

Research Article/Review Article

Improving Public Speaking Skills through the *Khitobah* Subject: A Case Study at Madrasah Hidayatullah Tanjung Morawa

Isma Aulia Zamaakh Syari*, Muhammad Azhari

isma0301211010@uinsu.ac.id; muhammadAzhari@uinsu.ac.id

Program Studi Pendidikan Agama Islam, Universitas Islam Negeri Sumatera Utara, Medan, 20371, Indonesia

*Corresponding Author: isma0301211010@uinsu.ac.id | Phone: +6287787556437

ABSTRACT

Public speaking is a critical skill for students, particularly in Islamic educational institutions where delivering religious speeches is essential. At MAS Hidayatullah Tanjung Morawa, the *khitobah* subject plays a central role in fostering these skills among female students (*santriwati*). This study aims to analyze the implementation of the *khitobah* subject in enhancing the public speaking abilities of *santriwati*. Using a descriptive qualitative approach, data were gathered through observation, interviews, and documentation as primary sources, complemented by books and relevant articles as secondary references. The data were analyzed through processes of reduction, presentation, and conclusion drawing. The findings indicate that (1) the *khitobah* subject extends beyond sermon delivery to include comprehensive public speaking training; (2) students' public speaking abilities vary by grade level, largely due to differences in learning experiences; and (3) the subject has shown notable effectiveness, especially in Grade XII, in boosting students' confidence, fluency, and minimizing regional accents. Regular weekly sessions and hands-on practice are key factors in improving the students' overall public speaking competence.

Keywords: *Khitobah*; Public Speaking; Female Student; Islamic Educational; A Case Study

1. INTRODUCTION

Khitobah is the process of conveying information or appeals about matters related to Islam (Azizah et al., 2023). *Khitobah* It can be categorized into lecture or speech activities, because the activities carried out both convey important information. Subject Match *Khitobah*, the students and students will be trained and accustomed to speak in front of many people, but the discussion includes matters related to Islam only. Therefore, in the subject *Khitobah*, students and students will be formed to become a preacher later because a Muslim is encouraged to convey religious teachings even if it is only one verse, this is in accordance with the hadith narrated by Bukhari:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَاصٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلِّغُوا عَنِّي وَلَوْ آيَةً

The meaning: "From Abdullah ibn Amr bin Al-'As Radhiyallahu 'anhu, he said that the Messenger of Allah (peace and blessings of Allaah be upon him) said: Convey from me even one verse" (HR. Bukhari), (Bukhari, 1999).

The lecture of this hadith is to show the companions who were directly present with the Messenger, they were asked to convey the revelation that had been received to other companions who were not present. This is so that no information is left behind or also lost (Al-Asqalani, 2002). It is clear that there is no reason not to convey the teachings of Islam that have been taught before by the Prophet (saw), even if it is only one verse. From the hadith, it is clear that delivering just one verse is included in da'wah. Therefore, da'wah is a very important thing to do for Muslims, especially for students and women who graduate from Islamic boarding schools. In general, many people think that children who graduate from Islamic boarding schools must be experts in preaching and delivering lectures. Therefore, *khitobah lessons* will help students and students to be able to speak in front of many people, so that people's assumptions about the children of Islamic boarding school graduates will be proven to be true. Subject *Khitobah* emphasized to be mastered by students and students. They are expected to not only be able to speak in front of many people, but also have good morals or ethics in communicating in front of many people (Syarifaturrahmatullah et al., 2023). Ethics in communication is an important

thing. This is in line with the words of Allah in QS. An-Nahl verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

The meaning: "Call (people) to the way of your Lord with wisdom and good instruction, and refute them in a good way. Indeed, your Lord is the One who knows best who has strayed from His path and He is the One who knows best who is guided." (Ministry of Religion of the Republic of Indonesia, 2019). According to the commentary of Ibn Kathir, the verse explains that in preaching it must be done well, with good lessons, and if there is a debate, do it politely. The verse emphasizes a person to use a gentle and wise method in preaching (Katsir, 1994), so this is included in ethics in communication. If communication ethics are applied, then information will be able to be provided very well (Mutiarra & Heracles, 2023).

This will affect the da'wah that will be carried out later. Subject *Khitobah* generally learn about how to preach for students, but because at MAS Hidayatullah there are also students, in the subject *Khitobah* It is also taught about how to lecture and also to give speeches. In the pesantren environment, *Public Speaking* It is not a new thing, because the ability to speak in front of many people has become a daily necessity for everyone. *Public speaking* is a person's skill in public speaking. When discussing about *Public Speaking*, not only the ability to speak in front of people is discussed, but also about ethics, the right topics, and also the appropriate techniques to be used in communicating in front of many people, so that later a sense of comfort will be created for everyone (Scott, 2024). *Public speaking* It is very important to be mastered by someone who will speak in front of a large number of people, because with the ability to *Public Speaking* A good thing, a person will be able to convey something well and also be easily accepted by others.

Everyone can speak, but not everyone can speak in front of a large crowd confidently and fluently (Zainal, 2022). MAS Hidayatullah Tanjung Morawa is a madrasah based on pesantren. In the pesantren environment, usually students are emphasized to be able to give speeches or lectures, but based on the phenomenon that occurs in the field, it turns out that not all students at MAS Hidayatullah Tanjung Morawa have the ability to do *Public Speaking*. Even though one of the most important things that must be mastered in a speech is to have the ability to *Public Speaking*. This happens because it is more difficult for students to perform and speak in front of many people, many of whom are speechless when in front of many people. When they were standing in front of them, suddenly the material they had memorized just disappeared. In addition, many of them also feel embarrassed and nervous so that it makes them not confident. There are also some students who when speaking in front of many people are still carried away by the accent of their native language. Of course, this affects his communication in doing *Public Speaking*.

In the pesantren educational environment, *khitobah* is an activity of delivering Islamic preaching or speeches that has become part of the metrics to form public speaking skills as well as instill Islamic communication ethics (QS. An-Nahl: 125). However, even though this activity is routinely carried out, there are still many female students at MAS Hidayatullah Tanjung Morawa who experience difficulties such as nervousness, lack of self-confidence, and strong regional accents. This is an important problem because public speaking skills not only require vocal courage, but also mastery of rhetoric such as ethos, pathos, and logos according to Aristotle's theory; the combination of the three is crucial for the effectiveness of preaching (Ridho et al., 2024). Research on the development of public speaking through sermons has been widely conducted in other Islamic boarding schools. For example, in the Assyafi'iyah Putra Bungah Gresik Islamic Boarding School, routine sermon activities strengthen the students' self-confidence with mentor motivation, appreciation, and consistency of activities as the main supporting factors (Ahmad et al., 2024).

In Cilacap, (Yusri, 2022) found that through active roles such as being an MC or speaker, the students' speaking abilities developed significantly in the form of increased maturity and mental resilience. Meanwhile, in the global arena, research in the Arabic language context reveals a positive correlation between public speaking training and increased language fluency and self-confidence of Muslim youth in delivering da'wah. This suggests that a similar approach is also effective in improving multilingual competence and religious leadership (Muttaqin et al., 2025).

Ability is a strength or skill possessed by a person and is used to carry out various activities or work properly and appropriately (Fatmawati et al., 2022). One of the important skills that need to be possessed in social and professional life is *Public Speaking*. Public speaking is a form of verbal communication that is carried out by conveying information to others directly (Datu, 2024). This activity involves delivering important messages or information in front of many people, with the aim that the audience understands, receives, and even is influenced by what is conveyed. According to Stephen E. Lucas (Nurhayati, 2025) *Public Speaking* is verbal communication designed to influence a person's feelings, thoughts, and

behavior. (Dunar, 2015) also states that *Public Speaking* is a person's skill to speak well in public so that the message conveyed can be received clearly and on target. Based on these various opinions, it can be concluded that the ability to *Public Speaking* is a person's ability to appear confident and convey important information in front of the public without embarrassment.

In practice, *Public Speaking* It does not only rely on the courage to speak, but also requires mastery of the aspects of rhetoric. Based on the rhetorical theory put forward by Aristotle, there are three important elements in *Public Speaking* that is *Ethos*, *Pathos* and *Logos*. *Ethos* refers to the character or moral integrity of the speaker that makes the audience believe in his credibility. *Pathos* related to the speaker's ability to touch the audience's emotions, such as emotion, enthusiasm, or empathy. While *Logos* focuses on the power of logic and evidence in the arguments presented. A speaker who is able to combine these three elements in a balanced manner will have a strong influence on his audience (Kennedy, 1991). Therefore, understanding Aristotle's rhetorical theory is important in the learning process *Public Speaking*, especially in the context of pesantren education that emphasizes da'wah and the effective delivery of Islamic messages.

One of the subjects at MAS Hidayatullah Tanjung Morawa that supports students to master their abilities *Public Speaking* is the subject *Khitobah*. *Khitobah* has a role in training a person to speak in front of many people. Someone who develops the ability to *Public Speaking* will have a lot of opportunities to implement the abilities he has in front of various humans, he can also be known by many people (Izzah et al., 2023). *Khitobah* Derived from the word *khataba*, *yakhtubu*, *khutbatan*, or *khitbatan* which means to preach or give a speech (Hasanah et al., 2023). *Khitobah* is the ability to preach or convey messages that contain teachings and information about Islam to others (Zahri & Farhan, 2023). Therefore, *Khitobah* It is closely related to public speaking skills because da'wah activities require a person to speak in front of many people effectively. In the context of formal education, *Khitobah* It is one of the important subjects that need to be taught to students, especially in the pesantren based madrasah environment. Subject *Khitobah* designed to train students, especially students and students, to get used to lectures and speeches with confidence so that they are able to convey Islamic teachings well and on target (Ulviani et al., 2023).

Learning application *Khitobah* can be analyzed through Vygotsky's theory of the internalization of knowledge. This theory explains that the process of internalization is a way of transforming social knowledge that comes from outside oneself into personal knowledge that is mastered by individuals (Vygotsky, 1978). In this context, students who take part in learning *Khitobah* Learning through observation and interaction They see, listen, and imitate the practice of lectures carried out by teachers and classmates.

The process includes internalizing how to open an attractive speech, using appropriate body language, and systematically delivering messages. Through repeated practice and habituation, students' public speaking skills will gradually develop and become part of their personal competencies. Therefore, a person who masters *Public Speaking* will have its own advantages over people who do not master it. The spread of Islamic religious teachings or da'wah does not have to be done by men alone, because a woman also has this role. This is in accordance with the words of Allah in QS. At-Taubah verse 71:

وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

The meaning: "Believers, men and women, some of them are helpers to others. They enjoin (do) makruf and prevent (doing) disobedience, enforce prayer, pay zakat, and obey Allah and His Messenger. They will be blessed by Allah. Indeed, Allah is Mighty and Wise" (Ministry of Religion of the Republic of Indonesia, 2019).

Based on the above verse, it is clear that believers, both men and women, have the same position to spread the teachings of Islam and invite them to the right path. In the commentary of Ibn Kathirs it is explained that some of them (are) helpers for some others, that is, some of them help and support each other (Katherine, 1994). Therefore, there is no distinction between men and women in preaching, so the task of preaching is not only owned by men, because there is no specialization that preaching is only allowed for men.

Based on previous research that discussed *khitobah*, among others, research conducted by Nursidik in 2020 and research conducted by Botok Rahayu et al in 2024. Based on the two studies, different conclusions were obtained. The research conducted by Nursidik shows that the implementation of *khitobah activities* is considered effective, because this activity is routinely carried out every weeknight. As a result of this activity, children become more confident and not shy to

speak in front of a crowd. The supporting factor is the availability of adequate facilities and infrastructure, while the inhibiting factor is the willingness to learn in the child itself. In the research of Botok Rahayu et al, it was explained that the success of *the implementation of khitobah* was marked by the calm attitude and good communication skills of the students. In addition, one of the supporting factors for *this khitobah* activity is the increase in insight and knowledge, while one of the inhibiting factors is the difference in the ability of students to communicate openly.

The difference in this study with the previous research is that the previous research focused on fostering confidence in children in orphanages, the research was conducted by Nursidik. The research conducted by Botok Rahayu et al is also related to fostering self-confidence, but the focus is on students at Islamic Boarding Schools. Meanwhile, this research is about improving *public speaking* skills in students at MAS Hidayatullah Tanjung Morawa, so the focus is not only on increasing confidence. This research only focuses on students, automatically only women are studied. Meanwhile, the research conducted by Botok Rahayu et al is not focused on students only. In addition, the difference in this study with the previous one is that in this study *khitobah* is a compulsory subject to be followed by all students and students, while in the previous research *khitobah* was only a routine activity. Of these problems, the focus of this research is three, namely: first, how to study *khitobah* at MAS Hidayatullah Tanjung Morawa. Second, how to *public speaking* of students at MAS Hidayatullah Tanjung Morawa. Third, how to implement *khitobah* subjects in improving the *public speaking* skills of students at MAS Hidayatullah Tanjung Morawa.

2. RESEARCH METHOD

This study uses a qualitative approach with a descriptive case study type. This approach was chosen because it aims to deeply understand the process of implementing the *khitobah* subject in improving the public speaking skills of female students at MAS Hidayatullah Tanjung Morawa. A qualitative approach is considered more appropriate because it allows researchers to explore meanings, experiences, and social dynamics that cannot be measured quantitatively (Scott, 2014). The main focus of this study is to thoroughly reveal the phenomena that occur in a natural context, with the researcher as the main instrument. The sampling technique used was purposive sampling, which is selecting informants who are considered to be the most knowledgeable and relevant to the focus of the research. The informants consisted of, Head of the madrasah Teacher in charge of the subject of *khitobah* Three female students from each grade level: X, XI, and XII This selection was carried out to obtain a comprehensive view from various levels and perspectives in the madrasah environment (Safarudin et al., 2023). The main instrument in this study is the researcher himself, assisted by supporting devices in the form of a semi-structured interview guide, to dig up in-depth information about the learning experience and application of sermons. Observation sheets, to record the sermon learning process, interactions, and direct practice of public speaking. Documentation format, to record teaching materials, activity notes, and recordings of student performances in sermon practice (Haryoko et al., 2020). Data were collected through three main techniques, namely Direct observation of the *khitobah* learning process in class and during practical activities. Semi-structured interviews with key informants to obtain more reflective and contextual data. Documentation as a complement to data in the form of photos, videos, and learning documents as well as student learning outcome records (Suparman, 2020).

The data analysis process refers to the Miles and Huberman (2014) model, which includes, Data reduction: filtering relevant data from interviews, observations, and documentation. Data presentation: compiling data in narrative form, tables, and informant quotes. Drawing conclusions: based on thematic patterns that emerge from the analysis. To ensure the validity and reliability of the data, the following methods were used, Triangulation of sources and techniques, namely comparing data from interviews, observations, and documentation to avoid single bias (Patton, 2015). Peer debriefing, namely discussions with fellow researchers or supervisors to review data interpretation and prevent excessive subjectivity. This research was conducted at MAS Hidayatullah Tanjung Morawa, located on Jl. Pesantren Islam, Dusun II, Bandar Labuhan Village, Tanjung Morawa District, Deli Serdang Regency, North Sumatra. This location was chosen because the madrasah has made *khitobah* a compulsory subject that is routinely taught to all female students, so it is very relevant to be studied in depth.

3. RESULTS AND DISCUSSION

3.1 *Khitobah* Subjects at MAS Hidayatullah Tanjung Morawa

In the *language of khitobah* this means a sermon, but *khitobah* at MAS Hidayatullah is developed more widely, because *the subject of khitobah* is not only to learn to preach, moreover in this school there are students as students. In *the khitobah* subject, students will be taught to preach, while students will be taught how to lecture and give speeches. Therefore, this

khitobah does not only include sermons, because the development of this *khitobah* is more than just learning to preach. The *subject of khitobah* is one of the compulsory subjects and is included in the formal learning that must be followed by all students and students at MAS Hidayatullah Tanjung Morawa. Students and students who graduate from Islamic boarding schools are usually required to be able to spread religious teachings by preaching, because the best human beings are those who study the Qur'an and spread or teach it to others, this is in accordance with the hadith of Bukhari:

عن عثمان بن عفان رضي الله عنه قال، قال رسول الله صلى الله عليه وسلم خيركم من تعلم القرآن وعلمه

The meaning: "From Uthman ibn Affan (may Allah be pleased with him) said, the Messenger of Allah (peace and blessings of Allaah be upon him) said: It is best for you to study the Qur'an and teach it" (HR. Bukhari), (Bukhari, 1999).

The hadith lecture shows that the virtue of learning knowledge and things related to the Qur'an is not only for oneself, but also to spread to others, because that is the best. If this is done, then the goodness does not stop at oneself alone, but is also channeled to others. Studying the Qur'an here is not only memorizing and reading it, but also knowing the meaning of the content of the verses well, so that it can be disseminated and also applied in daily life (Al-Asqalani, 2002). Therefore, the above hadith is related to a person who does da'wah, because a person who preaches will spread the knowledge he has to others. The teacher applies a tiered learning model: from learning the introduction, making scripts, practicing in class, to practicing in the community.

"At the initial meeting, students were asked to memorize the introduction..., then make texts, practice in class, and every Friday the students fill in the community sermon" (*Khitaba Teacher*).

This model is in line with the findings of (Nur Abdillah et al, 2025) which states that the *khitobah* has a significant effect if it is implemented routinely, gradually, and consistently. Based on interviews with the head of the madrasah and the teacher in charge of *the khitobah* subject, this *khitobah subject* emerged with the aim that the students and students are able to convey religious messages to the community and are able to communicate well in the community. The statement from the principal stated that the background of the *khitobah* subject at MAS Hidayatullah Tanjung Morawa is that the school hopes that there will be no students who cannot communicate well and cannot deliver lectures in the community. Another thing that is the background for the emergence of this subject is because of past experiences, namely when entering the community, the use of language and the way of communication between students and students are not good. So based on this experience, the madrasah feels that it is necessary for students to learn how to communicate well. So this is realized with the existence of *the subject of khitobah*.

In each class, students have 2 hours of lessons a week to take part in *khitobah* subjects. In his learning, the teacher teaches *khitobah* not directly at once, but through several stages. Based on the interview conducted with the teacher in charge of *the khitobah* subject, at the initial meeting he will explain the material first. This material contains about the opening which is usually called *muqaddimah*. The teacher will give several examples of *muqaddimah*, after which the students will memorize it in front of the class first.



Figure 1. The teacher explains the material

The teacher explained that memorizing this *muqaddimah* is mandatory, because this is the opening that begins a lecture. The memorized *muqaddimah* will be useful for students throughout their lives when they are asked to speak in front of many people, especially for students who are involved in the field of da'wah later. After the students memorize the *muqaddimah*, the next meeting the teacher will explain the material on how to make a good and correct lecture text, in

which it contains the opening, content, and conclusion. In addition, other material was also given, namely about how to get rid of shyness, tips for building confidence, and other materials related to *public speaking*, because in this *khitobah* subject it is not only about how to give a lecture.

After the presentation of the material, at the next meeting the students will be given the task of making lecture texts with light titles such as seeking knowledge, filial devotion to parents, obligation to fast, and other light titles. The text of the lecture that has been completed will then be checked and assessed by the teacher. At the next meeting, the students will be asked to appear in front of their teachers and classmates to convey the content of the lecture that they have made before. If there is a mistake in the student's performance, the teacher will provide comments on where the error lies and also provide input for improvement. So in this stage, the students will begin to be trained to speak in front of many people, because this practice is not only done once.



Figure 2. The students made the text of the lecture



Figure 3. A Lecture About Practice

The learning time in this subject, which is 1 hour of lessons, is 45 minutes. If the time in a week is 2 hours of lessons, then the total amount is 90 minutes per class. So within a week, students and students will have 90 minutes to learn *khitobah*. Especially for the students, the practice of lectures or sermons that they do is not only in front of friends, but there is also direct practice in the midst of the community such as filling out Friday sermons every Friday. The students will directly face the community in turn every week. Santriwati do not have the same opportunity as the students to practice directly in the community, because students are more limited to leaving the pesantren environment.

3.2 Public Speaking Santriwati at MAS Hidayatullah Tanjung Morawa

Everyone has a different level of ability to master something. Therefore, everyone's *public speaking* ability will certainly be different, especially for someone who has never appeared to speak in front of many people. In general, a person who has never performed and is not used to speaking in front of a large crowd will experience several things that bother him when he is about to speak, such as cold sweats, stomach pain, very fast heartbeat, and many more. *Public speaking* is very necessary for everyone to master, because this activity will definitely be carried out by everyone even in different situations and conditions. Students and students have a responsibility to master good *public speaking*, because based on information from the teacher who teaches *khitobah* subjects, many people think that children who graduate from Islamic boarding schools will definitely be able to give lectures, be able to speak in front of many people, and have a high sense of confidence. Female students in grades X–XII experienced decreased anxiety and increased courage to speak along with public speaking experience.

"I used to be nervous until I lost the material, now I'm starting to be brave and fluent" grade X (Umayyads). "Now I dare to look the audience in the eye and am more confident" grade XII (Khairunnisa).

This finding is consistent with the research of (Botok Rahayu et al, 2024) and Yusri & Fatikhun (2022) which showed that sermons can improve the mentality and self-efficacy of students. The *public speaking* skills of the students at MAS Hidayatullah are different. This is because each class level has different experiences and durations of learning *khitobah*. Class XII students have looked very good in terms of *public speaking*, this is because class XII students have been studying *khitobah* for longer, so the experience and knowledge they have gained have been more. The ability to speak publicly between students and students is also not the same, because the opportunity to apply *public speaking* directly in the community is different between students and students. The students are given the opportunity to fill in the Friday sermon every week, so that in this way their *public speaking* skills will increase faster. Meanwhile, students do not have the same

opportunities as students, because students are limited to leaving the pesantren environment. Therefore, the students only practice *their public speaking* in the pesantren environment. Therefore, the students have the same ability to master *public speaking* as the students, because the opportunity to practice directly in the community is not obtained by them.

3.3 Implementation of *Khitobah* Subjects in Improving the Public Speaking Skills of Students at MAS Hidayatullah Tanjung Morawa

This *khitobah* subject is taught to students starting from grades X, XI, and XII. Therefore, in its application, it will certainly have an impact on improving the *public speaking skills* of students. Usually the accent of the regional language is still attached to some students who come from areas outside the Tanjung Morawa area or also outside the terrain, especially in class X, this will certainly disturb them when doing *public speaking*. In addition, the embarrassment when appearing in front of many people also occurs more to them, because of the different personality backgrounds and education of the students. This is quite felt by the students at MAS Hidayatullah Tanjung Morawa. Based on interviews conducted with the teacher in charge of the *khitobah* subject, the students were not only taught to give a lecture fluently, but they were also taught about the use of good facial expressions, body gestures, the use of good language when speaking in front of a large number of people, as well as ways to build confidence and eliminate embarrassment. So in *khitobah* learning, students will not only memorize the text of the speech and then immediately practice it, because they will be given knowledge to practice *public speaking skills* as well. The female students admitted that their regional accents began to decrease after undergoing intensive training.

"My regional accent has begun to decrease, although it is still a little" class XI (Nurhayati).

According to the study by (Yusri, 2022), the increase in fluency and rhetorical focus of students occurred through routine practice as speakers (MC, greetings, etc.) in sermons. Based on interviews conducted with *teachers of khitobah* subjects, there are several challenges faced when teaching *khitobah*, especially for students who have just entered, namely class X Aliyah. When they first entered class X, many students still felt very embarrassed when appearing to speak in front of many people, even when they were ordered to appear they did not want to and refused. Over time, the student will certainly force herself to be able to appear in front. Therefore, this is where the role of teachers is to convince students to be confident to speak in front of many people. In this *khitobah* subject, of course, there are also exams and assessments. With this assessment, the students will feel very embarrassed if they don't get good grades so they will definitely be motivated and push themselves to be able to perform well and be confident. So, the challenge in teaching *khitobah* comes from the students themselves, because not all students come from the same background, so their shyness is also different.

The existence of *khitobah* subjects provides a good improvement in the *public speaking* skills of students. Based on interviews conducted with 3 students of class X, they have almost the same opinion. Sinka felt a change after participating in *khitobah learning*. In the past, before learning *khitobah*, he had a very difficult time stringing words to speak in front of many people and was also not confident, now after learning *khitobah* the change began to be felt, because he began to be confident and slowly able to speak in front of many people. Another opinion is that Nani said that before learning *khitobah* he felt very difficult to speak and also not confident, when he spoke the accent of his native language was also often carried away so that this made his way of speaking seem strange, after learning *khitobah* he began to feel confident although sometimes embarrassment appeared at some time and the accent of his regional language began to decrease even though it was still little. Umayyads said that before learning *khitobah* he often lost the material that he had memorized before when he was in front of many people to deliver lectures, this happened because he felt nervous. After learning *khitobah* now, the nervousness began to decrease and it was not what it used to be. New students (grade X) showed reluctance to speak in public, exacerbated by the small number of class participants.

"Many refused to appear at first because they were embarrassed" (Teacher).

"Sometimes bored because there is very little interaction in class" grade X.

This obstacle was also found by Zakiah (2022) in a study of Pesantren Asy-Syatibiyah, although with a quasi-experimental design that assessed an average increase in speaking ability of 0.7. From the results of the interviews of class X students, it can be concluded that this *khitobah* subject brings an improvement to *their public speaking*. Although sometimes there are still people who feel embarrassed and still carry away the accent of their native language, on average they feel a change in themselves. Some of them initially felt so nervous that they didn't know what to say when they were in front of a large crowd, but now they are starting to be able to and start to be confident. The embarrassment that still exists and sometimes appears in some class X students can be caused because the *khitobah* learning experience they get is still small, this is because they are still in class X.

Based on interviews conducted with 3 students of class XI, they felt a change in themselves after learning *khitobah*. Rahmayanti said that in the past she felt so nervous that she could not speak when in front of many people, after learning *khitobah*, the nervousness began to decrease even though sometimes it still appeared a little. Another opinion is that

Nurhayati said that before learning *khitobah* she felt very embarrassed when speaking in front of many people. Sometimes he is also still carried away with the accent of the regional language when speaking in front of many people, but after learning *the khitobah* of the regional language accent that he used to carry began to decrease, besides that the embarrassment that used to envelope him also began to gradually decrease, although sometimes he still felt a little embarrassed but the changes experienced were quite significant. Bilqis said that before learning *khitobah* he was very afraid and nervous to speak, but after learning *khitobah* he began to be brave and no longer afraid to speak in front of many people. Fun learning methods, peer support, and simulation practice (mirrors, discussion partners).

“*Teachers teach in a fun and clear way... friends always give support when nervous*” (Interview). “*Practicing in front of the mirror and friends reduces accent*” (Teacher and student).

Supervisors and mentors are the main capital for program effectiveness, as also found in Ponpes Assyafi'iyah Gresik. From the results of interviews with class XI students, it can be concluded that before learning *khitobah* they felt very afraid, nervous, unable to speak when in front of many people, and some even carried away with regional language accents when speaking. After they learned *khitobah*, they felt a change such as starting to dare to speak and also the language accent that was once carried is now starting to disappear. This shows that *the subject of khitobah* plays an important role in changing the accent of the local language in the students and also their confidence although sometimes there are still those who feel a little embarrassed, but the change they feel is greater than the shyness. These changes can occur because students learn *khitobah* well and also often practice.

Based on interviews conducted with 3 students of class XII, the improvement of *public speaking* skills is very clear to them. Khairunnisa said that before learning *khitobah* he was very afraid to speak in front of many people, even when he spoke he also stuttered. After studying *khitobah*, he felt the change that he was afraid of now became more courageous, and he even had the courage to make eye contact with many people. Another opinion is that Aisyah said that she used to feel very afraid to look at others when speaking in front of many people, but now after learning *khitobah* she is brave and much more confident, because she already knows the right way to do *public speaking*. Syasa said that before learning *khitobah* he felt very nervous to speak in front of many people, but after learning *khitobah* he feels more confident now, because he is always trained well in terms of intonation, how to deliver, and others. From the results of interviews with class XII students, it can be concluded that on average they no longer feel embarrassed and nervous now when speaking in front of many people, whereas before learning *khitobah*, many of them could not speak in front of many people, felt nervous, and even scared when they saw the faces of the audience. This shows that the *public speaking* skills of class XII students are much better now, because their experience in learning *khitobah* has been quite a lot and also quite long.

Based on the results of interviews that have been conducted on 3 students in classes X, XI, and XII, it can be concluded that *the khitobah* subject has succeeded in improving the *public speaking* skills of students at MAS Hidayatullah Tanjung Morawa. This can be seen from the results of the interview which stated that they felt a change after learning *khitobah*. In class X students, there are still those who feel embarrassed when speaking in front of many people, but the embarrassment is not as great as before they learned *khitobah*. The accent of the regional language that used to be carried over also began to decrease, this is because teachers provide exercises that allow students to improve their way of speaking in front of many people. The improvement of *public speaking* skills can be clearly seen in grade XII students, because they have been studying *khitobah* for a long time and have also practiced lectures, so that the learning experience they get is also more than grades X and XI. *Khitobah learning* carried out with practice certainly makes students more understanding and more proficient in *public speaking*. The students also did not have any problems with the teaching method carried out by *the khitobah* teacher, because they thought the teacher taught well, was fun, easy to understand, explained the material very clearly, and was not too serious. However, sometimes class X students feel bored when participating in *khitobah learning*, this is because the number of students is very small so that there is only a small interaction between friends. The subject of *khitobah* is taught to students with the aim that their *public speaking* skills can be better.

However, in this *khitobah* learning there are also several factors that hinder the improvement of students' *public speaking* skills, namely first, students are not given the opportunity to participate in competitions and fill in events outside the pesantren environment as felt by the students, so that students cannot directly apply *public speaking* that he had learned before. Second, the lack of adequate facilities such as the lack of tables and chairs and the absence of *khitobah* books from schools, so they do not have the same guidebook in learning *khitobah*. In addition, in class X students, they sometimes feel bored because the number of class X students is very small so their interaction in the class is not much.

In addition to inhibiting factors, there are also supporting factors for *khitobah* subjects in improving the *public speaking* skills of students at MAS Hidayatullah Tanjung Morawa, namely the teaching method applied by teachers makes students motivated to dare to appear in front of many people, teachers are also not too rigid and serious when teaching *khitobah* to the students, so that they are very easy to understand the explanation from the teacher. Second, there is support from classmates when they feel unconfident, so this is one of their motivations to be able to appear confident. Third, teachers provide exercises for the students such as practicing speaking in front of the mirror, practicing with friends, and often reading lecture textbooks so that the accent of the regional language can also be reduced. Systematic evaluation and learning continuity.

Evaluation is carried out in writing (mid-term) and practice (final), especially for class XII also with an open exam. Student students in class XII showed the most significant development in all aspects.

Continuous evaluation encourages measurable progress, similar to the regulation of speech competitions in other Islamic boarding schools such as Nawwir Quluubana Wonosobo. Evaluation of the subject *Khitobah* It is carried out in the middle of the semester, and at the end of the semester. Evaluations carried out in the middle of the semester are usually called mid-semester exams, here students will undergo a written exam. Usually the material tested is related to how to make the correct lecture text, how to build confidence when performing in front of a large crowd, and other materials related to *Public Speaking*. In the evaluation carried out at the end of the semester, students will be tested to be able to appear to deliver their lectures in front of the class. Here, the teacher will assess several aspects of the student's appearance, ranging from facial expressions, intonation, lecture content, and vocal voice.

Each of these aspects has a value of 25, so the sum of the overall value is 100. In addition, there is another evaluation that is specific to class XII only, this evaluation is called an open exam. The open exam is the final exam as a graduation requirement for class XII students. Based on the observations made, in this exam, students will not only practice lectures, but will also be tested in terms of tahsin, tafsir, and fardhu kifayah. This exam is an exam that must be taken by all students and is also mandatory. By passing this open exam, students will have provisions after graduating from the pesantren.



Figure 4. Implementation of open exams

This *khitobah* subject is very helpful for students in improving their *public speaking skills*. Based on the interviews that have been conducted, it is clear that the most obvious increase in *public speaking* occurs in class XII students. When they appeared in front of a large crowd to deliver lectures, there was a very clear difference in each level of the class. This means that the more and longer a person learns *khitobah*, the better a person's *public speaking* skills will be. So the solution provided for students who still feel embarrassed, confused to speak, not confident, and still carried away by regional language accents when speaking in front of many people is to increase speaking practice. Exercises that can be done in this case are to talk in front of a mirror or it can also be done with a friend. The pesantren should also provide opportunities for students to be able to participate in competitions outside so that the ability of students can increase to the maximum.

Summary Table of Themes and Findings

Main Theme	Example Quotes	Dukungan Riset Terdahulu
Gradual Structure of Sermon Curriculum	“memorize the preamble... sermon every Friday”	Nur et al. (2025)
Increasing Self-Confidence and Reducing Nervousness	“now starting to be brave...”	Botok Rahayu et al. (2024)
Regional Accent Reduction	“accent starts to decrease...”	Yusri & Fatikhun (2022)
Barriers: Shyness and Limited Interaction	“refuse to appear... bored because of little interaction”	Zakiah (2022)
Supporting Factors: Methods and Peer Support	“teach with fun... friends give support”	Nur et al. (2025)
Structured Evaluation & Long-Term Impact	“open exam... class XII is very qualified”	Nawwir Quluubana (2024)

4. CONCLUSION

Khitobah are not just preaching lessons, but also strengthening public speaking skills. khitobah at MAS Hidayatullah Tanjung Morawa teach female students not only how to deliver sermons, but also effective speaking skills, emotional control, and confident appearance in front of the public. The level of public speaking mastery of female students increases according to the duration of learning and intensity of practice. Female students in grade XII show much better speaking skills than in grades X and XI, marked by reduced nervousness, increased self-confidence, and the loss of regional language accents. Routine practice and tiered evaluations effectively shape female students' communication competencies. Continuous practice, feedback from teachers, and fun learning methods have been shown to encourage significant development in rhetorical skills and speaking ethics. There are still obstacles such as limited facilities, lack of opportunities to perform outside the Islamic boarding school, and a small number of students. These factors affect the limited interaction and speed of improvement in speaking skills, especially for new students (grade X). Teachers need to develop more innovative and diverse public speaking training methods, such as the use of digital simulations or role-playing. Pesantren and madrasah can make khitobah a mandatory learning model, not only to foster da'i/daiyah, but also to form students with adaptive and moderate communication competencies. Theoretical Implications This study contributes to expanding the understanding of khitobah as a pedagogical approach based on Islamic rhetoric and communication ethics. It confirms that the integration of Islamic values with classical rhetorical theory (ethos, pathos, logos) is effectively applied in the context of Islamic boarding school education. Apply this khitobah learning model to other levels of education such as junior high schools/MTs or PTKI (Islamic Religious College) students to see the effects across age levels. Develop digital technology-based khitobah learning (for example, speaking training with video recordings or AI-based applications) to improve feedback and self-evaluation. Compare the effectiveness of sermons on male and female students in various Islamic boarding schools and regions, to understand the differences in needs and approaches to public speaking training.

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