

COMMUNICATION TECHNIQUES OF KH NAJIH AHJAD IN THE COURT OF DA'I PONDOK MASKUMAMBANG ISLAMIC BOARDING SCHOOL

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ABSTRACT

Research Objectives: To find out the communication techniques of KH. Nadjih Ahjad in the cadre of preachers at the Maskumambang Islamic Boarding School. Methods, this research includes field research with qualitative methods with the aim of getting a complete picture of the object of this research. Research Results, KH. Nadjih Ahjad uses various communication techniques in conducting preacher cadres, namely informative techniques, perfesive techniques, instructive techniques and humanist techniques.

Keywords: Communication techniques, regeneration, preachers, KH. Najih Ahjad

INTRODUCTION

The cadre of da'i is very important for the continuation of the da'wah struggle in the future, because it is certain that the current generation will be replaced by the next generation, without regeneration it is very difficult for the da'wah task to go well and sustainably.

In the context of continuing da'wah, regeneration dâ'i as the subject of da'wah is an activity that is commonly carried out, preparing special people with more da'wah skills for the continuation of da'wah in the future. Regarding the urgency of the cadre regeneration of preachers, Masoed Abidin stated that



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preparing cadres as players on the historical stage needs to be done immediately¹

The purpose of the cadre cadre is an effort to continue the struggle that has been carried out by previous cadres so that the activities carried out can continue as expected.

According to Sayyid Muhammad Nuh, regeneration has several objectives, including:

- a. Realizing the happiness of the world and the hereafter or at least the hereafter by getting heaven from the blessing of Allah SWT. (As-Shaf : 10-12)
- b. Preparing the people to enforce Allah's shari'ah on earth, or at least so that they do not oppose its implementation, but instead defend and help enforce it.
- c. Prepare and build cadres of people who are ready to give and sacrifice to fight evil and submit it to the law of Allah SWT. (Al-Anfal : 60)
- d. Upholding arguments in front of people who deny and oppose Islam. (An-Nisa' : 165)
- e. Preserving the lost right to human life. (Ali-Imran : 10)²

There has been a lot of great work done by the previous generation in the aspect of cadre formation for preachers, such as building Islamic boarding schools, schools and universities and so on. Among the da'wah figures known as preachers who pay great attention to the regeneration of preachers is KH. Nadjih Ahjad, through the Maskumambang Islamic boarding school, he focused on preparing preacher cadres.

One of the peculiarities of the Maskumambang Islamic boarding school led by KH. Nadjih Ahjad is sending its alumni to preach in various regions, either sent independently or in collaboration with other da'wah institutions such as the Da'wah Council and Hidayatullah.

Among the preachers who were sent during the leadership of KH. Nadjih Ahjad are: Ust. Sufathan in Waingapu was assigned to Sumbawa and is still living there, Ust. Munali was assigned to Central Sulawesi, Ust. Brother Abidin, Ust. Daidin Basuki, Ust. Abdul Khaliq, Ust. Musthofa Muntasam was assigned to East Timor which at that time was still part of the Republic of Indonesia, Ust. Abu Sufyan was assigned to Central Kalimantan and is still living there and Ust. Miswan Thohadi who was also assigned to Kalimantan. And there are many more that have not been recorded.³

KH Nadjih Ahjad has received acceptance and recognition from the community around the Maskumambang Islamic Boarding School area, communities outside the area to major Islamic organizations such as Muhammadiyah, Persis, Da'wah Council and others, even Dr. Mohammad Natsir sent him as the representative of the

¹Mas'oed Abidin, *Ideas and Movement of Da'wah Natsir*, Yogyakarta: Gre Publishing, 2012, p. 209

²Sayid Muhammad Nuh, *Da'wah Strategy and Community Education*, Hiam and Primamedia, 2004, p. 61-68

³Abdul Rachman, *Teacher Maskumambang/ Cadres*, Interview, Gresik, 6 January 2018.

Indonesian state to be present to present a paper at the Sheikh Mohammad bin Abdul Wahab week event in Riyadh organized by Al-Imam Muhammad bin Sa'ud University.

The progress of the Maskumambang Islamic Boarding School has indeed been felt for a long time from generation to generation of Islamic Boarding School leadership, but that is only in the world of Islamic education and da'wah. As for since KH. Nadjih Ahjad, made a new breakthrough to advance the world of education in various fields of intellectual education. So this is where KH Nadjih ahjad had the idea of making the Maskumambang Islamic Boarding School a YKUI (Islamic Awakening Foundation).

KH Nadjih Ahjad's success in forming militant cadres of preachers was certainly influenced by the strategies, methods and communication techniques carried out by him, so that the messages of cadres of preachers could be conveyed effectively to KH students. Nadjih Ahjad.

Of the many scopes of communication that can affect the effectiveness of message delivery, the author sees that communication techniques are unique to KH..Nadjih Ahjad when teaching his students.

From the background above, the author intends to conduct research on KH Nadjih Ahjad's communication methods in regeneration dâ'i at the Maskumambang boarding school.

Communication Engineering

In language, communication comes from English which is called communication, derived from the word communicatio or from the word communis which means the same or the same meaning or shared understanding, with the intention of changing thoughts, attitudes, behaviors, recipients and carrying out what the communicator wants.⁴

Meanwhile, communication in terminology is a behavior, act or activity of displaying or transmitting symbols that contain meaning or significance. Or the act of conveying an idea or information from one person to another. Or a transfer or transmission of information about thoughts and feelings.⁵

Communication is basically a basic human activity. By communicating in a relationship, because humans are social beings who cannot live alone but need each other. Individual relationships with one another can be done by communicating. And how to have the same systematic message by someone involving other people.

In order for communication to be carried out effectively, proper communication techniques are needed, according to Yasir in his book Introduction to Communication Studies, there are six communication techniques that can be used as follows:

⁴HAW, Communication and Public Relations, Jakarta: Bumi Aksara, 2002, p. 8

⁵HAW, Communications and Public Relations. matter. 29

1. Informative Communication, namely communication carried out by informing the latest messages or notifications, the main element in this technique is that information must contain the truth.
2. Persuasive communication is communication that is carried out by persuading with the ultimate goal of changing behavior. This technique is unidirectional and is widely applied to advertisements, propaganda and campaigns.
3. Pervasive communication, namely communication that contains the communicator's efforts to instill something he wants by breaking through the communicant's subconscious repeatedly, so that the communicator's goals can become reality.
4. Coercive communication is communication that is carried out by forcing or suppressing the recipient of the message so that the message is received, followed and carried out.
5. Instructive communication, namely communication carried out by giving orders to the recipient of the message, the term instructional communication is also commonly used which is often used in the field of education to influence children and students.
6. Human relations (Human relations) namely communication carried out with a humanitarian approach, communication used with an interactional model⁶

Da'i Cadre

Cadres comes from the word cadre which means people who are expected to play an important role. Meanwhile, cadre is the same as cadre which means the process, method, act of educating or forming people into cadres.⁷

Some groups explain that cadre education is a conscious effort and planned activity to increase militancy, quality and potential of cadres by instilling ideology, forming and strengthening character, building values and good morals, increasing organizational capacity, strengthening awareness and critical thinking, and strengthening leadership capacity to realize the public benefit in the life of society and the nation.⁸

Rukhaini Fitri Rahmawati (2016) concluded that regeneration is a process of preparing the next generation of an organization in the future by equipping them with knowledge and skills about leadership and management as well as knowledge and insight. The regeneration process is a long-term process that must be carried out in stages with careful planning⁹

The regeneration process is usually carried out in various ways, including:

- recruiting,

⁶Yasir, Introduction to Communication Studies, A Critical and Comprehensive Approach, Yogyakarta: Deepublish, 2020, p. 44-45

⁷The Compilation Team for the Center for Language Development and Development, Big Indonesian Dictionary, Jakarta: Balai Pustaka, p. 601

⁸Definition of Cadres, ansorkuwarasan.blogspot.co.id accessed on 23 November 2017

⁹ Rahmawati, RF (2016). Da'wah cadres through Islamic educational institutions. Tadbir: Journal of Da'wah Management, 1(1).

- educate (coaching/tarbiyah),
- maintain (maintenance)
- coloring (shibghoh),
- mapping.¹⁰

So, from several definitions of regeneration, it can be concluded that regeneration is a process of decreasing value starting from special education and training aimed at maintaining the continuity of an activity by regenerating cadres who are expected to bring positive changes in achieving predetermined goals.

While the definition of da'i linguistically comes from Arabic, the form of isim *fâ'il* (a word denoting an offender). Da'i is a person who preaches.¹¹

In terminology, according to Wahidin Saputra da'i is every intelligent Muslim (aqil baligh) with the obligation of da'wah. So da'i is a person who carries out da'wah, or can be interpreted as a person who conveys da'wah messages to others (mad'u).¹²

According to Divine Revelation in his book *Da'wah Communication: Da'i* is a person who carries out da'wah either orally or in writing or acts either individually, in groups or in the form of organizations or institutions.¹³

Every Muslim/Muslimah is a da'i who has the obligation to convey Islamic teachings to all mankind. A da'i is someone who educates and carries out a very heavy task who has certain expertise in the field of Islamic da'wah and practices that expertise.

Da'i are basically callers to the path of Allah SWT who raises the banner of Islam and strives to realize the Islamic system in the reality of human life.

Therefore, the da'i is required to have perfect and mature preparation, with this preparation he is free from ignorance and with this preparation he will avoid things that are destructive. As a provision for a da'i not only knowledge but must have faith and piety as well as good morals.

From the explanation above, it can be concluded that the regeneration of preachers is the process of educating or forming prospective preachers to become cadres who are competent in preaching and have a commitment to continue the baton of God's chosen people. Through this cadetship, the da'i candidates will be equipped with various knowledge or mental training which will be very useful later when the cadres work directly with the wider community.

This study used a qualitative method, by collecting data from interview scripts, field notes, personal documents, and other documents related to the research process

¹⁰Latifah Hauli, Regeneration From Meaning to Application, <http://fahliazzahra.blogspot.com/2010/10/kaderisasi-dari-makna-dinding-kapal.html>, accessed at November 24, 2017

¹¹Ahmad Warson Munawir, *Complete Arabic-Indonesian Al-Munawir Dictionary*, Surabaya: Progressive Library, 1997, p. 407

¹²Wahidin Saputra, *Introduction to Da'wah Science*, Jakarta: PT Raja Grafindo Persada, 2011, p. 261

¹³Divine Revelation, *Da'wah Communication*, Bandung: PT Juvenile Rosdakarya, 2010, p. 19

regarding what da'wah communication methods were used by KH Nadjih Ahjad in the Pondok Da'i Cadres. Maskumambang Islamic Boarding School.

The use of this qualitative method actually matches reality with the prevailing theory whose aim is to study intensively the background of the current situation, and the environmental interactions of a social unit, individual, group, institution or society.¹⁴

By using qualitative research, the authors hope that the data obtained will be more complete, more in-depth, and meaningful, so that the objectives of this study can be achieved.

In this study, the authors used various data collection methods, as follows, namely interviews, document studies and observations

RESULTS AND DISCUSSION

Biography of KH Nadjih Ahjad

KH Nadjih Ahjad was born in Blimbing, Paciran Lamongan on March 19, 1936. His father's name was KH. Mohammad Ahjad and his mother named Ning Suhandari. KH Nadjih's father is still related to KH. Abdul Djabar, namely from his grandmother, Ngapiyani, who is the younger sibling of KH. Abdul Djabar. Judging from his genealogy, KH. Abdul Djabar has a lineage with Joko Tingkir and Rasulullah SAW from the path of Fatima Az-Zahra.¹⁵

At the age of seven years KH. Nadjih Ahjad has been abandoned by his father and lives with his mother and siblings. In 1948 KH. Nadjih moved to Maskumambang to follow her mother who married KH. Ammar Faqih. Until then, KH. Nadjih received religious education directly from KH. Ammar Faqih who became his stepfather. Under the tutelage of KH. It was Ammar Faqih who studied the science of monotheism, fiqh and Arabic.

When under the tutelage of KH. Ammar Faqih, KH. Nadjih has shown himself to be a type of learner who is thirsty for knowledge. Various Islamic religious knowledge was learned self-taught so that KH. Ammar Faqih made KH. Nadjih as a thinking friend. And naturally when he grew up he was not only a scholar, but he was attached to another dimension. he is an intellectual who understands Islam more holistically and

¹⁴Divine Revelation, Da'wah Communication, p. 46-47

¹⁵ Abdul Djabar bin Kadiyun bin Kudo Leksono bint Nyai Siman bint Nyai Sarimah bint Ungkoyudo bin Abdullah bin Abdul Djabar (aka Kusumoyudo) bin Prince Selarong bin Prince Bawono bin Prince Panjang alias Lembupeteng alias Joko Tingkir bin Ki Ageng Pengging (Raden Kebo Kenanga) bin Syarif Muhammad Mutilation (Ki Ageng Wuking I) bin as-Sayyid As-Syaikh Jumadil Kubro al-Husaini bin as-Sayyid Ahmad Shah Jalal bin as-Sayyid Abdullah Azmatkhan bin as-Sayyid Abdul Malik Azmatkhan bin as-Sayyid Alawi Ammil Faqih bin as-Sayyid Muhammad Sohib Mirbath bin as-Sayyid Ali Khalil' Qosim bin Alawi ats-Tsani bin as-Sayyid Muhammad Sohibus Saumi'ah bin as-Sayyid Alawi Awwal bin as-Sayyid Muhammad 'Ubaidah bin as-Sayyid Ahmad Al-Muhajir bi as-Sayyid 'Isa Naqib ar-Rumi bin as-Sayyid Muhammad an-Najib bin as-Sayyid al-Imam Ali Uradhi bin as-Sayyid Ja'faras-Sodiq bin al-Imam Muhammad al-Baqir bin al-Imam 'Ali Zainal 'Abidin bin al-Imam as-Sayyid Hussain bin Sayyidah Fatimah az-Zahra bint Muhammad Saw.

comprehensively so that religion is not only understood as a matter of the hereafter, but also how to regulate the benefit of the world.¹⁶

KH. Nadjih is married to one of KH's daughters. Ammar Faqih whose name is Dholwah. His wife is still a descendant of KH. Nadjih, namely meeting at kadiyun. If sorted genealogy of KH. Nadjih are the following: Nadjih bin Ahjad bin Mutmainah bint Nyai Ngapiani bint Kadiyun. Meanwhile, Dholwah bint Ammar bin Faqih bin Abdul Djabbar bin Kadiyun.

From this marriage KH. Nadjih Ahjad was blessed with four children, one son, namely Abdul Ilah Nadjih and three daughters, namely Diflah Nadjih, Ifsantin Nadjih, and Tafhamin Nadjih. According to Abduh in building a household, KH. Nadjih Ahjad made the household the first and foremost means of education for his children. As parents are responsible for children's education and for the formation and preparation of children to face life, he is able to carry out the responsibilities of education perfectly, namely the responsibility of faith, the responsibility of moral education, the responsibility of physical education, the responsibility of ratio education, the responsibility of psychological education, as well as the responsibility of social education.¹⁷KH. Nadjih Ahjad passed away in Gresik, East Java, on Wednesday, October 7 2015.¹⁸

During his life, he was also involved in many organizations in the social field including:

1. Advisor to the Al-Falah Social Fund Foundation
2. Board of ICMI East Java
3. Syuro Council, Regional Leadership Council of the Da'wah Islamiyah Council of East Java
4. Chairman of the Da'wah Islamiyah Council of Indonesia, East Java Province
5. Member of the Fatwa Council of the Central Indonesian Islamic Da'wah Council
6. Deputy Chairman of the Board of Trustees of the Central Indonesian Da'wah Islamiyah Council.
7. While his career in politics is:
8. Chairman of the Gresik Regency Masyumi Party
9. Member of DPRD Gresik Regency
10. Regional Chairperson of the Crescent Star Party, East Java Province
11. Member of DPR/MPR RI.¹⁹

¹⁶"History of the Maskumambang Islamic Boarding School",<https://maskumambang.ac.id/History-pondok-Pesantren-maskumambang/>, accessed on November 28, 2017

¹⁷Mohammad Abduh, Dismantling Bid'ah and Shirk Upholding Sunnah in Society, Gresik: PP Maskumambang, 2008, p. 2-3

¹⁸"KH. Nadjih Returns to Rahmatullah" :<https://dewandakwah.or.id>, accessed on November 28, 2017

¹⁹KH biography. Nadjih Ahjad,<https://www.laduni.id/post/read/754/biography-kh-nadjih-ahjad#Memimpin%20Pondok%20Pesantren> accessed on 30 November 2022

During his life, he also wrote many works including:

1. *Ta'tsirah Kitab at-Tawhid al-Harakat al-Isblahiyah al-Diniyah bi Indonesia.*
2. Faith the Way to the Way of Success. This book explains the procedures for achieving a successful life, using the truth and as much as God's grace.
3. *At-Tibyânfi Ahkamil' Amâliyah.* This book consists of three volumes discussing fiqh.
4. *At-Tibyânfi 'Iâid.* This book consists of three volumes discussing Islam.
5. Translation of *Al-Jâmi' al-Shaghîr Min Hadith al-Bashir* By Imam Jalaluddin Abdurrahman bin Abi Bakar al-Suyuthi
6. *Hajjatur Rasulullab*
7. The Book of the Janaza.
8. *Al Bayân Li HidâYatish Shibyan.* This book explains the rules of how to read the Qur'an.
9. The translation of *Shahih Jami'is as-Shaghîr wa Ziyadatih* by Imam Jalaluddin as-Suyuthi which Syekh Muhammad Nasaruddin al-Albani examined again and grouped into major groups.²⁰

KH's steps. Nadjih Ahjad in the Development of the Maskumambang Islamic Boarding School

After receiving the mandate from KH. Amar Faqih to lead the pesantren, KH. Nadjih Ahjad (1965-2015) took several strategic steps, including:

First, Da'wah to the wider community about monotheism

The seriousness of KH. Nadjih Ahjad's introduction of monotheism shohih was based on his opinion that monotheism should not be mixed with something that cancels monotheism, namely an act of shirk. For this reason, he applied a religious ideology with the title *مذهب المسلمين قبل التفرق* meaning, the understanding of the Muslims at the time of the prophets and companions, before experiencing divisions. By developing this understanding, Maskumambang promotes tolerance in differences and uses the main sources of the Koran and al-Hadith in daily life, so that differences of opinion do not lead to divisions.

Second, Institutional Modernization

The modernization of the institutional sector in the form of changes to the pesantren management system with collective leadership in the form of a foundation named the Islamic Ummah Awakening Foundation (YKUI) has actually been started by KH. Nadjih Ahjad in 1958, when he helped KH. Ammar Faqih takes care of the Islamic

²⁰Muhammad Abduh, *Dismantling Heresy and Shirk, Upholding the Sunnah in the Community*, p. 54

Boarding School. However, the organizational mechanism had not yet worked so that during his leadership period a restructuring of the Foundation was carried out.

Third, Modernization of the Education System

KH. Nadjih Ahjad made changes to the education system by establishing formal educational institutions in the form of madrasas, so that in addition to the wetonan, bandongan and sorogan systems, at the Maskumambang Islamic Boarding School there were formal and non-formal tiered education, Student Organizations and other supporting institutions.

Communication Engineering KH. Nadjih Ahjad in Preacher Cadreization

In printing preacher cadres, KH. Nadjih Ahjad used various communication techniques so that the messages of preacher regeneration were conveyed effectively and then had an impact on individual santri.

Some of the communication techniques used are as follows:

First, Informative techniques, namely by conveying information which, if delivered properly, will be able to influence the recipient of the information. This technique is seen in the oral da'wah bil carried out to cadre preachers, especially in formal activities in the form of madrasas and halaqah, sorogan, bandongan and wetonan which carried out at the Maskumambang Islamic Boarding School.

Informative techniques in preaching cadre activities are effective for adding insight into religion and then can foster enthusiasm for preaching. Among the messages conveyed with informative techniques are:

a. Learning Materials

By conveying this religious material, it will open up horizons of thought which will later stimulate real action, and also contain positive elements for life in this world and in the hereafter. Without religious lessons, life is like without direction and purpose. Religious lessons make a person's personality always lead in the right direction.²¹

A person's mindset in doing something can be formed by what is known and what is learned. When someone becomes a doctor and has a spirit to treat sick people, it is nothing but because of what he has learned and what he knows. Likewise with people who have a lot of knowledge about religion, who know the rules in it, then he tends to do the practices he knows, especially the knowledge of amar ma'ruf nahi munkar (da'wah).

Among the informative messages conveyed are the four pillars that must be instilled in the mind of a da'i as the essence of surah al-'Ashr, namely; Have faith, Seek knowledge, Practice knowledge, and Preach with patience. These four pillars are also found in the book *Matan Usul Ats-tsalasah* by Shaykh Muhammad bin Abdul Wahab which is mandatory for study.²²

²¹Sholihin Hamid, Teacher Maskumambang/ Cadres, Interview, Gresik, 3 January 2018.

²²Masyhud Bahri, Teacher Maskumambang/cadre, Interview, Gresik, 4 January 2018.

These four pillars will be the strength for those who believe. Faith will not be realized without knowledge, because faith is a branch of knowledge and faith will not be perfect if it is not based on science. The science in question is the science of religion (Shari'at).

People who have religious knowledge, of course, know the obligations that must be carried out apart from practicing it for themselves, namely by spreading what they know (preaching). Inviting to the truth (Al-Qur'an and As-Sunnah) is the second form after practicing it to oneself.

It is very strange if there are people who already know the true Islam, but are busy with their own affairs without the slightest thought of the obligation to preach. A da'i should encounter obstacles on the way when preaching. Because preaching is ordering people to change habits that should be changed, and this is definitely there. So a da'i has another obligation, namely to remain patient and persistent in carrying out his obligations.

In addition to informative techniques that are carried out verbally, informative messages are also conveyed in writing, through a Book of Monotheism written by Shaykh Mohammad bin Abdul Wahhab which is one of the obligatory books at the Maskumambang Islamic Boarding School. This book greatly inspired the cadres of Islamic boarding school students of Maskumambang to preach, for various reasons, namely, First: The contents of the book are strengthened by arguments from the Al-Qur'an and the Hadiths of Rasulullah SAW,

Second: The background of the author is a da'i who is recognized by many as a mujaddid (religious reformer) who strives to purify Islam, because there are so many positive impacts that result from his da'wah. So it should be emulated by the da'i.

Therefore, KH. Nadjih Ahjad made the book a mandatory guideline for cadre students at the Maskumambang Islamic Boarding School. With the hope that the da'i cadres are able to preach properly both the way of preaching and the content of the da'wah. This method is very successful because it can influence the mindset and become a guide for santri da'i cadres to preach.²³

b. Training

Apart from the teaching and learning process, the cadres of preachers (santri) at the Maskumambang Islamic Boarding School are equipped with special training to mentally train them to have the courage to appear in public, namely muhadhoroh.

Muhadhoroh is one of the activities that teaches cadres how to speak (speech) in front of many people so that they appear attractive and are able to attract the attention of the audience (listeners). This activity is carried out to educate and familiarize cadres so they have courage and mentality.

In this training process there are several things that must be done by a cadre, including:

- Prepare material well and really have to master it
- Dress politely as a lecturer should
- Have good rhetoric

²³Sholihin Hamid, Teacher Maskumambang/ Cadres, Interview, Gresik, 3 January 2018.

- Steel mentality

After he felt he was able to speak in front during the muhadhoroh training, where at that time the listeners were his own friends, then the next training was to give speeches in front of the public directly. This is practicing while preaching which is done by sending students to give lectures at the mosques or mosques around Maskumambang.

There are times when KH. Nadjih Ahjad on one occasion when he received invitations to lectures or tausiyah at tasyakuran events, walimah weddings, walimah aqiqah, tasyakuran moving house, thanksgiving from performing the pilgrimage, tausiyah at funerals and so on, he invited senior santri to accompany him and often the santri asked to perform a speech or lecture in front of invited guests. This was done by him to train the courage and experience of the students.

With this training, students will get hands-on experience before preaching outside. In this training, students will discover and face directly different styles and types of society. So that later the students will be familiar with the problems of community life and will find identity and hidden potentials will emerge.

Besides muhadhoroh training and direct practice to the community in general and all of the students, KH. Nadjih Ahjad also held a special group or commonly known as takhassus. Takhassus is a cadre system that is carried out specifically by him for his students by providing a study of the yellow book and discussions and interspersed with interesting stories that can create a spirit of preaching to students.

Besides muhadhoroh training, direct practice to the community and tahassus, KH. Nadjih Ahjad also cooperates with other institutions in training and equipping his preachers' cadres. Such as the Indonesian Islamic Da'wah Council in both East Java and Jakarta, Hidayatullah, Karang Asem Paciran Islamic Boarding School, the Al-Falah Mosque foundation, PHI and others. This training collaboration with other institutions is in the mission of sending preachers who will later preach to all corners of Indonesia.²⁴

Second, Pervasive Techniques, The pervasive technique is repeated, so that the communicant is unconsciously affected. This technique is carried out by KH. Nadjih Ahjad in the form of providing motivation.

The best supplement to provide encouragement in carrying out any activity is motivation. Motivation is a weapon for motivating, activating and directing in carrying out all activities, be it for achievement, career or in preaching.

KH's motivation Nadjih Ahjad has always been oriented towards the spread of Islam, namely how the cadres of da'i like and have a spirit of enthusiasm for preaching.

Motivation is included in the Al-Mauidzah Al-Hasanah da'wah method, namely guidance with good arguments that lead to the right path. This method is used by KH. Madjih Ahjad in providing supplements so that his preachers' cadres are enthusiastic about preaching.

KH. Nadjih Ahjad is a person who is very good at stringing words in any way, including motivating anyone. One of his motivations in giving the spirit of preaching to his cadres was "It will not grow big if a plant or tree is still under its mother plant, then

²⁴Abdul Rachman, Teacher Maskumambang/ Cadres, Interview, Gresik, 6 January 2018.

pull it out and move it to a fertile, empty place where there are no other plants so that it can grow and grow big. ” The meaning is to move to a far away place so that the potential that is in you can develop and you will become big there.²⁵

Third, Humanist Engineering, namely communication techniques carried out with a humanitarian approach, this technique is also called the interactional model, this technique is embodied in the communication of KH. Nadjih Ahjad in the form of giving a good example (*al-Qudwah al-Hasanah*).

In the process of cadre or fostering his students, KH. Nadjih Ahjad always uses good words even when joking, he never brings up bad sentences that can hurt the hearts of his students.

When teaching, lecturing or in terms of advising, he always uses words that contain wisdom, so that even when lecturing is able to issue words of wisdom even in a joking tone. Until when there were students who violated it, he almost never got angry, but with very gentle advice and sometimes he didn't himself but sent staff to reprimand him.

It is not surprising that the cadres of Islamic preachers at Maskumambang Islamic Boarding School who preach become preachers who are good at speaking and behaving well. That's all because since he was in guidance he was always treated well and given a direct example by him. So that when preaching gives a sense of comfort and coolness to the community.

Not only with good words or behavior, KH. Nadjih Ahjad also gave an example of preaching. Before ordering people to preach, those who order them must do it first. This is what KH did. Nadjih Ahjad.

KH. Nadjih Ahjad in the context of a good role model, he preaches conveying the purity of Islam in the environment around Maskumambang, explaining the dangers of *bid'ah*, *shirk* and superstition to the people around Maskumambang to the outside area, he also preaches through writings. So his cadres of preachers followed in his footsteps. Both in his own village after he finished studying in Maskumambang and when he served as a missionary preacher to serve in other areas.

One more example of exemplary KH. Nadjih Ahjad will invite some of his students when he receives invitations to *tausiyah* at *tasyakuran* events, *walimah* weddings, *walimah aqiqah*, *tasyakuran* moving house, *tasyakuran* from performing the pilgrimage, *tausyiah* at funerals and so on. So that students can see and emulate the teacher directly. This method greatly influenced the personal enthusiasm of the students to preach and follow in his footsteps.

KH. Nadjih Ahjad not only preached in the pulpit and in other Islamic institutions, but he also preached in political channels. so that not a few of his *da'wah* cadres continue their struggle in proselytizing through political channels. Some are in the DPR RI, DPRD Prov, DPRD Kabupaten and many others.²⁶

Fourth, Instructive Techniques, in the form of sending/assigning *da'i*. This assignment program is the final stage in cadre formation. KH. Nadjih Ahjad sent his students as preachers to areas outside Maskumambang.

²⁵Masyhud Bahri, Teacher Maskumambang/cadre, Interview, Gresik, 4 January 2018.

²⁶Abdul Rachman, Teacher Maskumambang/ Cadres, Interview, Gresik, 6 January 2018.

In sending da'i, KH. Nadjih Ahjad gave direct assignments to his students to preach either directly assigning them directly to several rural areas that were still prone to aqidah or assignments by collaborating with other institutions such as the Indonesian Islamic Da'wah Council, Hidayatullah, the Majelis Al-Falah PHI Foundation and others.

CONCLUSION

KH. Nadjih Ahjad in carrying out the regeneration of preachers at the Maskumambang Islamic boarding school used various communication techniques so that the objectives of his regeneration were achieved and conveyed effectively. In this study the authors were able to reveal the 4 communication techniques used, namely, informative techniques, perfesive techniques, instructive techniques and humanist techniques.

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