THE IMPLEMENTATION BEHAVIORISTIC LEARNING PRINCIPLES IN *SANTRI*'S TRAINING OF PUBLIC SPEAKING ABILITIES THROUGH MUHADHARAH'S ACTIVITIES AT PP BANIN BANAT AL-MUBTADIEN KEDIRI

A IMPLEMENTAÇÃO DOS PRINCÍPIOS DE APRENDIZAGEM COMPORTAMENTAL NO TREINAMENTO DE SANTRI DE HABILIDADES DE FALAR EM PÚBLICO ATRAVÉS DAS ATIVIDADES DE MUHADHARAH EM PP BANIN BANAT AL-MUBTADIEN KEDIRI

LA IMPLEMENTACIÓN DE PRINCIPIOS DE APRENDIZAJE CONDUCTISTA EN LA FORMACIÓN DE LA HABILIDAD DE HABLAR EN PÚBLICO EN SANTRI A TRAVÉS DE LAS ACTIVIDADES DE MUHADHARAH EN PP BANIN BANAT AL-MUBTADIEN KEDIRI

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ABSTRACT: The aim of this study was to the implementation behavioristic learning principles in *santri's* training of public speaking abilities through *muhadharah's* activities at PP Banin-Banat Al-Mubtadien Kediri. This research is descriptive qualitative research using interview, observation, and documentation methods. This study uses a purposive sampling technique to obtain sufficient in-depth data about the focus of the study. The data analysis technique used was the triangulation of the three research techniques used. This study's results indicate the application of behavioristic learning principles in practicing public speaking skills of students through *muhadharah* activities at PP Banin-Banat Al-Mubtadien Kediri, which can be seen in each process where the preparation, implementation, and evaluation use different learning principles for each process.

KEYWORDS: Behavioristic learning theory. Public speaking. Education.

RESUMO: *O objetivo deste estudo foi a implementação dos princípios de aprendizagem comportamental no treinamento de santri de habilidades de falar em público por meio das atividades de muhadharah no PP Banin-Banat Al-Mubtadien Kediri. Esta pesquisa é uma pesquisa qualitativa descritiva usando métodos de entrevista, observação e documentação. Este estudo usa uma técnica de amostragem intencional para obter dados aprofundados suficientes sobre o foco do estudo. A técnica de análise de dados utilizada foi a triangulação das três técnicas de pesquisa utilizadas. Os resultados deste estudo indicam a aplicação dos princípios comportamentais de aprendizagem na prática de habilidades de falar em público dos alunos por meio de atividades muhadharah no PP Banin-Banat Al-Mubtadien Kediri, o que pode ser visto em cada processo onde a preparação, implementação e avaliação usam diferentes princípios de aprendizagem para cada processo.*

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PALAVRAS-CHAVE: *Teoria comportamental da aprendizagem. Falar em público. Educação.*

RESUMEN: *El objetivo de este estudio fue la implementación de los principios del aprendizaje conductista en el entrenamiento de habilidades para hablar en público de santri a través de las actividades de muhadharah en PP Banin-Banat Al-Mubtadien Kediri. Esta investigación es una investigación cualitativa descriptiva utilizando métodos de entrevista, observación y documentación. Este estudio utiliza una técnica de muestreo intencional para obtener suficientes datos detallados sobre el enfoque del estudio. La técnica de análisis de datos utilizada fue la triangulación de las tres técnicas de investigación utilizadas. Los resultados de este estudio indican la aplicación de principios de aprendizaje conductista en la práctica de las habilidades de hablar en público de los estudiantes a través de actividades muhadharah en PP Banin-Banat Al-Mubtadien Kediri, lo que se puede ver en cada proceso donde la preparación, implementación y evaluación utilizan diferentes principios de aprendizaje para cada proceso.*

PALABRAS CLAVE: *Teoría del aprendizaje conductista. Hablar en público. Educación.*

Introduction

Learning is a change in a person's behavior for a better person. It is stated to have learned if he shows a change of behavior through the received system (MUHAIMIN, 2002). In life, humans are born without inheriting knowledge, intelligence, talents, and abstract things from their parents (SYAH, 2004). Behavioristic learning theory with a smooth-response relationship model has shown that everyone learns passively. Individual behavior is a result of learning which is formed from the conditioning of a learning process to form the desired behavior and learning outcomes (SANYATA, 2012).

The behavioristic theory is still commonly used in the teaching and learning process in education today. Educators use this theory to shape the character of students. This is supported by several research results, including research conducted by Fajri entitled "the effectiveness of behavior contact techniques to minimize the use of cellphones during learning hours for VIII grade students of SMP Negri Teras, Boyolali Regency, the academic year 2014/2015", where the study concluded that the application of theory This can reduce students from using cellphones while lessons are in progress (FAJRI, 2011). Research conducted by Maghfiroh entitled "Patterns of reward and punishment behavior (through the classical *pesantren* format to reduce the aggressive behavior of *santri*)" in this study shows that reward and punishment positively impact psychological reinforcement for each student

based on the theory. The behavioristic approach emphasizes the importance of a child making connections between experiences and behavior (MAGHFIROH, 2020).

Scholars have differing definitions of behavioristic and various laws of learning. Thorndike is a pioneer of connectionism theory or trial and error (SURYABRATA, 1990). Thorndike (1874-1949) explained that there is a relationship between stimulus and response given by individuals in a learning process. Ivan Pavlov (1849-1936) describes classical conditioning theory, where the creation of new reflexes by providing a stimulus before any reflex arises. Skinner (1904) also describes the theory of operant conditioning or habitual behavior that arises from the reinforcement or stimulus given to increase the number of responses. The stimulus can be in the form of reward or punishment (SHAH, 2004).

Islamic boarding school Banin Banat Al-Mubtadien Ngadiluwih Kediri is a boarding school that also carries out secondary formal education for SMP / MTs / equivalent and the end of SMA / MA/equivalent. In the education system owned by the boarding school Podok Banin Banat Al-Mubtadien Ngadiluwih Kediri has many programs to embody Islamic values to students both in the learning process classroom and outside the classroom. To educate the generation of Islamic da'wah, Podok Islamic boarding school Banin Banat Al-Mubtadien Ngadiluwih Kediri has a program to develop students' public speaking skills to engage in preaching in the midst of society. Muhadharah is one of the programs that initiated.

Rusuli produced findings from his research on the synthesis of behavioristic learning principles in Islamic religious learning, in his research Rusuli stated that behavioristic learning theory has rational-empirical-quantitative characteristics because the theory is based on a world view, whereas, in Islam, learning theory comes from al-Qur'an and Al-*Hadith*, from these two perspectives in this study, states that behavioristic learning theory is integrated into harmony with Islamic idealism that comes from the Al-Qur'an and Al-*Hadith* by taking things that have positive implications that applied in learning following Islamic principles (RUSULI, 2014). Its application in the learning process, behavioristic learning theory, shapes and brings students to achieve certain goals. Through research conducted by Nahar, behavioristic learning theory is a learning theory that emphasizes human behavior as a result of the interaction between stimulus and response. Stimulus and response in behavioristic learning theory train passive students to be active by applying training methods or habituation. The most important thing in applying behavioristic theory is the stimulus provided by educators and the responses given by students so that it can provide results that can be observed and measured. It aims to see changes in behavior (NAHAR, 2016). In the process of embodying Islamic values, preaching skills are needed or often referred to as

muhadharah. Etymologically, *Muhadharah* comes from the Arabic word, which means lecture, class (MUNAWWIR, 1990). Previous research conducted by Setiawan at the Darul Fikri Islamic boarding school in Malang explained that *muhadharah* aimed to provide direction and guidelines for the steps of da'wah activities. The need for da'wah in the community is a good enough opportunity for students to train themselves to meet the competence to convey Islamic teachings in the community (SETIAWAN, 2015).

Generally, linguistic obstacles are often faced by students in *muhadharah* activities, by applying the behavioristic learning theory of students with the habituation of *muhadharah* activities, this provides a stimulus to students at the banin-banat al-mubtadien Kediri Islamic boarding school to get used to speaking in public and train their skills in speaking in public, this is supported by research conducted by Zahfa and Arfyansyah. In *MAN Insan Cendekia OKI*, *muhadharah* activities become routine activities carried out by schools. These activities train students to hone students' speaking skills in front of their peers. By implementing *muhadharah* activities, can improve students' speaking ability. Researchers consider these activities to be very effective because the refraction of *muhadharah* activities trains mentally and students' ability to speak in public (ZAHFA; ARFYANSYAH, 2019) Besides, other research conducted by Laela in her research stated that the findings of *muhadharah* activities at Al-Islam Kartasura Middle School were a missionary mission carried out to train students to have the ability to speak in public and train students' mental skills. Trained to be able to speak in front of peers independently. This is done by providing motivation and direction and repetition and habituation of students so that they are accustomed to speaking in public. *Muhadharah* activities at Al-Islam Kartasura Middle School effectively practice public speaking for students, fostering learning motivation, and mentally training students to dare to convey da'wah in public (LAELA, 2010). The survey conducted by the Surur in ma'had Darul hikmah Kediri has a similarity that states that students' public speaking training through *khatabah* activities. In this activity, the research results show that Mah'ad Darul Hikmah's cultural activities are correlated with the theory. Public speaking aims to improve students' speaking skills in front of the community when involved in society. *Santri* can prepare material to be presented in the cult. This is necessary so that the delivery of material is structured. The materials compiled were selected materials that the Ma'had committee had scheduled. Regarding the content of Ma'had, it is not too focused because it is basically training students in conveying opinions/ideas in public. The material presented as a reminder of knowledge is also an illustration to other students to prepare the cult better than its previous

appearance. This is according to Juniarty's opinion regarding the benefits and messages conveyed through public speaking communication (SURUR, 2018).

Muhadharah activities at PP Banin Banat Al-Mubtadien Kediri apply *muhadharah* activities as a forum for students to learn to get used to preaching and speaking in public. This research aims to determine the process of implementing *muhadharah* in PP Banin Banat Al-Mubtadien Kediri and to know the response given by the students through the stimulus of *Muhadharah* activities. The description of previous research above encourages researchers to analyze learning patterns in behavioristic theory in *muhadharah* activities. This study focuses on implementing the principles and laws of learning from behavioristic theory in training students' public speaking skills through *muhadharah* activities at the Pondok of Banin Banat Al-Mubtadien Ngadiluwih Kediri Islamic boarding school. This study uses a qualitative approach with a triangulation methodology that relies on the depth of meaning and field observations to obtain focused research results. The instruments in this research are interview guidelines, documentation guidelines, and observation guidelines. Researchers' presence in the field is intended to observe activities directly with additional data from documents that support research.

Methodology

The qualitative descriptive method is used in this research which aims to dig deeper into the research subject. Determination of research subjects using purposive sampling technique to get the focus of the research. Purpose sampling technique is a sampling technique determined for a specific purpose (ARIKUNTO, 2006). This study's subjects were language development staff, language development division, and students at the Banin Banat Al-Mubtadien Ngadiluwih Kediri boarding school. This research's location is the boarding school Podok Banin Banat Al-Mubtadien Ngadiluwih Kediri, which has not yet arrived at Jl.Pagerandemang Rt 003 Rw 001 Ngadiluwih Kediri.

A. Research Instruments and Data Collection Procedures

This study uses qualitative techniques using interviews, observation, and documentation instruments. The three instruments are following the research needs to obtain appropriate and in-depth data. The data collection procedure is described in the following Table 1.

Table 1 – The data collection procedure is described

No	Tahapan	Keterangan
1	Penyusunan Proposal Penelitian	Bab I – III
2	Pengajuan surat penelitian	MMPI UMSIDA
3	Proses perizinan ke lokasi penelitian	MMPI UMSIDA – PP Banin Banat Al – Mubtadien Kediri
4	Observasi Lapangan	heading abstrak (also in Bold)
5	Pemaparan Data	1. Pengkodean 2. Pengkategorian data 3. Interpretasi data 4. Penyajian data

Source: Devised by the authors

This study uses four phases of analysis techniques. First, the coding and categorization are used to process the main data to make it more specific than the initial data. Second, the results of the first phase are continued with data interpretation. Third, data interpretation results are then obtained in the form of a simple and focused concept. Fourth is the presentation of data in the form of narrative, visual, or other external forms.

Results

Muhadharah activities are an option in educating students to have a provision for da'wah in the community. *Muhadharah* activities themselves train the student's public speaking skills so that later they will be ready to convey da'wah well in the midst of society. (LUCAS, 2008) Other Islamic boarding schools have also applied *Muhadharah* activities as a scientific provision for the students in conveying Islamic teachings.

According to previous research conducted by Setiawan at the Darul Fikri Islamic boarding school in Malang, *muhadharah* aimed to provide direction and guidelines for the movement of da'wah activities conveying Islamic values Al-Qur'an and Al-*Hadith*. The community's need for da'wah is a pretty good opportunity, and this is an opportunity for *pesantren* to train students to be ready to convey good and true Islamic teachings. For students to train themselves so that they meet the competence to convey Islamic teachings in society (SETIAWAN, 2015).

Research conducted by Zahfa and Arfyansyah at *MAN Insan Cendekia OKI* states that *muhadharah* activities are routine activities carried out by schools. *Muhadharah* activities at school train students to hone their speaking skills in front of their peers. Implementing *muhadharah* activities can improve students' speaking skills and familiarize them with the courage to convey da'wah in public. The researcher judged this activity to be very effective in

students 'batik because the refraction of *muhadharah* activities trained students' mental and ability to speak in public (ZAHFA; ARFYANSYAH, 2019).

Besides, Laela also carried out other research, which stated that the findings of *muhadharah* activities at Al-Islam Kartasura Middle School were one of the da'wah missions carried out to train students to have the ability to speak in public and mentally train students to get used to speaking in front. In general, students are trained to be able to speak in front of their peers independently. This is done by providing motivation and direction and repetition and habituation of students so that they are accustomed to speaking in public. *Muhadharah* activities at Al-Islam Kartasura Middle School are effective in practicing public speaking for students, fostering learning motivation, and mentally training students to dare to convey da'wah in public (LAELA, 2010).

According to several explanations of research previous researchers have done, *muhadharah* activities can shape students' minds so that students can become *da'I* who have public speaking competence in making good speeches. This shows that Bandura's social learning principles are used and states that humans are creatures who think and have awareness in regulating their own behavior through the modeling process (THOBRONI, 2017). Also, the mental formation of students in public speaking skills is formed. The *Muhadharah* activity itself trains students to speak in public to convey message information conveyed to the public well and be able to be understood by the wider community.

In the process at the Banin-Banat Al-Mubtadien Islamic boarding school in Kediri, the *Muhadharah* grouping was carried out for administrators appointed by the *usatidz* to provide examples of *muhadharah* to their friends. Before carrying out the *muhadharah*, the appointed *santri* are required to deposit the text of the speech compiled to the language guidance committee to receive guidance and correction on what will be displayed later. The learning principle used is Watson's law of learning wisdom which assumes that a student's readiness affects the act of doing or not doing something (THOBRONI, 2017).

The stimulus given by the students is in the form of directions and rules for depositing the text of the speech that the chosen *santri* has compiled to the management before appearing. The committee helps the selected students to appear in *muhadharah*. In the learning process, behavioristic principles are input in the form of stimulus and output in response (RUSLI; KHOLIK, 2013). The better the level of stimulus given, the better it is compared to the response given.

The stimulus given by the Asatidz at the Banin Banat Al-Mubtadien Islamic boarding school was in the form of training in small groups and examples from senior *santri*. So that

students who have the opportunity to become routine *muhadharah* officers will see and imitate how other students do *muhadharah* and modify the way they convey *muhadharah* in front of their peers.

If the desired response appears, reinforcement is done to keep the response exist. Skinner explained that reinforcement is an important determinant of a behavior action to continue or stop (THOBRONI, 2017). Reinforcement that is done can have a positive or negative effect. The basic principle of punishment is to minimize inappropriate and even undesirable behavior (ZAMZAMI, 2015).

In activities, punishment is given to students who are selected to reduce the violations committed by the officers. Rewards are given to improve the desired behavior. Rewarding can change student behavior by raising awareness. The punishments are given to students who violate vary according to the violations committed. The reward is intended to provide an example for other students and provide motivation to make achievements. Behavioristic learning approaches have a relationship with student self-efficacy. The behavioristic approach and student efficacy here are meant that the application of this theory is influential in shaping students' character through the learning process (HASAN 2016). Besides, the process of applying behavioristic learning principles to *muhadharah* activities also trains students' public speaking skills, where the reinforcement given requires students to have the courage to speak in public, to convey the information and knowledge they convey to listeners properly through *muhadharah* activities so, with these activities, students' public speaking skills are honed and trained during their education at the Islamic boarding school.

This is also supported by interviews conducted by researchers with students who have finished carrying out their *muhadharah* duties. The results of the interviews with the students are as follows:

> *"What do you need to prepare to do muhadharah activities?"*
>
> *"During our muhadharah activities, we were given the training to prepare ourselves to do routine muhadarah at Islamic boarding schools. Through this training, we trained us to be ready to do muhadharah and prepare material for muhadharah, which we will convey in front of the forum."*
>
> *"What did you feel during muhadharah activities?"*
>
> *"Of course, we felt very awkward and nervous because muhadharah was the first time we were doing it at this pesantren. But during the activity, our nervousness began to disappear, and we got used to the activity"*
>
> *"What do you get after doing muhadharah activities?"*

> *"We have had a valuable experience where we have the agreement to speak in public, with this routine muhadharah agenda giving us confidence and new knowledge, so that I am no longer nervous and able to deliver muhadharah as exemplified by the asatidz. Besides, through punishment and rewards given by Asatidz, we train us to be more serious in doing muhadharah so that we can carry out these activities very well"* (our translation)

Through the results of interviews with students and the *asatidz* and observations made by researchers, the researcher can conclude that the application of behavioristic learning theory in *Muhadharah* activities provides a stimulus in the form of training in *muhadharah* activities to provide and the response given is in the form of students' public speaking skills. The *muhadharah* activity is an effective activity to train students' public speaking skills so that the *asatidz* at the boarding school can prepare them to become a preacher in the midst of society.

Discussion

Principles of Behavioristic Learning

According to behavioristic learning theory, there are two main aspects, namely stimulus and response. This theory is also called the S-R (Stimulus-Response) theory. In general, a stimulus can be interpreted as a stimulus or encouragement used to increase achievement or shape behavior. At the same time, the response is defined as a response or ability that is shown after a stimulus is given. The behavioristic theory has been widely applied in educational practice in Indonesia, from an early age to university. This is because it is easy to apply this theory to improve student quality. One example of applying behavioristic learning theory is the existence of a point system when students violate rules at school.

According to behavioristic psychology, Learning is an instrumental control that comes from the environment. Thus, whether someone learns or not depends on the environment's conditional factors (SIREGAR; HARTINI, 2011). Learning activities in the behavioristic concept are changes that occur in individuals that can be observed through stimuli and responses that occur. Changes in the concept of behavioristic learning can be measured and observed through changes in individual behavior as a response to the stimulus that has been given (DAHAR, 1988).

Learning behavioristic concepts can be done by training reflexes so that it becomes a habit that individuals master. In behavioristic concepts believe that it is sufficient for students to associate the appropriate stimulus and response. Learning in a behavioristic concept has a

basic concept: learning is a process of interaction between stimuli or stimuli in the form of a series of activities that aim to get a learning response from the object of research. The response itself is the reaction that students give when learning, which can be in the form of thoughts, feelings, or actions (SUYONO; HARIYANTO, 2011). In this theory, it is argued that every human child is born without inheriting intelligence, talents, feelings, and traits (MUHIBBIN SHAH, 2004) This theory assumes that humans have mechanistic properties to respond to their environment with limited control and have little role in themselves.

The behavioristic concept considers that individual behavior is a learning outcome that is changed by manipulating or improving learning conditions given reinforcement in the form of rewards and punishments from the environment, which is one of the components of the behavioristic theory. This is done to maintain the desired behavior and learning outcomes (SANYATA, 2012). The behavior and responses that arise after humans contact nature and the social and cultural environment in the educational process will enable these humans to be smart, skilled, and have other abstract characteristics according to how they learn with the environment (O'DONOHUE, 1999).

In Islam, behaviorism learning theory concerning environmental elements (learning environment) is not something new. It is explained in the *hadith* of the Prophet Muhammad as follows:

> The parable of a good friend and a bad friend is like a trader of musk and a blower or a blacksmith. The merchant of musk oil might give it to you, or you buy from it, or at least you can get a new fragrant from it, but the smith smoker may make your body or your clothes burn, or maybe you get an unpleasant smell from it (our translation).

From the above *hadith*, it is understood that the environment is very influential on a person. In learning, a student is influenced and shaped by the surrounding environment. Thus, a good learning environment will form good behavior, and vice versa, a bad learning environment will form bad behavior. This is explained in Q.S. Thaha verse 132, as follows:

> … *Dan perintahkanlah kepada keluargamu mendirikan shalat dan bersabarlah] kamu dalam mengerjakannya. Kami tidak meminta rezeki kepadamu, Kamilah yang memberi rezeki kepadamu. Dan akibat (yang baik) itu adalah bagi orang yang bertakwa* (KEMENTERIAN AGAMA REPUBLIK INDONESIA, 2014).

In this case, the behavioristic concept views that individual behavior is a learning outcome that can be changed by manipulating and creating learning conditions and supported by various reinforcement to maintain the desired behavior or learning outcomes (SANYATA,

2012). All of these arise after humans contact nature and the socio-cultural environment in the educational process. Then the individual will be smart, skilled, and have other abstract properties depending on whether and how he learns with his environment.

Public Speaking

Being a *da'I* or preacher provides for students always to convey the teachings of Islamic values by al-Quran and al-*hadith*. Especially in the current era, when western culture is easily present in the midst of people's lives. To always embody Islamic values, it is necessary to have students' ability, especially public speaking skills, to convey da'wah in a good way in the midst of society.

Speaking to improve the quality of existence is not just talking, but speaking in an interesting, informative, entertaining, and influential manner (BAHAR, 2016). On that basis, everyone needs to have public speaking skills. Public speaking plays a role in delivering information and communication techniques needed by everyone in various fields of activity (PUSPITA, 2017). Public speaking not only focuses on spoken words but also body language, or what is often called non-verbal language. Not all things able to be explained in words. Somethings can only be conveyed with body language. For this reason, the use of body language in public speaking is essential (ADHA, 2016). The art of effective and successful communication can be learned and practiced by everyone. The capital required is hard work and the right technique. There are four indicators to determine the effectiveness of communication: producing understanding or understanding, producing satisfaction or entertainment, producing an influence on attitudes, and producing even better relationships (OKTAVIANTI; RUSDI, 2019).

Public speaking is a technique of communicating messages or opinions in front of many people, with the intention that other people can understand the information conveyed or even change their views or opinions. The purpose of public speaking is inseparable from the purpose of communication, namely, conveying messages or ideas to the public with appropriate methods to understand the message or idea and then benefit from the message (SURUR, 2018).

Public speaking is a person's ability to convey ideas or ideas and individual knowledge to society, aiming to influence goodness public speaking itself is a person's ability to communicate. Public speaking is an important thing in delivering da'wah in the midst of society because it gives strength in conveying Islam's correct teachings to bring about changes following the teachings of Islamic values.

People used public speaking many years ago to bring about change. One of the changes made through public speaking is Nelson Mandela, who fought to eliminate RAS discrimination at that time. In the da'wah world, good public speaking is exemplified by our great scholars so that the community can well receive the teachings they convey. Besides, public speaking has also been done since the time of the Prophet. The Prophet has done this in delivering his preaching and disseminating the teachings of Islam.

At the Banin-Banat Al-Mubtadien Islamic boarding school, Kediri, training the public speaking skills of students is one of the objectives of the *pesantren* through *muhadaharah* activities which are carried out as a routine agenda at the Islamic boarding school, where these activities are expected to be able to train students to become *da'I* to convey Islamic teachings and values and to become leaders of the *ummat* who have good communication skills following the objectives of the boarding school.

Muhadharah

Muhadharah is etymologically derived from the Arabic word *haadhara - yuhaadhiru - Muhadharatan*, which means attending, which is a meal which means a place attended by several individuals for a specific purpose. *Muhadharah* is a self-development activity program that aims to train and expand the speaking skills of the students. Within the Islamic boarding school scope, *Muhadharah* itself is a forum or event for practicing speeches or cult for students. The *muhadharah* activity is an activity to train the students' public speaking so that they can convey da'wah to embody Islamic values while in the midst of society. *Muhadharah* activities are carried out to have speaking skills to convey thoughts or ideas and feelings to others. Said skills, according to Poerwadharminta (YUDHISTIRA 2014).

Muhadharah activities at PP Banin Banat Al-Mubtadien Ngadiluwih Kediri are mandatory agendas implemented by Islamic boarding schools. These activities are under the supervision of the Islamic boarding school language institution, which consists of *ustadz* and *ustadz*ah Pondok and is managed by the language development of the *santri* organization consisting of senior *santri*, and the target of this activity is aimed at all *santri* at the Banin Banat Al-Mubtadien Kediri Islamic boarding school. The purpose of this activity is an activity to shape the mentality of the students. Besides, *muhadharah* activities also train students' public speaking and grammar in making speeches to create a generation capable of embodying Islamic principles in society and creating a cadre of community leaders. Because one of the objectives of the Banin Banat Al-Mubtadien Islamic Boarding School Kediri is to educate students to have confidence and have good public speaking skills, with good public

speaking skills, students will easily convey their da'wah messages to the community in the future.

In the process of *muhadharah* training at the Banin Banat Al-Mubtadien Islamic boarding school in Kediri, the students are grouped into 10 small groups, each of which consists of 8 students. Each group has an attendance number that is the sequence to appear every week. The appointed *muhadharan* officers must prepare material to be displayed with a theme determined by the committee and submit the language development section results. In the application process, senior *santri* are generally required to prepare their own material independently. In contrast to junior *santri* who have just joined Islamic boarding schools, they are usually given material ready to train the students' mental preparation so that they are categorized as ready to prepare their own material independently.

Muhadharah activities are a program in PP Banin Banat Al-Mubtadien Ngadiluwih Kediri to achieve the *pesantren*'s goals. At the PP Banin Banat Al-Mubtadien Ngadiluwih Kediri Islamic boarding school, the students who register to become new students have different educational backgrounds. Some come from SD Negri or MI and continue the MTs level at Islamic boarding schools, some are starting to enter Islamic boarding schools at final school age or MA who has a background in SMP Negri or Mts outside the cottage, and also students who are MTs alumni at PP Banin Banat Al-Mubtadien Ngadiluwih Kediri continued their studies at the MA Pondok *pesantren* so that the Arabic language skills of the students varied. Nefi explained that in the research that concludes, the obstacles faced by students in muhadharaah were linguistic and non-linguistic (NEFI, 2010). At PP Banin Banat Al-Mubtadien Ngadiluwih Kediri implemented a language week in which every Sunday, students are obliged to use Arabic and English. This language week policy aims to familiarize students with knowing, understanding, and using Arabic and English.

In the grouping of *muhadharah* groups in PP Banin Banat Al-Mubtadien Ngadiluwih Kediri mixing senior and junior students as figures to set an example and guide new students, senior *santri* are given guidance before appearing and depositing material to be conveyed at the *muhadharah* event. This minimizes the students from appearing professional and careless when in the hall. The following is the documentation of the students' *muhadharah* in class with the guidance of the *ustadz* from the language institute.

Figure 1 - The process of *santri*'s small grouping

Source: Authors' archive

Each group consists of junior and senior students to provide speech experiences. To further strengthen the officers who will appear the *ustadz* or *ustadz*ah who are tasked with guiding the form of rewards for students who are eager to make speeches and punishments given to students who are careless and violate the rules in speech training activities. The reward for speech training in front of other students is in the form of applause for students who can practice well to increase the students' self-confidence, and punishment is given to students who do not want to prepare material and carelessly in-class training.

Figure 2 - The process of *Muhadharah* activity in Islamic Boarding school

Source: Authors' archive

Conclusion

Muhadharah is a training activity in speaking Indonesian, Arabic, and English, which is designed to educate students and prepare them to become a cadre of 'da'wah scholars in the community following PP Banin Banat Al-Mubtadien Ngadiluwih Kediri. Besides, *muhadharah* activities train students' ability to communicate and have good public speaking skills. *Muhadharah* training itself is one activity to familiarize students and hone students' public speaking skills to prepare them to become *da'I* in the community in the future. In the process, the application of behavioristic theory is reflected in the preparation, implementation, and evaluation of *muhadharah* activities. In *muhadharah* activities using learning principles which include classical conditioning, observational theory, and operant conditioning, which is realized by grouping students, depositing material for *muhadharah* activities, and direction of the management to officers appointed to perform *muhadharah*.

The implementation of *Muhadharah* refers to classical conditioning and observation learning in conditioning students in groups containing students from mixed levels. The observational principle is reflected in the process of imitating or modeling between junior students and senior students in a study group by going through a process of direct observation and imitation at each *Muhadharah* training. A facilitator conditions each group to supervise and curb the running of the activity. In the evaluation stage, Skinner's operant conditioning principle is used in the form of reinforcement and interpreted through criticism, input, suggestions, and directions to strengthen the response that appears after observing and imitating public speaking in speeches carried out by students who are selected to serve. This evaluation process is generally provided by *ustadz* or *ustadz*ah from language institutions and uses connectionism learning law so that students who are assigned to *muhadharah* get optimal learning.

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How to reference this article

Processing and editing: Editora Ibero-Americana de Educação.
Correction, formatting, normalization and translation.