



Islamic Boarding School Communication Strategy In Increasing Society Religious Understanding

Nourma Handayani¹, Ferly Pratama²

Fatmawati Sukarno State Islamic University, Bengkulu^{1,2}

Correspondence with the Author:

Nourma Handayani Telp: 081367276249

E-mail: nourmahandayani04@gmail.com

Abstrak

Kata Kunci:

Strategi
Komunikasi,
Pemahaman
Keagamaan,
Masyarakat

Kehadiran pondok pesantren menjadi harapan masyarakat khususnya di wilayah yang bukan perkotaan. Harapan tersebut menjadi misi bagi pondok pesantren dalam upaya peningkatan pemahaman keagamaan, yang membutuhkan cara atau strategi tertentu agar hasilnya maksimal. Penelitian ini berusaha untuk menganalisis bagaimana strategi komunikasi yang digunakan pondok pesantren Al-Ikhlas di kabupaten Lahat (Sumatera Selatan) pada kecamatan Tanjung Sakti Pumi dalam meningkatkan pemahaman keagamaan masyarakat, serta berupaya mengulas apa saja yang menjadi faktor pendukung dan faktor penghambat strategi komunikasi tersebut. Metode penelitian yang digunakan adalah metode deskriptif dengan teknik analisis data menggunakan teknik interaktif Miles dan Huberman. Hasil penelitian menunjukkan bahwa strategi dicermati dari penerapan pada tahapan strategi komunikasi yang berorientasi pada teoritis: a) Mengenal khalayak dengan berkunjung langsung kepada masyarakat untuk mengetahui latar belakang dan psikologisnya. b) penyesuaian materi yang mudah diterima dan dipahami oleh masyarakat. c) dari aspek metode, pondok pesantren Al-Ikhlas menggunakan metode ceramah dan metode tanya jawab. d) dari aspek media yang digunakan pondok pesantren Al-Ikhlas adalah media elektronik dan non elektronik.

Abstract

Keywords:

Communication
Strategy,
Religious
Understanding,
Society

The presence of Islamic boarding schools is the hope of the community, especially in non-urban areas. This hope becomes a mission for Islamic boarding schools in an effort to increase religious understanding, which requires certain methods or strategies for maximum results. This research seeks to analyze the communication strategies used by the Al-Ikhlas Islamic boarding school in Lahat district (South Sumatra) in the Tanjung Sakti Pumi sub-district in increasing the community's religious understanding, as well as trying to review what are the supporting and inhibiting factors for this communication strategy. The research method used is a descriptive method with data analysis techniques using Miles and Huberman



interactive techniques. The research results show that the strategy is examined from the implementation of the communication strategy stages which are theoretically oriented: a) Getting to know the audience by visiting the community directly to find out their background and psychology. b) adapting material that is easily accepted and understood by the public. c) from the method aspect, the Al-Ikhlâs Islamic boarding school uses the lecture method and question and answer method. d) from the media aspect used by the Al-Ikhlâs Islamic boarding school, it is electronic and non-electronic media

INTRODUCTION

The spread of understanding about Islam certainly cannot be separated from various parties, whether individuals, groups, organizations, or institutions, one of which is the Islamic boarding school institution which is an alternative in increasing religious understanding with various efforts such as bil-lisan da'wah to the community so that those who initially only know Islam superficially becomes a better understanding of the teachings of the Islamic religion.

In everyday life, whether we realize it or not, communication is part of human life itself when interacting. Since birth, humans have been communicating with their environment, the first movements and cries at birth are a sign of communication, which is essentially summarized in verbal and non-verbal forms.

Communication includes all human activities such as education, work, relationships and even da'wah (Jihan Azhari & Bambang Saiful Ma'arif, 2023). Communication certainly has many goals, one of which is how the information conveyed can be received and able to have an impact both individually and in groups, even in institutions, one of which is Islamic boarding schools.

Islamic boarding school is a separate community, it consists of several elements that must not be present to carry out the typical Islamic boarding school tradition. The Islamic boarding school community is like a large family which is cared for by kiyai or clerics and assisted by ustadz and administrators to carry out their duties in teaching and educating students who come from all over. The continuity of the teaching and education system in an Islamic boarding school is determined by the governing authority in deciding what system to use in the Islamic boarding school. This must of course be done by an Islamic boarding school caregiver in order to adapt the output of his Islamic boarding school to the times (Ali, 2013).



Islamic boarding school is one of the institutions providing Islamic education whose policies are still a role model for the surrounding community (Shinta Nisaus Syuroya, 2022). The world of Islamic boarding schools is not only based on legal or moral experience but also emphasizes understanding of life and human nature and community life (Hafidh, 2017). Islamic boarding schools play a very important role in improving the quality of human resources in understanding and deepening the Islamic religion itself. Islamic boarding schools are a very effective means of overcoming this problem. The presence of Islamic boarding schools was initially not only as an educational institution, but as an Islamic religious broadcasting institution. Islamic boarding schools have advantages compared to other formal educational institutions because Islamic boarding schools are the only educational institutions in Indonesia to increase human understanding in religious matters..

The presence of Islamic boarding schools is no longer strange in Indonesia, both in urban areas and in areas, especially areas where the majority of the population is still lacking and need direction and guidance so that religious understanding is deeper, especially areas that only have a few religious institutions such as Islamic boarding schools.

In Lahat Regency, especially Tanjung Sakti Pumi District, Lahat Regency, South Sumatra, there are very few institutions such as Islamic boarding schools to support the increase in people's religious understanding, in fact there is only one Islamic boarding school there, namely the AL-Ikhlâs Islamic boarding school. Moreover, the majority of the people there earn their living by farming and their daily lives are busy with farming (rice fields, coffee, etc.), so the time to gain and improve religious understanding is very limited.

This is where the role of a religious institution such as an Islamic boarding school is really needed in increasing the religious understanding of the community in Tanjung Sakti Pumi District, Lahat Regency, South Sumatra. Because the AL-Ikhlâs Islamic boarding school is the only Islamic boarding school in Tanjung Sakti Pumi District which was founded by H. Santoso, S.Pd.I MM and led by H. Mukti Sulaiman SH, M.Hum in 2009, it automatically reaches to increase religious understanding in society is very limited. Therefore, the author is interested in researching in more depth the strategies



used by Islamic boarding schools to increase religious understanding around the Islamic boarding school environment.

METHODS

This research uses a qualitative research approach. The qualitative approach is a research approach based on phenomenology and the constructivist paradigm in developing science (Ikbar, 2012).

This type of research is field research, namely in-depth research covering everything that happens in the field, with the aim of studying in depth the background of the community situation.

In this research the method used is the descriptive method. According to Nazir, the descriptive method is a method that examines the status of human groups or objects, situations and conditions.

RESULTS AND DISCUSSION

Communication Strategy

The term communication or in English communication comes from the Latin word *communicatio*, and comes from the word *communis* which means the same. Same here means the meaning is the same (Effendy, 2009). Harold Lasswell communication is basically a process that explains "who", "says what", "by what channels", "to whom", and with "what consequences", or "what results". (*Who says what in which channel to whom and with what effect*) (Riswandi, 2009).

The term communication cannot be separated from the elements related to it. Elements are parts that must exist in an object. In the context of communication, this element is interpreted as everything that exists or causes communication to occur. To understand the elements in communication, Harold Lasswel (Mulyana) mapped out five important elements in communication. These elements depend on each other, namely (Hidayatullah, 2015):

1. Communicator: Is the party who takes the initiative or has a need to communicate. Communicators can be individuals, groups, organizations and even countries.
2. Message: Something communicated by the communicator to the recipient (communicant). A message is a set of verbal and/or non-verbal symbols that represent the feelings, values, ideas or intentions of the communicant.



3. Media: Tools or vehicles used by communicators to convey messages to communicants.
4. Communicant: The person who receives the message from the communicator.
5. Effect: What happens to the communicant after receiving the message.

The communication strategy must be able to show how it operates practically, meaning that the approach can be different at any time depending on the situation and conditions. Thus, communication strategy is part of communication planning, while communication planning itself, apart from being the initial step of communication management (the first management function), is also an embodiment of the policy of determining the steps and resources that must be used in the communication process. (*communication policy*) (Suhandang, 2014).

Anwar Arifin in his book *Communication Strategy* states that "in fact, a strategy is a total of conditional decisions about actions that will be carried out to achieve goals. So, formulating communication strategy objectives means taking into account the conditions and situations (space and time) that are faced and that may be faced in the future to achieve effectiveness. This communication strategy means that several ways of interpreting communication can be taken consciously to create change in the audience easily and quickly (Suryadi, 2018). In practice, Islamic boarding school communication influences and changes people's attitudes and behavior (Syukri & Abidin, 2019).

Islamic da'wah has developed over time. This development can be seen from materials that are adapted to current developments, methods and other things (Santia et al., 2021). Da'wah is a process of socialization and internalization of Islamic values in people's lives (Sinambela & Mutiawati, 2022). In order for the message conveyed to the target (public) to be effective, Arifin offers the following communication strategies: Get to know the audience, compose the message, determine the method, and determine the communication media (Arifin, 1984).

The communication strategy carried out by the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra in increasing the community's religious understanding, namely:

a. Getting to Know the Audience

To achieve positive results in the communication process, communicators must create common interests with the audience, especially in message methods and media.



To create a commonality of interests, the communicator must understand and comprehend the audience's frame of reference and field of experience accurately and thoroughly.

Getting to know the audience is one of the ways that communicators (Islamic boarding school parties) use to get to know the community members of the Al-Ikhlas Islamic boarding school environment, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra in increasing religious understanding by visiting the community directly, knowing the various problems that exist based on interview with ustad Dadan Supriatna S.Pd.I as head of the da'wah field that:

"In the process of getting to know the audience/society, we first make visits to each community, then we visit the village head in each village, we communicate face to face, working together to find solutions to every problem that exists in the village, for example there is cockfighting gambling, how do we do it? we stop that. We met with the village head and we invited the village head and the organizational structure in the sub-district to go to the police station, and we still have to coordinate first with the village head, traditional leaders and religious leaders and then with the religious organizations in the sub-district.." (Dadan Supriatna, 2019)

Punli as a member of the community also conveyed the same thing:

"Every month, ustads and ustadzah visit our homes with the intention of staying in touch. Then they also asked about the problems we were facing, they helped us solve the problems that occurred." (Punli, 2019)

Tika S.Pd. I also emphasized that: "We carry out an approach by inviting people to chat at their homes to discuss the problems they are experiencing first by paying attention to the situation and conditions that occur in the community, and we do this around once a month." (Tika, 2019)

It can be concluded that this effort is one of the steps taken by the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra in the process of increasing religious understanding in the surrounding community. Because to know the background and psychology of different people, first get to know the people.

Based on an interview with Sarman regarding the strategies used by Islamic boarding schools in an effort to get to know the audience:

"In my opinion, the approach taken by the Islamic boarding school to the community is very appropriate, in this way the village, especially the community, is not surprised and is able to accept them well and enthusiastically." (Sarman, 2019)



b. Composing the Message

The main requirement for influencing the audience from a message is being able to arouse "attention". This is consistent with AA. Procedure or From Attention To Action Procedure. This means arousing attention to then move a person or many people to carry out an activity (action) according to the formulated goal. (Arifin, 1994).

The next strategy is to compose the message, namely first determining what material or message will be conveyed to the people of Tanjung Sakti Pumi District, Lahat Regency, South Sumatra. To find out the strategy in preparing messages carried out by the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra, the author has interviewed one of the informants, namely Ustad Adi Firman S.Pd.I as the head of the Islamic boarding school, stated that:

"Next, our strategy is to determine the message or material that will be conveyed to the public. Usually the material or message that will be conveyed must be in accordance with the community's ability to understand the material or message that we convey, so that the public can understand and comprehend what we convey, besides that the material or message that we convey is based on the needs of the community itself, such as when we convey message in the Majelis Ta'lim Muslimat study which is held at the beginning of every month by presenting material such as the virtues of Rootibul Haddad (wirid study), we reveal the virtues of people who read it, including being able to save themselves from heretical teachings, so that they are always protected by Allah SWT wherever we are." (Adi Firman, 2019)

The same thing was also conveyed by Mrs. Satia as a member of the community who is active in participating in religious programs carried out by the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra:

"The material or messages conveyed by the Islamic boarding school to increase people's religious understanding convey their messages using language that is easy for us to understand so that what they convey is easy for us to understand, and the material delivered is also in accordance with our needs. For example, using clear language so that what is explained by the Islamic boarding school is easy to understand and does not give rise to other meanings. The material is indeed in accordance with community needs such as Islamic legal issues, for example the law on cockfighting and so on" (Satia, 2019)

Punli as a member of the community also said that:

"The material explained by the Islamic boarding school is in accordance with our needs as a community with the delivery being packaged well so that it makes it easier for us to understand the essence of the material presented." (Punli, 2019)



According to the author, providing material or messages that are easy to understand and understand and choosing material based on the needs of the community itself is a good effort to increase religious understanding in the community of Tanjung Sakti Pumi District, Lahat Regency, South Sumatra.

c. Setting Method

In the world of communication, delivery methods can be seen from 2 aspects: (1) according to the way it is implemented, namely simply looking at communication from the perspective of its implementation while paying attention to the message. (2) according to the form of content, namely looking at communication in terms of the statement or form of the message and the meaning contained (Arifin, 1994).

In order to achieve increased religious understanding in the surrounding community, the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra has established methods with the aim that the material or messages conveyed can be accepted and easily understood by the community in the Al-Ikhlas District Islamic boarding school environment. Tanjung Sakti Pumi, Lahat Regency, South Sumatra.

The methods used by Islamic boarding schools to increase people's religious understanding are::

a) Lecture (*ceramah*) method

Based on the results of an interview with Adi Firman S.Pd.I as the head of the Islamic boarding school, he stated that:

"Using the lecture method is the most economical way to convey information, because it can overcome the lack of understanding of the congregation (community) in Tanjung Sakti Pumi District, Lahat Regency, South Sumatra in reading, so the congregation (community) only listens to messages from the ustad or ustadzah. to make it easier to receive and understand the message or material conveyed." (Adi Firman, 2019)

Mrs. Satia, as a member of the community who is active in participating in religious programs, also stated:

" In delivering the material, it is packaged in such a way that it is easy for us to accept the Islamic teachings given by the ustad or ustadzah, because the material or message delivered directly is quicker for us to understand and easier for us to understand." (Satia, 2019)

Sarman also said that: "The methods used by the Islamic boarding school are relevant so that we as a community are not too confused in understanding the



various materials that have been delivered, and we also feel the effectiveness even though only the majority or just the essence of the material or message.” (Sarman, 2019)

b) Question and answer (discussion) method

Based on an interview with Ustad Dadan Supriatna S. Pd. I as head of the religious sector:

“We provide the opportunity for the congregation (community) to ask questions about the material that has been explained regarding their lack of understanding, for example regarding fiqh law and moral issues, or just ask for examples of the material that we explain. This is done to help the people of Tanjung Sakti Pumi District, Lahat Regency, South Sumatra in understanding the material that we have conveyed during the recitation process.” (Dadan Supriatna, 2019)

Sarman also emphasized the same thing: "After being given material by the ustad and ustazah, we were also given the opportunity to ask questions directly about material that we didn't really understand, namely about morals. I asked whether we as Muslims should still be polite to non-Muslim people, then the ustad answered, yes, we are polite even to non-Muslim people, because Islam teaches us to be polite to everyone.” (Sarman, 2019)

Pungli also said: "We were given the opportunity by the ustadz/ustazah to ask questions again about the material that had been explained so that it was easy for us to recall the material given.” (Punli, 2019)

Using these two methods is an effective way of conveying material or messages to increase people's religious understanding because people not only know what is being conveyed but can find out examples by asking directly to the presenter of the material.

d. Determining Communication Media

This factor concerns how and with what the message will be conveyed which of course is adjusted to other aspects so that the message can be achieved. Media is not only a tool, but also the creation of conditions and situations (Uchjana, 2005).

Determining communication media means determining what media the Al-Ikhlas Islamic boarding school uses, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra to make it easier to provide materials so that people can easily obtain information about religion, as emphasized by Tika S. Pd.I as ustazah member of the da'wah field at the Al-Ikhlas Islamic boarding school:



"When explaining our message, we sometimes use laptops, infocus and projector screens as tools to make it easier to display data, images or videos, so that people are more interested in seeing and listening to the material being presented." (Tika, 2019)

Sarman also emphasized that: "The media used by the Al-Ikhlas Islamic boarding school makes it easier for us to understand what the ustad/ustadzah is saying, and we don't get bored easily because apart from listening we can also see directly the material being delivered." (Sarman, 2019).

According to Satia, "The Islamic boarding school uses appropriate media to teach or provide information about Islamic teachings. We feel helped by these tools so that we can easily obtain information, even though these tools are not always used to provide material." (Satia, 2019)

According to the author, using this media is appropriate because providing information to the public is more practical.

Implementation of Communication Strategy

a. Holding Muslimat Ta'lim Council Recitations

Majlis Ta'lim Muslimat is a recitation that is held once a month, namely at the beginning of every month by the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra in order to increase the religious understanding of the surrounding community, the Majlis Ta'lim Muslimat as a forum or place to give and teach religious knowledge that concerns the beliefs and morals of society with the aim of forming a society that believes and is devoted to Allah SWT.

Based on an interview with Ustad Dadan S.Pd. I, as the head of the religious division of the Al-Ikhlas Islamic boarding school, said: "We hold the Majlis Ta'lim Muslimat recitation once a month, namely at the beginning of the month and are open to the public, this recitation is held in different places so that people can socialize more with fellow Muslims. and we hope that the people who take part in the program will not only be the same, but the people who live where we carry out the recitation will be able to take part in the activities even though they are not very active." (Dadan Supriatna, 2019)

The same thing was also emphasized by Ustadzah Tika, S.Pd. I that: "This activity is carried out in different places with the aim that more people will take part in increasing their religious understanding". (Tika, 2019)

Punli as a member of the community also emphasized: "The teachings of this Muslim ta'lim assembly are a forum for us to increase our religious understanding, here we are taught by ustad/ustadzah regarding religious knowledge such as aqidah and morals. Even though this activity is only held once a month, it has really helped us in gaining knowledge about Islam, and our sense of socialization has



increased because we can meet new people in different places who want to learn about Islam.” (Punli, 2019)

b. Holding Nahwu Shorof Recitations

This nahwu shorof recitation is carried out by the Islamic boarding school every Saturday night with the aim of teaching and training the people of Tanjung Sakti Pumi District, Lahat Regency, South Sumatra on the correct way to pronounce Arabic, to guard against verbal errors in pronunciation of Arabic in understanding the Al-Qur'an and Hadith of the Prophet SAW, of which the Al-Qur'an and As-Sunnah are Islamic law.

Ustad Adi Firman S.Pd. I said that: "We hold this study once a week, namely every Saturday night. We teach the community about the correct way to pronounce Arabic, because there are quite a lot of people in Tanjung Sakti Pumi District who can recite the Koran but their language pronunciation is not very good, therefore we hold nahwu shorof recitations to help them." (Adi Firman, 2019)

Satia also emphasized that: "We as a community felt very helped by holding this recitation, the ustad/ustadzah taught us how to pronounce Arabic correctly. For example, when we mention Assyamsu, we often read Assamsu and then it is confirmed by the ustad/ustadzah." (Satia, 2019)

c. Holding Qur'an interpretation studies

The study of the interpretation of the Qur'an is carried out by the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra every night of the week with the aim that people not only read but also understand the meaning or content of a letter of the Qur'an being studied.

Based on an interview with Ustadzah Tika S.Pd. I: "We always carry out this study at the Islamic boarding school mosque. We hold this recitation once a week, namely every Sunday night, that our aim of holding this Qur'an interpretation recitation is so that people can understand the content of the verses of the Qur'an, people can not only read the Qur'an but also but they are also taught to interpret so that they understand the meaning contained in the Qur'an. For example, when reading Surah Alfatihah, people are required to understand the contents of the surah. The verses from the Koran that we teach are verses that they usually hear in order to make it easier for people to understand." (Tika, 2019)

Sarman as a member of the community also emphasized that: "We are not only limited to reading, but we are taught to understand the content of the verses of the Koran, for example in Surah Alfatihah, we do not only read it for prayer, but we were taught to understand the meaning of the surah." (Sarman, 2019)



Evaluation of Communication Strategy

The final stage of the strategy is evaluation of strategy implementation. Strategy evaluation is necessary because the success that has been achieved can be measured again to set subsequent goals. Evaluation becomes a benchmark for strategies that will be implemented again by an organization and evaluation is very necessary to ensure that the stated targets are achieved.

Based on an interview with Ustadzah Tika, S. Pd. I that: "At this evaluation stage, the Al-Ikhlas Islamic boarding school looks at the strategies that have been implemented through religious programs, so that the Islamic boarding school knows the shortcomings or advantages in increasing the community's religious understanding. In this case, the communication strategy carried out by the Al-Ikhlas Islamic boarding school to increase people's religious understanding has not been optimal, because there are still many people in Tanjung Sakti Pumi District, Lahat Regency, South Sumatra who are not active in participating in religious programs, and so religious programs. If this is to run effectively, the strategy must be further improved." (Tika, 2019)

Supporting Factors and Inhibiting Factors in Increasing Community Religious Understanding

a. Supporting factors

1) Communicator

The condition of leaders, ustad and ustadzah as communicators, has sufficient educational background and a source of trust from the people of Tanjung Sakti Pumi District, Lahat Regency, South Sumatra (communicants) which is determined by their expertise and abilities as well as extensive experience in delivering material about religion and having resources attraction in conveying messages or material using language that does not make it difficult for the communicant, so that the public (communicants) can easily receive the message or material conveyed.

2) Means

The existence of Islamic boarding schools, mosques, prayer rooms and langgar as a means of increasing religious understanding in Tanjung Sakti Pumi District, Lahat Regency, South Sumatra has received a positive response from the community. This is seen from desire residents to take part in religious programs at the mosque.



b. Obstacle factor

In increasing the community's religious understanding carried out by the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra, of course not everything went smoothly, there were several factors that hampered the process of increasing the community's religious understanding, namely:

1) Time

One of the inhibiting factors in efforts to increase the religious understanding of the people of Tanjung Sakti Pumi District, Lahat Regency, South Sumatra is the lack of use of time. People cannot take advantage of their free time because they are busy with their work, so people have limited time to attend religious programs held by the Islamic boarding school.

2) Society

Community members as communicants act as recipients of material or messages conveyed by the Islamic boarding school, however, the community is also one of the inhibiting factors in the implementation of religious programs because the majority of them are farmers and earn their living by farming in rice fields and gardens. . Not a few of them spend the night in the garden for a long period of time so that it is difficult for them to participate in religious programs carried out by the Al-Ikhlas Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra.

Based on the results of observations, interviews and documentation, we will then carry out an analysis of the research results in the form of descriptive analysis. Analyzing the research results, the research will interpret the results of the author's interviews with informants regarding the communication strategies of the Al-Ikhlas Islamic boarding school in increasing people's religious understanding.

Strategy is a unified, comprehensive and integrated plan linking an institution's strategic advantages to environmental challenges and designed to ensure that key objectives can be achieved. By mobilizing all parties concerned both within the Islamic boarding school and outside the Islamic boarding school, a predetermined goal will be achieved.



What is done by the Al-Ikhlâs Islamic boarding school, Tanjung Sakti Pumi District, Lahat Regency, South Sumatra to increase people's religious understanding is by formulating a communication strategy, namely getting to know the audience, getting to know the audience is the first step taken so that the communicator knows who the communicator is dealing with and can find out directly. the condition of citizens with different backgrounds and psychology. This strategy is carried out with the aim of being able to position oneself (the communicator) in accordance with the conditions of society.

To increase people's religious understanding is by compiling messages or according to the themes and materials that will be conveyed to the public. The message is prepared or adapted to the main problems that are occurring at that time, and the material or message is in accordance with what the Islamic boarding school knows, so that the public is more inspired to listen to the ustad and ustadzah in conveying their message.

Determining the method for conveying messages or material means determining what method to use so that the message or material conveyed can be received and understood by the public effectively. The lecture method is a strategy used by Islamic boarding schools to convey messages or material to the community. This method is used as verbal communication between the Islamic boarding school and the people of Tanjung Sakti Pumi District, Lahat Regency, South Sumatra in the process of teaching religious sciences. Even though this method requires more activity from the communicator (ustad/ustadzah) than the communicant (society), this method is a teaching method that is used to convey information or information about issues and problems orally. Then the question and answer method is used by the Al-Ikhlâs Islamic boarding school as a method of increasing the community's religious understanding, where after the message or material is delivered by the ustad or ustadzah, the community is invited to ask directly about things that they have not yet understood or comprehended. material that has been explained. This method aims to resolve problems or problems that exist at that time.

Determine communication media as a tool to disseminate the teachings of the Islamic religion, so that it is easy for people to obtain information to increase their religious understanding. The mass media used by Islamic boarding schools as a tool to



disseminate information about religious programs is very effective seen from the theory of communication elements, namely its implementation in increasing people's religious understanding has been carried out by providing material through relatively sophisticated communication tools.

Islamic boarding schools implement communication strategies by implementing various religious programs. Religious programs held such as Muslimat ta'lim assembly, nahwu shorof recitation, and Qur'an interpretation recitation, have been implemented quite well but have not run effectively because there are still many people who do not actively participate in these activities because people prefer to work in the gardens and in their rice fields. However, there are a series of program activities that have run as we expected.

Then this religious program is seen from the evaluation of the communication strategy which is a benchmark for the success or failure of the strategy implemented, knowing the advantages and disadvantages of the Al-Ikhlas Islamic boarding school in increasing the religious understanding of the people of Tanjung Sakti Pumi District, Lahat Regency, South Sumatra. Ensure that the targets that have been achieved are in line with expectations and then set the next goals.

The first supporting factor in increasing religious understanding is from the communicator. The communicator must have broad Islamic insight so that the religious material presented does not confuse the public and the material can be discussed thoroughly. Supportive facilities such as mosques and langgars are the most effective places to gather people to carry out religious activities.

The inhibiting factor in implementing religious programs held by the Al-Ikhlas Islamic boarding school is the time and the community itself, where people cannot divide their time between working and participating in religious programs. So that programs to increase religious understanding have not been effective.



CONCLUSION

The strategy carried out by the Al-Ikhlâs Islamic boarding school is to formulate a Communication Strategy: (a) from the aspect of knowing the audience, getting to know the audience, namely visiting the community directly to find out their background and psychology. (b) from the aspect of the material or message that the communicator wants to convey, it must be easily accepted by the communicator. (c) from the method aspect, the Al-Ikhlâs Islamic boarding school uses the lecture method and question and answer method. (d) from the media aspect used by the Al-Ikhlâs Islamic boarding school is electronic media.

Then implement the Communication Strategy, namely by holding Muslimat Ta'lim Recitations, Nahwu Shorof Recitations, and Qur'an Tafsir Recitations. The Communication Strategy Evaluation Stage is seen through religious programs, so that the Islamic boarding school knows the advantages or disadvantages in increasing the community's religious understanding. In this case, the communication strategy carried out by the Al-Ikhlâs Islamic boarding school to increase people's religious understanding has not been optimal, because there are still many people in Tanjung Sakti Pumi District, Lahat Regency, South Sumatra who are not active in participating in religious programs.

Supporting factors in increasing people's religious understanding are: (a) Communicators, leaders and ustad/ustadzah who have sufficient educational background and a source of trust from the community, determined by their skills and abilities as well as extensive experience in delivering material about religion and have the resources attractiveness in conveying messages or material using language that does not make it difficult for the communicant. (b) Facilities, the existence of Islamic boarding schools, mosques, prayer rooms and langgar as a means of increasing religious understanding in Tanjung Sakti Pumi District, Lahat Regency, South Sumatra. Meanwhile, the inhibiting factors in increasing people's religious understanding are: (a) Time, people cannot utilize their free time because they are busy with their work, (b) People, because the majority of them are farmers and earn their living by farming in rice fields and gardens. . Not a few of them spend the night in the garden for long periods of time so that it is difficult for them to participate in religious programs.



References

- Ali, Suryadharma (2013). *Reformasi Paradigma Keilmuan Islam, Meneguhkan Epistimologi Keilmuan, Menggerakkan Pendidikan Islam*, UIN-MALIKI PRESS (ANGGOTA IKAPI)
- Ikbar, Yanuar Ikbar (2012). *Metode Penelitian Sosial Kualitatif*, (Bandung: PT Refika Aditama)
- Effendy, Onong Uchjana (2009). *Ilmu Komunikasi Teori dan Praktek*, (Bandung: PT Remaja Rosdakarya)
- Riswandi, (2009). *Ilmu Komunikasi*, (Yogyakarta: Graha Ilmu)
- Hidayatullah, Arief (2015). *Jurnalisme Cetak (Konsep dan Praktik)*, (Yogyakarta: Buku Litera Yogyakarta)
- Suhandang, Kustadi (2014). *Strategi Dakwah Penarapan Strategi Komunikasi dalam Dakwah*, (Bandung: PT Remaja Rosdakarya)
- Suryadi, Edi (2018) *Strategi Komunikasi Sebuah Analisis Teori dan Praktis di Era Global*, (Bandung: PT Remaja Rodakarya)
- Arifin, Anwar (1994) *Strategi Komunikasi: Sebuah Pengantar Ringkas*, (Bandung: Armico)
- Efendi, Onong Uchjana (2005). *Ilmu Komunikasi Suatu Pengantar*, (Bandung: PT Rosdakarya)
- Hafidh, Z. (2017). Peran Kepemimpinan Kiai Dalam Peningkatan Kualitas Pondok Pesantren Di Kabupaten Ciamis. *Jurnal Administrasi Pendidikan*, 14(2), 114–120. <https://doi.org/10.17509/jap.v24i2.8299>
- Jihan Azhari & Bambang Saiful Ma'arif. (2023). Pola Komunikasi Dakwah dalam Pembinaan Pemahaman Keagamaan Masyarakat Dusun Cikoneng Sumedang. *Jurnal Riset Komunikasi Penyiaran Islam*, 29–34. <https://doi.org/10.29313/jrkpi.vi.2258>
- Santia, G., Shaleh, K., & Suhendi, H. (2021). Dakwah Peningkatan Pemahaman Agama Melalui Kegiatan Traumatic Healing. *Jurnal Riset Komunikasi Penyiaran Islam*, 1(2), 72–78. <https://doi.org/10.29313/jrkpi.v1i2.374>
- Shinta Nisaus Syuroya. (2022). Continuous Improvement: Alternatif Strategi Pondok Pesantren dalam Mempertahankan Eksistensinya di Era Post pandemic. *Progressive of Cognitive and Ability*, 1(2), 133–140. <https://doi.org/10.56855/jpr.v1i2.27>
- Sinambela, F. R. & Mutiawati. (2022). Implementasi Dakwah Bil-Lisan dalam Meningkatkan Pemahaman Agama Masyarakat. *El Madani : Jurnal Dakwah dan Komunikasi Islam*, 3(02), 207–215. <https://doi.org/10.53678/elmadani.v3i02.910>



Syukri, M., & Abidin, Z. (2019). Strategi Komunikasi Pondok Pesantren Darun Najah Duman Dalam Meningkatkan Religiusitas Masyarakat Di Desa Duman Kec. Lingsar Kab. Lombok Barat. *Komunike*, 11(2), 99-126.
<https://doi.org/10.20414/jurkom.v11i2.2287>