kepada ketua kelompok dan pendamping
6. Menjaga kebersihan diri dan lingkungan
7. Menjaga Ketenangan lingkungan PDL dengan tidak membuat kegaduhan dan merendahkan suara
8. Berpakaian syar'i dan sopan
Bagi santri putra :
 - berpeci
 - dilarang memakai celana jeans dan celana pensil
 - mengenakan sarung setiap sholat berjamaah di masjid
 - dilarang mengenakan kalung dan gelang

Bagi santri putri :

- jilbab lebar dan berkaos kaki
 - menggunakan makromah
 - mengenakan gamis syar'i ketika beraktifitas
 - senantiasa menjaga aurat selama di lingkungan PDL
 - hindari bersolek secara berlebihan
9. Mengenakan jas almamater ketika bertugas
 10. Peserta yang bertugas di TK/MI/SD wajib memakai sepatu dan berpakaian seragam (dapat ditanyakan ke lembaga masing-masing apakah harus berseragam sekolah atau cukup berpakaian rapi dan syar'i)
 11. Ketika bertugas, hindari terlalu sering menggunakan HP, HP cukup digunakan untuk keperluan dokumentasi.
 12. Peserta dilarang menyalahgunakan HP seperti Mabar hingga larut malam.
 13. Peserta dilarang membawa dan mengkonsumsi rokok, minuman keras, dan obat-obatan terlarang
 14. Peserta dilarang berduaan dengan lawan jenis atau berpacaran
 15. Peserta dilarang melakukan kegiatan yang memicu keributan antar peserta maupun warga sekitar
 16. Peserta dilarang keluar dari batas zona wilayah dakwah yang telah ditentukan oleh panitia kecuali jika diperlukan dan mendapat izin dari pendamping
 17. Peserta PDL selama kegiatan PDL dilarang menongkrong di cafe, warung kopi, angkringan
 18. Peserta diwajibkan tetap bekerjasama dan menjaga kekompakan kelompok selama kegiatan PDL berlangsung
 19. Barang pribadi menjadi tanggung jawab masing-masing peserta
 20. Apabila peserta PDL membutuhkan arahan dan pertimbangan, maka dapat menghubungi pendamping

21. Jika terdapat pelanggaran, maka peserta PDL siap menerima konsekuensi atas pelanggaran tersebut.

TUGAS INDIVIDU

1. Tetap menjaga ibadah yaumiyah selama kegiatan PDL berlangsung
2. Saling mengingatkan dalam kebaikan kepada sesama peserta PDL

TUGAS KELOMPOK

1. Melakukan pembagian tugas sesuai bakat atau kompetensi yang dimiliki
2. Mendokumentasikan kegiatan dan membuat video dokumentasi, dan jika menggunakan backsound maka pilihlah yang bernuansa islami
3. Membuat laporan kegiatan dan laporan keuangan selama PDL
4. Menyiapkan hadiah atau tanda terima kasih untuk sohibul bait

SISTEM PENILAIAN

1. Komponen dan bobot penilaian PDL terdiri dari:

a.	Penilaian dari pihak lokasi (Kepala Sekolah TK/MI/TPQ, takmir masjid)	50%
b.	Penilaian guru pendamping lapangan	30%
c.	Penilaian kelompok (LPJ PDL)	20%

2. Penilaian dapat dilakukan dengan contoh format yang telah disediakan.

3. Penilaian dilakukan oleh guru pendamping lapangan dan dari pihak lokasi sesuai dengan komponen dan bobot yang telah ditentukan

Predikat	Penilaian
A	>90
B	80-89
C	75-79
D	<74

BENTUK - BENTUK KEGIATAN PRAKTIK DAKWAH LAPANGAN

1. Mendirikan dan/atau mengajar Madin
2. Mendampingi kegiatan belajar di TK / PAUD
3. Bimbingan belajar malam di masjid
4. Adzan shalat 5 waktu
5. Kultum atau membaca hadist setelah shalat berjamaah
6. Bersih-bersih masjid dan lingkungan
7. Membantu pelaksanaan pengajian pekanan di masjid jika ada
8. Lomba anak Sholeh
9. Nobar film Islami
10. Shilaturahmi tokoh masyarakat

SOP kultum atau ceramah di masyarakat :

1. Hormat dan unggah- ungguh kepada kyai, sesepuh dan tokoh masyarakat
2. Menggunakan bahasa yang baik dan penuh hormat seperti panjenengan, bapak ibu, bukan anda, kalian dll
3. Tidak bicara ikhtilaf fiqih atau sesuatu yang menimbulkan ketidaknyamanan masyarakat
4. Tidak menghina kelompok, organisasi atau jamaah lain
5. Tidak membicarakan politik terlebih terkait pilpres dan pemilu
6. Dalil disampaikan dengan baik dan benar
7. Isi ceramah yang membangkitkan semangat beribadah, beramal soleh, tazkiyatunnafs, taubat, menjuahi dosa dan maksiat, pentingnya membangun kejamaah yang kuat, ta'awun dll
8. Dalam penyampaian ceramah lebih komunikatif dan tidak monoton (tidak sekedar membaca teks)
9. Membawa catatan (teks materi) sebagai antisipasi
10. Sebelum tampil, peserta PDL hendaknya mengkonsultasikan isi dan cara penyampaian kepada pendamping untuk mendapatkan umapan balik.

SOP adab-adab shilaturahmi dan bermasyarakat:

1. Tentukan waktu yang tepat (jika perlu adakan janji dengan tuan rumah)
2. Berpakaian sopan, bersih, dan rapi
3. Berbicara dengan bahasa krama atau bahasa Indonesia
4. Saat berbincang, tempatkan diri sebagai orang yang sedang mencari pengetahuan, dan tidak menggurui

5. Persiapkan bahan/pertanyaan yang ingin dibicarakan saat bertemu
6. Hindari mengakses HP selama bersilaturahmi
7. Meminta nasihat yang bermanfaat untuk diri sebagai santri Ma'ahid
8. Hindari mubadzir minuman / makanan yang telah diambil, ambil secukupnya suguhan yang disediakan.
9. Akhiri dengan ucapan terima kasih dan permintaan maaf
10. Merapikan kembali benda-benda yang sempat digunakan saat bertemu
11. Menyapa dan atau memberi salam setiap orang yang di sekitar dan berpapasan di jalan

SOP NONTON BARENG (NOBAR)

1. Pilihlah film-film islami, mempunyai nilai-nilai positif dan islami sesuai tumbuh kembang anak
2. Perhatikan durasi waktu untuk pemutaran film
3. Tentukan waktu yang sesuai dan komunikasikan dengan lembaga terkait
4. Jika membutuhkan proyektor silahkan dikomunikasikan dengan pihak madrasah untuk diatur jadwal peminjamannya.
5. Selalu jaga semua alat yang dipinjam (proyektor, kabel rol, layar proyektor) gunakan dengan bijak dan langsung dikembalikan.

SOP ADZAN DAN IQOMAH

Adzan :

1. Komunikasikan dengan takmir masjid, waktu shalat mana saja yang diizinkan peserta PDL untuk menjalankan tugas sebagai muadzin
2. Hadir dan siap di masjid minimal 10 menit sebelum waktu shalat.
3. Muadzin dalam keadaan suci
4. Berdiri ketika adzan
5. Menghadap kiblat
6. Hendaklah membaguskan dan melantangkan suara, pelan dan tidak tergesa-gesa

Iqomah :

1. Komunikasikan dengan takmir masjid, waktu iqomah menggunakan patokan jam digital, berapa menit setelah adzan atau menunggu intruksi imam
2. Dalam keadaan suci
3. Berdiri ketika adzan
4. Menghadap kiblat
5. Bacaan Iqomah lebih cepat jika dibandingkan adzan
6. Suara tidak sekencang dan selantang adzan
7. Hendaknya petugas iqomah selalu stand by setelah adzan dikumandangkan

SOP BERKENDARA RODA DUA

1. Dilarang menaiki satu kendaraan bermotor lebih dari dua orang
2. Menggunakan helm yang berstandar
3. Hindari kebut-kebutan dan ugal-ugalan di jalan
4. Tidak menggunakan knalpot brong
5. Patuhi aturan dan rambu-rambu lalu lintas
6. Kurangi kecepatan saat di jalan kecil dan saat berpapasan dengan warga sekitar serta meminta izin untuk melintas

PANDUAN MC DAN KULTUM

URUTAN PENYAMPAIAN

1. Pembukaan
 - Salam
 - Muqoddimah Bahasa arab
 - Menyapa hadirin khususnya tokoh masyarakat
 - Ucapan Syukur
 - Sholawat
2. Inti
 - Penyampaian susunan acara (MC) atau materi (Kultum)
3. Penutup
 - Kesimpulan materi (kultum)
 - Ucapan terimakasih
 - Permintaan maaf apabila ada kesalahan dalam penyampaian
 - Salam

Appendix IV

PDL DEBRIEFING PLAN

Rencana Pembekalan PDL

Kompetensi : Kultur

Tahap	Kegiatan	Waktu	PIC
1	Tim Pembekalan menyiapkan teks contoh		Fahmi
2	Tim pembekalan menyiapkan materi teknik terkait public speaking	Selasa, 22 Oktober 2024	Fahmi
3	Mentoring materi terkait Teknik Public speaking	Kamis, 31 Oktober 2024	Putra ; Ust. Nailul Huda Putri ; Ust. Anwar
4	Peserta PDL Grade A dan B (Kompetensi Kultur) menampilkan keterampilan pidato dan diunggah di youtube (unpublic) untuk divalidasi tim, durasi 7 menit		Tim
5	Link Vidio dikirimkan ke tim pembekalan		
6	Hasil Validasi disampaikan ke panitia		

Kompetensi : MC

Tahap	Kegiatan	Waktu	PIC
1	Tim Pembekalan menyiapkan teks contoh untuk MC		
2	Tim pembekalan menyiapkan materi teknik terkait MC dan contoh vidio		
3	Mentoring materi terkait Teknik MC	Kamis, 31 Oktober 2024	Putra ; Ust. Nailul Huda Putri ; Ust. Anwar
4	Peserta PDL menampilkan keterampilan MC kepada pendamping PDL untuk mendapatkan masukan		
5	Hasil Validasi disampaikan ke panitia		

Kompetensi : Adzan

Tahap	Kegiatan	Waktu	PIC
1	Tim Pembekalan menyampaikan aturan umum (SOP) terkait adzan	Kamis, 31 Oktober 2024	Putra ; Ust. Nailul Huda Putri ; Ust. Anwar
2	Tim pembekalan dan pendamping dapat melakukan validasi terkait kemampuan Adzan peserta PDL (prioritas grade A dan B)	Kamis, 24 Oktober 2024	Ust. Dzaki dan Fahmi
3	Hasil Validasi disampaikan ke panitia		

Kompetensi : Imam

Tahap	Kegiatan	Waktu	PIC
1	Tim Pembekalan menyampaikan aturan umum (SOP) terkait Imam	Kamis, 31 Oktober 2024	Putra ; Ust. Nailul Huda Putri ; Ust. Anwar
2	Tim pembekalan dan pendamping dapat melakukan validasi terkait kemampuan Imam peserta PDL (prioritas grade A dan B)		Tim
3	Hasil Validasi disampaikan ke panitia		

Kompetensi : Tilawah

Tahap	Kegiatan	Waktu	PIC
1	Tim Pembekalan menyampaikan aturan umum (SOP) terkait Tilawah	Kamis, 31 Oktober 2024	Putra ; Ust. Nailul Huda Putri ; Ust. Anwar
2	Tim Pembekalan memberikan ayat yang menjadi acuan untuk tilawah yaitu surat aali imron ayat 102 - 108	Kamis, 31 Oktober 2024	Fahmi
3	Tim pembekalan dan pendamping dapat melakukan validasi terkait kemampuan Imam peserta PDL (prioritas grade A dan B)		
4	Hasil Validasi disampaikan ke panitia		

Appendix V

DOCUMENTATION OF RESEARCH ACTIVITIES

1. Implementation of the PDL Program Activities







2. Interview With Principal of MA Ma'ahid Kudus



3. Interviews With Teacher In Charge Of PDL Activities



4. Interview with Field Assistant Teacher



**5. Interview with Student Class XI of MA Ma'ahid
Kudus**





Appendix VI

RESEARCH PERMISSION LETTER



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO
FAKULTAS ILMU TARBIYAH DAN KEGURUAN
Jl. Prof. Dr. Hamka Km 2 (024) 7601295 Fax. 7615387 Semarang 50185
Website: <http://iik.walisongo.ac.id>

Nomor : 0639 /Un.10.3/K/KM.00.11/02 /2025
Lamp : -
Hal : Izin Penelitian/Riset

6 Februari 2025

Kepada Yth.
Kepala MA Ma'ahid Kudus
di Kudus

Assalamu'alaikum Wr. Wb.

Diberitahukan dengan hormat, dalam rangka memenuhi tugas akhir pada Mahasiswa S1 Prodi Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang, bersama ini kami sampaikan bahwa mahasiswa di bawah ini:

Nama : Delvia Ulya Qonita
NIM : 2103016211
Semester : 8 (delapan)
Judul Skripsi : Implementasi Pendidikan Islam Melalui Program Praktek Dakwah Lapangan (PDL) Siswa Kelas XI MA Ma'ahid Kudus
Dosen Pembimbing : Dr. Mustopa, M.Ag.

Untuk melaksanakan penelitian/riset di MA Ma'ahid yang Bapak/Ibu pimpin. Sehubungan dengan hal tersebut mohon kiranya yang bersangkutan diberikan izin riset/penelitian dan dukungan data dengan tema/judul sebagaimana tersebut diatas selama 10 hari, pada tanggal 8 Februari – 17 Februari 2025.

Demikian permohonan ini kami sampaikan, atas perhatian dan kerjasamanya disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.



Tembusan Yth.
Dekan Fakultas Ilmu Tarbiyah dan Keguruan UIN Walisongo Semarang

Appendix VII

LETTER OF RESEARCH



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
YAYASAN PENDIDIKAN ISLAM MA'AHID
MADRASAH ALIYAH MA'AHID
TERAKREDITASI A
Jl. K. H. Muhammad Arwani - Kudus 59332 ☎ (0291) 436437
Website : www.maahid.sch.id, E-mail : maahidku@gmail.com

SURAT KETERANGAN PENELITIAN

Nomor : 190/39/PIM/MA/II/2025

Yang bertanda tangan di bawah ini,

Nama : Abdul Aziz, Lc.,M.Hum.
NIP : -
Jabatan : Kepala Madrasah Aliyah Ma'ahid

Dengan ini menerangkan kepada :

Nama : **DELVIA ULYA QONITA**
NIM : 2103016211
Fakultas : Ilmu Tarbiyah dan Keguruan UIN Walisongo
Program Studi : Pendidikan Agama Islam
Jenjang : S1
Judul Skripsi : Implementasi Pendidikan Islam Melalui Program Praktik Dakwah Lapangan (PDL) Siswa Kelas XI MA Ma'ahid Kudus

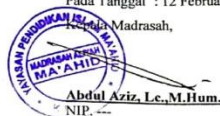
Benar-benar telah mengadakan penelitian/riset pada tanggal 8 – 17 Februari 2025 di Madrasah Aliyah Ma'ahid.

Demikian keterangan ini dibuat untuk dapat dipergunakan sebagaimana mestinya.

Dikeluarkan di: Kudus

Pada Tanggal : 12 Februari 2025

Kepala Madrasah,



CURRICULUM VITAE

A. Self identity

Full Name : Delvia Ulya Qonita
Place & date of Birth : Semarang, June 30, 2003
Address : Kauman Mangkang Wetan
RT01/RW03, Tugu, Semarang
HP : 087780997840
Email : delviaulyaa@gmail.com

B. Education History

1. Formal Education
 - a. TK ABA 31 Semarang 2008
 - b. MI Muhammadiyah Semarang 2015
 - c. MTs Ma'ahid Kudus 2018
 - d. MA Ma'ahid Kudus 2021
2. Non-Formal Education
 - a. PONPES Ma'ahid Kudus 2021