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Communicative Strategies of Islamic Boarding Schools in The Regeneration of Young Preachers: A Study on Islamic Boarding Schools in Padangsidimpuan City

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ABSTRACT: This study aims to analyze the communicative strategies of Islamic boarding schools in the process of regenerating young preachers in Padangsidimpuan City. The study uses a descriptive qualitative approach with research locations at Al-Ansor Islamic Boarding School, Darul Ikhlas H. Abdul Manap Siregar, and Darul Istiqomah. Data was collected through observations, in-depth interviews, and documentation of Islamic boarding school leaders, ustaz, da'wah coaches, and students involved in cadre regeneration activities. Data analysis is carried out through data reduction, data presentation, and interactive conclusion drawn. The results of the study show that the communicative strategy of pesantren is carried out through routine tablig programs, public speaking training, field da'wah practices, interpersonal communication, and student organization coaching. This strategy plays a role in improving the rhetorical skills, courage to perform, leadership, and communication skills of students' da'wah. However, the regeneration process still faces obstacles in the form of low motivation, lack of confidence, and limited communication skills of some students. This study concludes that pesantren functions as a da'wah communication system that shapes the competence of young da'i through structured, adaptive, and sustainable coaching to answer the challenges of da'wah in contemporary society.

KEYWORDS: Communicative Strategies; Da'wah Strategy; Islamic Boarding School; Public Speaking Santri

I. INTRODUCTION

Islamic da'wah is basically a process of religious communication that aims to convey Islamic values in people's lives in a persuasive and sustainable manner. In the context of modern society, da'wah is no longer enough to be carried out through conventional approaches alone, but requires communication skills that are adaptive to social, cultural, and information technology developments. These challenges are increasingly complex when the young generation of Muslims are faced with changes in the interaction patterns of digital society that require public communication skills, media mastery, and social sensitivity in delivering da'wah messages. This condition makes the process of regenerating young da'i a strategic need in maintaining the sustainability of Islamic da'wah. Pesantren as an Islamic educational institution has an important position in shaping the da'wah competence of students through a systematic education and coaching process. However, in practice, there is still a pattern of da'wah regeneration that takes place traditionally and has not been fully supported by a structured communicative strategy, so that the da'wah ability of students often develops naturally without a clear and directed communication coaching model (Fikri, 2020; Abdullah, 2019; Sopyan, 2024).

The condition of Islamic da'wah in Padangsidimpuan City still faces various challenges, especially in efforts to equitably distribute da'wah activities in suburban areas. Da'wah activities in several peripheral areas are still relatively limited, both in terms of the intensity of activities, the availability of preacher, and public access to sustainable religious guidance. This situation shows that the distribution of da'wah activities has not been running optimally and is still concentrated in certain areas that have better social and institutional access. On the other hand, there is no local government program specifically directed to strengthen and enliven Islamic da'wah activities in suburban areas as part of the socio-religious development of the community.

These challenges are increasingly complex with threats to the existence of Islamic da'wah from other missionary religious activities that actively carry out social approaches and community development in several regions. This condition requires the presence of a da'wah strategy that is more adaptive, communicative, and oriented towards strengthening young preacher cadres who are able to respond to the needs of the community contextually. However, although the city of Padangsidimpuan has quite a number of Islamic boarding schools and religious education institutions, the reality is that not all of these institutions are able to produce graduates who have adequate da'wah competencies, both in terms of communication, mastery of da'wah materials, and the ability to interact with multicultural communities. Therefore, it is necessary to strengthen the communicative strategy of pesantren in the

process of regenerating young da'wah cadres in order to be able to produce da'wah cadres who are professional, responsive, and relevant to the socio-religious challenges of contemporary society.

Previous research on da'wah communication strategies and preacher cadre regeneration can be classified into the study of da'wah organizational communication and the development of religious cadres. Research by Sembiring et al. (2024) shows that an effective communication strategy is able to improve student identity, expand the reach of da'wah, and increase the involvement of da'wah activists in the IAIN Langsa campus environment. The findings underscore the importance of communication planning in building an active and participatory Islamic community. In line with that, Lubis and Ritonga (2024) found that Aisyiyah's organizational communication strategy plays an important role in increasing the administrator's da'wah activities through the management of programs that are directed according to the organization's vision. Another study places pesantren as an Islamic educational institution that functions in the transmission of religious knowledge and the formation of the character of students (Dali, 2016; Neliwati, 2019), as well as a center for fostering the preacher generation who are prepared to enter the community (Ismail, 2020). Research by Siregar and Soiman (2025) also shows that the regeneration of dai in pesantren is carried out through systematic da'wah training management so that it is able to form professional and competitive da'i.

The next research group focuses on da'wah communication strategies in community development and da'wah adaptation to modern social changes. Ulwani et al. (2021) explained that Al-Ittihadiyah North Sumatra implements a communication strategy of wisdom, mau'izhatul hasanah, bil mahabbah, top-down, and bottom-up in developing community da'wah so that it can increase religious activities and the development of Islamic institutions. Research by Ridha et al. (2021) also shows that Islamic boarding schools have effective religious communication strategies in instilling moderate Islamic values and countering radicalism through learning and student examples. In addition, the study of da'wah communication emphasizes the importance of communication strategies in increasing the effectiveness of religious message delivery in modern society (Faisal, 2023). The transformation of da'wah is also influenced by the development of digital media which demands a more contextual and adaptive approach (Dianto, 2019; Ahdar, 2026). Zulaili (2018), Wahid and Wardatun (2023), Hefner (2022), and Manaf and Kurniawan (2024) also highlighted the development of da'wah networks, social communication, digital media, and the management of pesantren alumni in strengthening the sustainability of da'wah. However, the study of the communicative strategy of pesantren in the regeneration of young da'wah cadres in Padangsidimpuan City is still relatively limited, so this research has novelty in the local context of pesantren and the formation of young da'wah cadres.

The limitations of previous research show that there is an academic space that needs to be developed, especially related to how pesantren build communicative strategies in shaping the da'wah competence of students. Previous research has placed pesantren as a religious educational institution and has not examined pesantren as an organizational communication system that shapes the da'wah competence of students through interpersonal communication patterns, religious culture, and sustainable da'wah practices. Therefore, this research has a novelty in the effort to examine pesantren as an educational communication space that forms da'wah competencies through structured communicative strategies. Another novelty lies in the focus of research on the process of regeneration of young da'i in the pesantren environment of Padangsidimpuan City which has a distinctive socio-religious character and has not been widely studied in the perspective of da'wah communication. Thus, this study not only explains the da'wah activities of the Islamic boarding school, but also reveals the communication patterns that shape the da'wah capacity of students in a systematic and sustainable manner (Choirin & Idris, 2023; Faisal, 2023).

This research departs from the assumption that the success of the regeneration of young da'i cadres in pesantren is greatly influenced by the institution's ability to build effective communicative strategies in the process of education and student development. The communicative strategy includes interaction patterns between kiai, ustaz, and students, da'wah learning methods, religious communication habits, and direct da'wah practices in the community. In this study, the grand theory used is an organizational communication theory that places communication as the main element in building the culture, values, and behavior of organizational members (Pace & Faules, 2018). Through this perspective, pesantren is understood not only as a religious educational institution, but also as a communication organization that forms the da'wah competence of students through a continuous process of social interaction. With this approach, the research seeks to explain that the communicative strategy of pesantren has an important role in shaping rhetorical skills, mastery of da'wah messages, and communicative attitudes of students as part of the process of regeneration of young da'i.

Based on this description, this study aims to analyze the communicative strategies applied by Islamic boarding schools in the process of regenerating young da'i cadres in Padangsidimpuan City. In particular, this study aims to identify the forms of communicative strategies used in the development of students, explain the mechanism of implementing these strategies in Islamic boarding school education and da'wah activities, and analyze their implications for the formation of student da'wah competencies. This research is expected to make an academic contribution to the development of da'wah communication studies, especially related to the communication of pesantren organizations and the process of regeneration of young da'i. In addition, the results of this research are also expected to be a practical reference for Islamic boarding schools in developing a model of da'wah coaching that is more systematic, adaptive, and in accordance with the communication needs of contemporary society. Thus, this research not only has

theoretical relevance in the field of da'wah communication, but also practical relevance in strengthening the function of pesantren as a center for the regeneration of young da'i cadres in Indonesia.

II. LITERATURE REVIEW

The da'wah strategy is essentially a planned process in conveying Islamic values so that they can be accepted, understood, and practiced effectively by the community. From the perspective of Islamic da'wah, strategy is not only related to the method of conveying messages, but also includes the ability to read social, psychological, and cultural conditions so that da'wah can take place persuasively and contextually. This concept is in line with the principles of da'wah bil hikmah, mau'izhah hasanah, and mujadalah billati hiya ahsan as explained in QS. An-Nahl verse 125. An effective da'wah strategy requires integrated planning, organization, implementation, and evaluation so that the goals of da'wah can be achieved optimally (Aziz, 2017; Munir & Elihi, 2015). In the context of Islamic boarding schools, the da'wah strategy is not only directed at the spread of Islamic teachings, but also at the formation of preacher cadres who have adequate scientific competence, spirituality, and social ability.

Da'wah strategy is closely related to communication strategy theory which places communication as a process of delivering messages in a planned manner to influence the attitude, understanding, and behavior of the audience. Effendy (2019) explained that communication strategy is a combination of communication planning and communication management to achieve certain goals. Communication strategies not only emphasize the content of the message, but also pay attention to communicators, media, methods, and audience characteristics. Therefore, the success of da'wah is greatly influenced by the ability of preacher to manage effective, persuasive, and adaptive communication to social changes in society. In the context of Islamic boarding schools, communication strategies are manifested through kiai exemplary patterns, interpersonal coaching between ustaz and students, the use of da'wah media, and strengthening the culture of religious communication in the daily lives of students (Faisal, 2023).

The regeneration of preacher in Islamic boarding schools is an education and coaching process that is carried out systematically to form the next generation of Islamic da'wah who have intellectual, moral, and social capacity. Regeneration is not only oriented towards the transfer of religious knowledge, but also the formation of character, leadership, rhetorical ability, and da'wah communication skills. According to Nurcholish Madjid (1997), pesantren have a function as a reproduction institution for ulama and a center for community moral development. In the process of regeneration, the pesantren implements an integral education pattern through book learning, worship habits, speech exercises, field da'wah practices, and the formation of social discipline of students. Thus, the regeneration of preacher in pesantren is a process of internalizing da'wah values that takes place in a sustainable manner through educational interaction and exemplary pesantren life.

The three concepts; Da'wah strategies, communication strategies, and preacher regeneration have an integrated relationship in building the effectiveness of Islamic boarding school da'wah. Da'wah strategy is the foundation of the goals and direction of the da'wah movement, communication strategy becomes an instrument in conveying messages and forming social influence, while preacher regeneration is a regeneration process that ensures the sustainability of Islamic da'wah in the community. In the context of Islamic boarding schools, the three elements cannot be separated because the formation of young preacher requires a directed da'wah strategy as well as effective communication in the process of fostering students. Therefore, pesantren not only function as religious education institutions, but also as a center for the production of da'wah communicators who are able to answer the socio-religious challenges of modern society (Umar et al., 2025; Siregar & Soiman, 2025).

The grand theory of this research places pesantren as a da'wah communication system that works through the integration of education, character development, and religious communication strategies in the process of regeneration of young preacher cadre. The success of preacher regeneration is influenced by the ability of pesantren to build persuasive communication patterns, leadership examples, religious culture, and adaptation to the development of society and modern communication media. Thus, the communicative strategy of pesantren can be understood as a socio-religious process that connects the goals of da'wah, communication mechanisms, and the formation of preacher cadres in a continuous manner to strengthen the existence of Islamic da'wah in the midst of the dynamics of contemporary society.

Table 1 Connectivity of Da'wah Strategy, Communication, and preacher Competencies Theory

Variable	Indicator	Intervariable Relationships
Da'wah Strategy	Da'wah planning, da'wah target determination, da'wah methods, da'wah bil hikmah, da'wah program evaluation, social da'wah adaptation	The da'wah strategy is the basis for the direction of pesantren development in determining the goals of youth regeneration and the pattern of delivering da'wah to the community.

Communication Strategy	Communication skills, message clarity, interpersonal communication, persuasive communication, use of da'wah media, religious communication	Communication strategies function as an instrument for implementing da'wah strategies so that da'wah messages can be effectively received by students and the community.
Da'i Regeneration	Cadre coaching, da'wah education, rhetorical training, character building, field da'wah practice, student leadership	The regeneration of preacher is the result of the implementation of da'wah strategies and communication strategies in forming young preacher who are competent and have integrity.
Pesantren as a Da'wah System	Example of kiai, religious culture, continuous coaching, student discipline, strengthening Islamic values	Pesantren is an integration space between da'wah strategies, communication, and regeneration through the education system and student development.
The Effectiveness of Islamic Boarding School Da'wah	Improving preacher competence, preacher communication skills, community involvement, sustainability of da'wah	The effectiveness of da'wah is achieved if da'wah strategies and communication strategies are able to support the success of young da'wah cadres in Islamic boarding schools.
Adaptation of Modern Da'wah	Utilization of digital media, contextual communication, development of da'wah networks, social communication	The adaptation of modern da'wah strengthens the sustainability of preacher regeneration through a communication approach that is in accordance with the development of contemporary society.
Grand Theory Kolaborative	Integration of da'wah strategies, communication strategies, and preacher regeneration	The three concepts are holistically interrelated in forming a pesantren coaching system that is able to produce young people who are communicative, adaptive, and responsive to the needs of the community.

III. METHOD

This study uses a qualitative approach with a descriptive research type to understand in depth the communicative strategies of pesantren in the regeneration of young preacher cadres in Padang Sidimpuan City. A qualitative approach is used because this research focuses on understanding social processes, communication patterns, and da'wah coaching activities that take place naturally in the pesantren environment. Qualitative descriptive research aims to describe phenomena systematically, factually, and in-depth based on empirical conditions in the field (Sugiarto, 2015). In this study, the researcher plays the role of the main instrument that is directly involved in the process of data collection, observation, and analysis (Rukajat, 2018).

The research was carried out in three Islamic boarding schools in Padangsidimpuan City which were selected purposively based on the consideration that the pesantren has a da'wah coaching program, youth regeneration activities, and involvement in community da'wah activities. The selection of the location is intended to obtain more comprehensive data on the communication strategies applied by pesantren in forming young preacher cadres in different pesantren environments and characteristics.

The research procedure is carried out through several stages. The initial stage was carried out with preliminary observation to identify research problems and understand the conditions of da'wah activities and the regeneration of preacher cadres in Islamic boarding schools. Furthermore, the researcher collected field data through observation, in-depth interviews, and documentation studies. Observations were made on student development activities, da'wah communication practices, and cadre regeneration activities in the pesantren environment. Interviews were conducted with pesantren leaders, ustaz, da'wah coaches, and students who were directly involved in the process of regenerating young preacher cadre. Meanwhile, documentation is used to complete data in the form of activity archives, coaching programs, and other documents relevant to the research focus.

The determination of informants was carried out using the purposive sampling technique, which is to select informants based on their involvement and knowledge of the process of regenerating young cadres in Islamic boarding schools. The validity of the data is carried out through source triangulation and triangulation techniques by comparing the results of observations, interviews, and documentation to obtain valid and consistent data (Nugrahani, 2014).

Data analysis is carried out interactively through the stages of data reduction, data presentation, and conclusion drawing (Yuliani, 2018). At the reduction stage, the data is selected and focused according to the research objectives. Furthermore, the data is presented in the form of a narrative description so that the relationship between findings is easier to understand. The final stage was carried out by drawing conclusions based on the patterns, meanings, and relationships found during the study so that a comprehensive picture of the communicative strategy of pesantren in the regeneration of young preacher in the city of Padangsidimpuan was obtained.

IV. RESULT AND DISCUSSION

Communication Strategy of Islamic Boarding Schools in Improving the Da'wah Skills of Students in Padangsidimpuan City

The results of the study show that the communication strategy applied at the Al-Ansor Islamic Boarding School, the Darul Ikhlas H. Abdul Manap Siregar Islamic Boarding School, and the Darul Istiqomah Padangsidimpuan Islamic Boarding School in improving the da'wah skills of students is carried out through a da'wah training program called tablig. This program is carried out regularly every week and is the main medium in training students' da'wah communication skills through various activities such as trilingual speeches, MC, Qur'anic shari'an, Islamic arts, muḥadaṡah, drama, and other religious practices. Third, Islamic boarding schools implement a structured and participatory coaching pattern by involving student organizations such as OSPA, OSPI, and OSIS in the management of activities. The involvement of the student organization shows that the process of regeneration of preacher is not only oriented to mastering da'wah materials, but also to forming the spirit of leadership, responsibility, and social communication skills of students.

The communication strategy applied in the three Islamic boarding schools also emphasizes the importance of interpersonal communication between dormitory coaches, ustaz, ustazah, and students in the da'wah coaching process. The coaches play an active role in selecting participants, guiding the preparation of materials, training communication techniques, and providing evaluations of the students' performance. In the training process, students are not only guided in mastering the lecture material, but also in the aspects of rhetoric, voice intonation, facial expressions, and the courage to appear in public. In addition, several Islamic boarding schools have also begun to use digital media and social media as a means of da'wah to expand the space for religious communication of students in the modern era.

The results of the study also show that the communication strategy of pesantren is supported by a motivation system, rewards, educational punishments, field practice, and continuous evaluation. Motivation is given through advice, emotional approaches, and giving awards through competitions on Islamic holidays and Islamic boarding school holidays. Meanwhile, punishment is applied educatively as a form of fostering discipline and student responsibility. The three Islamic boarding schools also implement field practices through the involvement of students in community da'wah activities, da'wah safaris, and regional to provincial competitions as a form of strengthening the social experience of da'wah. Thus, the communication strategy applied in the three pesantren shows that the regeneration of young preacher cadres is carried out holistically through the integration of character development, strengthening communication skills, experience in da'wah practice, and the formation of the leadership mentality of students so that they are ready to enter the community.

Table 2 Communication Strategies of Islamic Boarding Schools in Improving the Da'wah Skills of Students in Padangsidimpuan City

Strategy Aspects	Al-Ansor Islamic Boarding School	Darul Ikhlas H. Abdul Manap Siregar Islamic Boarding School	Darul Istiqomah Islamic Boarding School
Da'wah Program	Tablig extracurricular programs every Friday (female) and Saturday night (male), managed by OSPA and OSPI	Tablig program every Saturday night in the hall of the Islamic boarding school for Tsanawiyah and Aliyah students	Tablig program every Thursday night organized by the Student Council
Form of Training	MC, 3 language speeches, sari recitation, poetry, insha', ṣalawat, qaṣidah, prayer	MC, sari recitation, speech in 3 languages, syarhil Qur'an, dance, poetry, drama, prayer	MC, 3 language speech, poetry, drama, qaṣidah, albarzanji, syarhil Qur'an, muḥadaṡah, wuḍu practice, tajhizul mayyit
Da'i/Da'iyah Election	Scheduled to take turns by OSPA and OSPI, announced a week before the performance	Take turns between rooms and be guided by the hostel nanny	Scheduled by the Student Council and announced a week before the performance

Preparation of Da'wah Materials	Independently compiled based on teacher materials and handbooks; 1st grade Tsanawiyah is guided by OSPI/OSPA	Grade 7 is guided by a nanny; Grades 8–12 compile self-paced with teacher references and guidebooks	Prepared independently based on ustaz/ustazah materials and guidebooks; 1st grade Tsanawiyah is still guided by the Student Council
Da'wah Training	Weekly routine, direct evaluation by OSPA/OSPI; Utilizing social media and pesantren websites	Weekly routine with the guidance of the dormitory coach and evaluation after performing	Weekly routine with the guidance of ustaz/ustazah and student council facilitation
Da'wah Communication Media	Facebook, Instagram, TikTok, YouTube, and the official website of the pesantren	Focus on hands-on coaching and field activities	Focus on direct coaching and religious activities
Motivation and Rewards	Motivation through aphorisms and competitions on Islamic holidays and Islamic boarding school holidays	Motivation through advice and pesantren competitions	Motivation through an emotional approach and Islamic holiday races
Educational Punishment	Reading the Qur'an and repeating da'wah materials	Additional tasks, memorizing mufrodat, reciting the Qur'an 1 juz, memorizing selected surah	Educational punishment to form discipline and responsibility
Field Practice	Filling community religious events and participating in regional to provincial competitions	Da'wah safari to various regions and participating in government competitions	Filling Islamic holiday activities and participating in sub-district to provincial level competitions
Evaluation	Evaluation is carried out once a month	Evaluation is carried out every week after tabligh activities	Evaluations are conducted quarterly
Strategy Objectives	Increasing the courage to perform and communication skills of da'wah students	Honing da'wah skills and forming readiness to preach in the community	Developing da'wah skills and student leadership
Strategy Characteristics	Based on student organizations (OSPA/OSPI) and the use of digital media	Based on the development of dormitory and da'wah safari	Student Council-based and practical da'wah skills development

The results of research at the Al-Ansor Islamic Boarding School, the Darul Ikhlas H. Abdul Manap Siregar Islamic Boarding School, and the Darul Istiqomah Padangsidimpuan Islamic Boarding School show that the communicative strategies of Islamic boarding schools in improving the da'wah skills of students have a strong relationship with the theory of da'wah strategies, communication strategies, and preacher regeneration. From the perspective of da'wah strategy, the tablig program that is carried out regularly in the three pesantren reflects the existence of a da'wah process that is designed in a planned, systematic, and oriented manner towards the formation of students' da'wah abilities. Activities such as speech training, MC, Qur'an sharihil, to field da'wah practices show the implementation of da'wah bil hikmah and mau'izhah hasanah through an educational, habituation, and character building approach. These findings are in line with the view of Aziz (2017) and Munir & Ilaihi (2015) that da'wah strategies are not only related to the delivery of religious messages, but also include planning, organizing, implementing, and evaluating da'wah in an integrated manner.

From the perspective of communication strategies, the results of the study show that the three pesantren implement intensive interpersonal communication between ustaz, ustazah, dormitory coaches, and students in the process of fostering da'wah. Communication is carried out through direct guidance, performance evaluation, motivation, and the formation of a culture of religious communication in the pesantren environment. In addition, the use of digital media by the Al-Ansor Islamic Boarding School shows the adaptation of communication strategies to technological developments and the needs of modern da'wah. These findings strengthen Effendy's (2019) theory which states that communication strategy is a combination of communication planning and communication management to achieve certain goals. In the context of Islamic boarding schools, communication strategies not only function to convey da'wah messages, but also to form the courage, confidence, and social ability of students as prospective preacher.

Meanwhile, from the perspective of preacher regeneration, the three pesantren show a coaching process that takes place in a sustainable manner through routine training, field practice, evaluation, motivation, and the formation of student discipline. The involvement of student organizations such as OSPA, OSPI, and Student Council in the implementation of tablig activities shows that the regeneration of preacher is carried out not only through the transfer of religious knowledge, but also through the formation of leadership and social responsibility of students. Field practices such as da'wah safaris, involvement in community activities, and da'wah competitions are forms of internalization of social experiences that strengthen the readiness of students as young da'i. This finding is in line with the view of Nurcholish Madjid (1997) that pesantren is a reproductive institution of ulama and a center for community moral development. Thus, the results of this study show that da'wah strategies, communication strategies, and preacher regeneration are holistically integrated in the pesantren education system to form young preacher who are communicative, characterful, adaptive, and ready to face the challenges of contemporary society's da'wah.

Obstacles to the Communication Strategy of Islamic Boarding Schools in Improving Students' Da'wah Skills

The results of the study show that the communication strategy obstacles faced by the Al-Ansor Islamic Boarding School, the Darul Ikhlas H. Abdul Manap Siregar Islamic Boarding School, and the Darul Istiqomah Padangsidimpuan Islamic Boarding School in improving the da'wah skills of students basically have similarities, namely the aspect of human resources (HR) of students. The main obstacles found are the low motivation of some students to participate in da'wah training, lack of confidence when appearing in public, and limited communication skills of students in conveying da'wah messages in an attractive and effective manner. The three pesantren revealed that some students still consider da'wah not to be the main interest or ideal, so the involvement of students in da'wah training is not fully optimal (Fauziah, 2025a; Martabe, 2025a; Sitompul, 2025).

In addition to low motivation, another obstacle found is the emergence of nervousness, awkwardness, and fear of being wrong when students speak in public. This condition causes the delivery of da'wah messages to be less than optimal because students often forget the material, lack mastery of rhetorical techniques, and have not been able to build communicative interaction with the audience. The use of language that is too formal and monotonous is also an obstacle in attracting the attention of listeners, especially when da'wah is delivered to people who have diverse social backgrounds and levels of understanding. These obstacles show that the communication ability of students' da'wah is not only influenced by the mastery of religious materials, but also by mental readiness, public communication skills, and the ability to adapt to language in preaching.

Table 3 Obstacles to the Communication Strategy of Islamic Boarding Schools in Improving the Da'wah Skills of Students in Padangsidimpuan City

Islamic Boarding School	Communication Strategy Barriers	Explanation of Barriers	Effort Required
Al-Ansor Islamic Boarding School Padangsidimpuan	Obstacles in the aspect of student human resources, in the form of low motivation and lack of confidence in da'wah	Some students lack the enthusiasm to be proficient in preaching because they feel that they are not talented in this field. In addition, students often feel nervous, awkward, and easily forgotten when appearing in public. The use of language that is too formal and monotonous also makes it difficult for da'wah messages to attract the attention of the audience. This condition causes da'wah communication to not take place effectively.	Public speaking training, mental coaching, increased da'wah motivation, and practice using communicative and easy-to-understand language are needed so that students are more confident and effective in delivering da'wah.
Darul Ikhlas H. Abdul Manap Siregar Padangsidimpuan Islamic Boarding School	Obstacles in the human resource aspect of students, in the form of lack of motivation and low student confidence	The motivation of some students in participating in da'wah training is still low because they do not understand the importance of da'wah in daily life. Students also often feel nervous and lack confidence when speaking in public, especially new students. In addition, the use of language that is too formal makes the delivery of da'wah less attractive to the audience.	Intensive coaching, continuous motivation, da'wah communication training, and public speaking practice are needed with the use of attractive and easy-to-understand language.

Darul Istiqomah Islamic Boarding School Padangsidimpuan	Obstacles in the human resource aspect of students, in the form of low interest in participating in da'wah training and lack of confidence	Some students are less interested in participating in da'wah training because they feel that public speaking is not their goal. In addition, nervousness and awkwardness make the delivery of da'wah messages less than optimal. The use of language that is too formal and less varied also causes the audience to be less interested in the da'wah material presented.	Directed coaching, da'wah rhetoric training, mental strengthening, and communicative and interesting communication exercises are needed so that students are able to appear more confident and effective in da'wah.

From the perspective of da'wah strategy, the low motivation of students shows that the process of internalizing Islamic values and awareness of da'wah has not been fully deeply embedded in students. This condition indicates the need for a more persuasive, humanist, and sustainable coaching approach so that students not only understand da'wah theoretically, but also are able to live and practice it in their daily lives (Chusnah, Rahmadani, & Tsani, 2025). The da'wah approach that emphasizes empathic communication, exemplary, and strengthening spiritual motivation is considered effective in forming the religious awareness and da'wah character of students (Utomo & Suherdiana, 2026). In addition, pesantren as an Islamic educational institution have a strategic role in building an environment that supports the habituation of values, discipline, and social responsibility through targeted and consistent da'wah activities (Rizky, 2025). Therefore, continuous coaching can strengthen students' commitment to the da'wah mission while increasing their active participation in religious and social activities in the pesantren and community.

From the perspective of communication strategies, the lack of confidence and public speaking skills shows that there are obstacles in the effectiveness of interpersonal communication and public communication of students as prospective preacher. This condition can affect the ability of students to convey da'wah messages clearly, persuasively, and be able to be accepted by the audience optimally (Aida, 2020). Confidence is an important element in public speaking because it is related to courage, material mastery, and the ability to build communicative interactions with the community (Novdiantoro & Bahri, 2024). In addition, public speaking skills are also basic competencies that students must possess in order to be able to carry out the function of da'wah effectively in an increasingly dynamic society (Dinata, Kuswadi, & Liana, 2025). Therefore, a sustainable communication development strategy is needed through muhadharah activities, public speaking training, and interpersonal communication practices so that students can improve their rhetorical skills, reduce speaking anxiety, and build a preacher character that is communicative, confident, and adaptive to various da'wah situations (Rosiyah & Rofiqoh, 2026).

Meanwhile, from the perspective of preacher regeneration, these obstacles show that the process of forming young preacher requires not only the transfer of religious knowledge, but also psychological coaching, mental strengthening, rhetorical training, and habituation of communication practices on an ongoing basis. Effective preacher regeneration must be able to form students into confident, communicative, and mentally prepared individuals to face various da'wah situations in the community (Hasmin, 2024). In addition, rhetorical and public communication skills are important aspects in supporting the success of delivering da'wah messages so that they are more persuasive and easily accepted by the audience (Nasihatul, 2023). Activities such as muhadharah, speech exercises, and da'wah discussion forums also serve as a medium for mental development and a means of communication practice that can gradually improve students' speaking skills (Gunawan, 2025). Thus, the process of regeneration of preacher requires a holistic approach through intellectual, emotional, spiritual, and communication skills development in order to be able to produce young preacher who are professional, adaptive, and competitive in facing the challenges of contemporary da'wah (Husnia & Hidayah, 2025).

The three Islamic boarding schools strive to overcome these obstacles through intensive coaching, motivation, routine training, and direct da'wah practice so that students are able to develop into young preacher who are communicative, confident, and adaptive to the needs of the community. These efforts are carried out through various activities such as muhadharah, speech exercises, religious discussions, and field da'wah practices which aim to improve communication skills while building the mental readiness of students in da'wah (Sadikin, 2025). In addition, an adaptive and personal coaching approach is considered effective in helping students develop confidence and the ability to convey da'wah messages persuasively and communicatively (Husnia & Hidayah, 2025). The practice of direct da'wah is also an important means for students to understand the social conditions of the community so that they are able to adapt da'wah methods to the needs of diverse audiences (Ginting & Soiman, 2025). Thus, the coaching process that is carried out in an ongoing manner not only improves the rhetorical competence of students, but also forms the character of young preacher who are professional, responsive, and able to face contemporary da'wah challenges (Fajar, 2025).

V. CONCLUSION

The conclusion of this study shows that the communicative strategy applied by Islamic boarding schools in Padangsidimpuan City has an important role in the process of regenerating young da'i through the integration of da'wah coaching, interpersonal communication, and student character formation. The findings of the research strengthen the concept of da'wah strategy and communication strategy that places pesantren not only as an Islamic educational institution, but also as a religious communication system that forms the da'wah competence of students in a sustainable manner. The communication pattern between kiai, ustaz, dormitory coaches, and students has been proven to be able to build rhetorical skills, courage to speak, and social readiness of students in preaching in modern society. In addition, the three Islamic boarding schools implement tablig programs, public speaking exercises, field da'wah practices, and student organization development as an effective medium for cadre regeneration. On the other hand, the study found obstacles in the form of low motivation, lack of confidence, and limited communication skills of some students. Therefore, it is necessary to foster more intensive, adaptive, and sustainable da'wah communication so that pesantren are able to produce young people who are professional, communicative, and responsive to the needs of contemporary society.

This study has limitations in the scope of the location which only focuses on a few Islamic boarding schools in Padangsidimpuan City so that the results of the research cannot be generalized to the broader context of Islamic boarding schools. In addition, the use of organizational communication theory is still general conceptual so that the analysis of communication patterns, power relations, and dynamics of organizational interaction of pesantren has not been explored in more depth and critically. The next research needs to examine the dynamics of communication between pesantren organizations and the adaptation of digital da'wah more critically in the process of regenerating young da'i. In addition, comparative research is needed on more Islamic boarding schools in order to obtain a more comprehensive and contextual model of da'wah regeneration.

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