

## The Efforts of The Youth of The Bahung Mosque, Sibatu Batu Village, Sei Dadap Sub-District in Improving the Ability to Write Sermon Texts

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**Abstract:** *Quantitatively, the number of preachers who preach through writing is much less than preachers who use spoken language. Therefore, this paper focuses on efforts to improve sermon text-writing skills. This paper uses action research, which is one type of qualitative research. This action research examines things that happen in the community or target group, where the results can be directly worn or felt by the community or target group. The result of this research is the achievement of increased skills, as evidenced by the results of the pretest and post-test. Besides that, there are several inhibiting and supporting factors in the efforts of mosque youth to improve sermon writing skills.*

**Keywords:** *Writing Sermon Manuscripts, Youth of Mosque, the Khutbah*

**Abstrak:** *Secara kuantitatif, jumlah pengkhotbah yang berkhotbah melalui tulisan jauh lebih sedikit dibandingkan dengan pengkhotbah yang menggunakan bahasa lisan. Oleh karena itu, tulisan ini memfokuskan pada upaya peningkatan keterampilan menulis teks khotbah. Tulisan ini menggunakan penelitian tindakan yang merupakan salah satu jenis penelitian kualitatif. Penelitian tindakan ini meneliti hal-hal yang terjadi di masyarakat atau kelompok sasaran, dimana hasilnya dapat langsung dipakai atau dirasakan oleh masyarakat atau kelompok sasaran. hasil dari penelitian ini adalah tercapainya peningkatan keterampilan yang dibuktikan dengan hasil pretest dan post test. selain itu terdapat beberapa faktor penghambat dan pendukung dalam upaya remaja masjid dalam meningkatkan keterampilan menulis teks khotbah.*

**Kata Kunci:** *Menulis Naskah Khutbah, Remaja Masjid, Khutbah*

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## Introduction

Da'wah is translating the beliefs of Islamic teachings into personal life, family life, social life, politics, economy, and culture in totality. Translating it into effective communication is the duty of all Muslims, both men and women. (Dakwah Strategy et al., "2022: 109-20):.In conveying or presenting this message, it must be done well, humbly, wisely, and politely, and through effective language. This is important so that Islamic teachings can be easily accepted by society. Da'wah can be done through two languages, namely spoken and written language. Quantitatively, there are far fewer preachers who preach through writing than those who use spoken language. Therefore, this paper focuses on preaching using written language. Writing, especially print media, if we pay attention to it nowadays, there are lots of printed mass media that can be used as propaganda media, such as magazines, newspapers, journals, books, tabloids, bulletins, and so on. Supposedly, this is a soft and promising land for the community, especially in developing their writing creativity, especially since they are the next generation for society.(Tajuddin, 2014: 367-90).

From the title above, it becomes clear that what will be discussed on this occasion are two main issues, namely, the Friday service and the preparation of the Friday sermon text. The first problem is related to the implementation of the Friday prayer, which includes the law and basis for the implementation of the Friday prayer, as well as the terms and pillars of the Friday prayer, including the conditions and pillars of the two Friday sermons. The second problem is related to the preparation of the Friday sermon script, which includes the procedures for preparing the sermon script and the steps involved. The first problem is the discussion of Islamic jurisprudence, which can be found in Islamic jurisprudence books. At the same time, the second problem is not found in fiqh books but can be found in books on research methodology or writing scientific papers or the like.

Friday prayers are a means of bringing together Muslims once a week so that they can carry out various practical activities. Friday prayers are a form of unity and oneness of Muslims. Friday prayer is also a form of equality between humans, especially Muslims, and is also a good enough tool to advise one another among fellow Muslims.

In addition, Friday prayers are also a measure of one's Islamic quality. The quality of a Muslim can be seen from his consistency in performing this Friday prayer. Suppose he neglects Friday prayers, for example, three times in a row. In that case, it will be seen that his Islamic quality cannot be relied upon (he is still considered a hypocrite), and Allah will lock the eyes of his heart to death (HR. Muslim and al-Nasa'i). Prophet Saw. said in one of his hadiths: "I wanted to order people to pray with a large crowd, then I went to burn the houses of people who did not attend Friday prayers." (HR. Muslim). The Friday sermon is closely related to the Friday sermon and cannot be separated because the Friday sermon consists of the Friday sermon and Friday prayers. The Friday sermon must be performed twice before performing the prayer, which also has to be two cycles of prayer. These two khutbahs and two Friday prayers are equivalent to the four Zuhur prayers they replace. That is why people who perform Friday services must follow the two sermons in addition to the two cycles of prayer. (Marzuki, 2006)Based on several hadiths or the practice of the Prophet Muhammad, the scholars stipulated several conditions for the two Friday sermons as follows: 1) they should start after the sun has slipped (HR. Muslim); 2) when giving a sermon, you should stand if authorized (HR. Muslim); 3) the khatib (who delivers the sermon) should sit between the two sermons, at least stopping for a while, for example by reading Surah al-Ikhlash (HR. Muslim); 4) should be sung loudly so that the congregation can hear Friday; 5) should be consecutive, both pillars or the distance between the two, as well as both with Friday prayers; 6) the preacher must be clean from Hadas and unclean; and 7) the preacher must also cover his private parts.

Meanwhile, the pillars of the two Friday sermons are based on the hadith of the Prophet. They are as follows: 1) praising Allah (HR. Muslim); 2) reading blessings on the Prophet Muhammad. Some scholars say that this prayer is not considered pillars, only sunnah; 3) read the shahada, both the monotheistic creed and the apostle's creed; 4) testify with piety and teach necessary things to listeners; 5) read verses of the Koran in one of the two sermons (HR. Muslim); and 6) pray for Muslims both men and women in the second sermon, although some scholars do not make this prayer obligatory. For the perfection of the two Friday sermons, it is also necessary to pay attention to the sunnah sunnah. Based on the hadith of the Prophet SAW. which includes the sunnah of two

sermons: 1) let the sermon be performed on a pulpit or in a high place (HR. al-Bukhari and Muslim); 2) the sermon is delivered in sentences that are eloquent, clear, easy to understand, simple, not too long, and not too short; 3) the preacher remains facing the congregation and does not turn around; 4) reading surah al-Ikhlash while sitting between two sermons; 5) put in order the three pillars, which starts with praise, then blessings on the Prophet. Then make a will, and other than the three pillars, it does not have to be sequential; 6) the jama'ah must listen silently, because if they utter those words, then their Friday will be ruined (HR. al-Bukhari and Muslim); 7) the preacher should greet; and 8) the preacher should sit on the pulpit after greeting, and after that the call to prayer is echoed. The series of Friday services begins with the sounding of the call to prayer as a sign that the time for Friday prayers has entered. In practice, some call to prayer once and some twice. After finishing the call to prayer, the preacher began to deliver his sermon until it was finished and then continued to carry out the two cycles of Friday prayers until it was finished. For those who have free time after Friday prayers, they can stay in touch with fellow worshipers at the mosque, and for those who have activities outside hurry up to carry out their respective activities.

Preparing Friday sermon scripts is relatively easy because now many books contain collections of sermon manuscripts that are easily obtained in bookstores or elsewhere. Sermon books in various languages (Arabic, Indonesian, regional languages) on various topics or themes are easy to find nowadays. Therefore, it is relatively easy for a khatib to prepare a text or sermon script if you use the method of memorizing concepts. Therefore, there will be training on writing Friday Khutbah scripts for mosque youth in the village of Bahung Sibatu Batu.

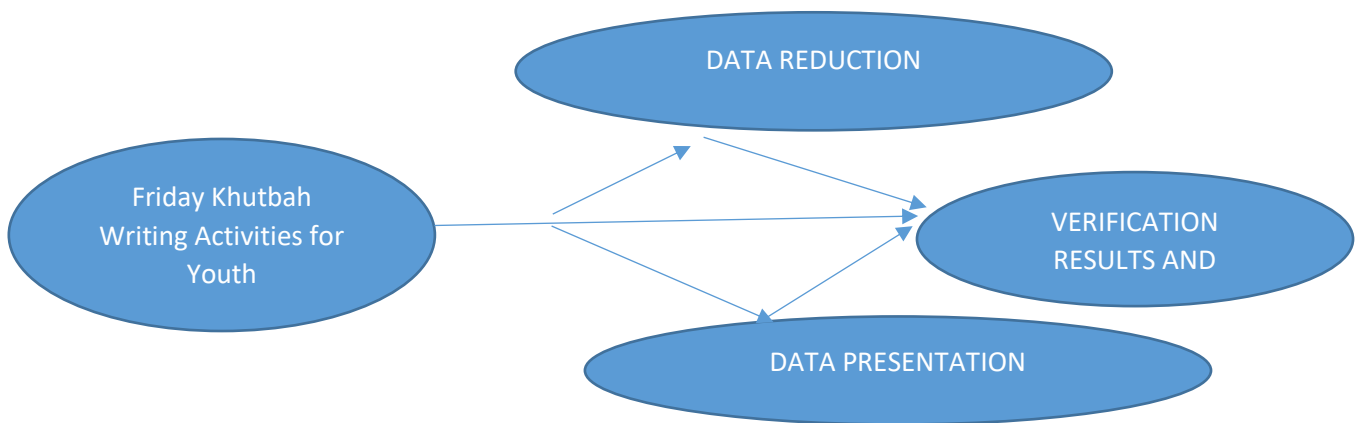
From the description of the background of the problem, it can be assumed that there are problems regarding the circumstances that have been written in the background of the problem; the formulation of the problem can be described, namely: How to create young mosque youth to be able to write Friday sermon scripts as well as Friday sermon tutorials. How is the existence of youth in proficient writing Friday Khutbah scripts?

## Research methods

This research uses the type of Action Research abbreviated as AR, which is one type of qualitative research method in which the researcher enters into the research subject environment (the researcher is also an actor in the research subject) and intervenes in the research subject and observes and documents what happens.

This action research activity has an essential relationship with the Da'wah Script Writing course and the Da'wah Science course, as well as the Islamic Communication course. For this reason, researchers carried out an action intervention in the form of improving skills in writing sermons.

Figure 1. Research data collection scheme



After all the data has been collected, the next step is data management and analysis. Data analysis is a series of activities for reviewing, classifying, systematizing, interpreting, and verifying data so that a phenomenon has social, academic, and scientific value. Data analysis in this study used qualitative data analysis, so in data analysis, while in the field, researchers used an interactive model from Huberman and Miles; this interactive model consisted of three main things, namely data reduction, data presentation, and conclusion.

## Research Results and Discussion

### Preparation of Youth in Writing Friday Sermon Manuscripts

Preparing Friday sermon scripts is relatively easy because now, many books contain collections of sermon manuscripts that are easily obtained in bookstores or elsewhere. Sermon books in various languages (Arabic, Indonesian, regional languages) on various topics or themes are easy to find nowadays. Because of that, it is not too difficult for a preacher to prepare a sermon text or script if he uses this method.

Khatib just read it from beginning to end. It is also possible for the khatib to prepare his own Friday sermon script, namely by composing your text or manuscript. Khatib can make it by paying attention to the provisions above, both terms, pillars, and sunnah. To compose a good sermon text, a preacher must have the ability or extensive insight about religion, especially Knowledge of Al-Quran and Hadith. The preacher can also make it. Therefore, young people in the village of Bahung Sibatu, when participating in this activity, said they did not know how to write a good Friday sermon because it was customary in their village when the Friday sermon took place to read texts in books sold in the market.

**Table Of Adolescent States in Bahung Sibatu Batu Village Sei Dadap District**

No	Level. Education	Amount	Percentage
1.	SENIOR HIGH SCHOOL	1.128	8,97
2.	Graduated from high school and did not continue	4,225	33,56
3.	Higher Education Lectures	7,235	57,47
	Amount	12,588	100.00

Such a large number of teenagers, if directed at activities in the form of practicing writing in the form of da'wah, will undoubtedly become the essential capital for their development in the future and much creativity for the development of da'wah. However, if, on the contrary, that is directed at harmful and destructive actions, it will lead them to the brink of misery in the future.

Before the participants were given material regarding the sermon, a pretest was first carried out. The pretest function was to find out the participants' initial knowledge about the sermon. All participants had heard sermons but had never been preachers.

Therefore, this pretest also functions to explore the participants' memories and formulate experiences that have been experienced when listening to sermons. The aspects assessed in the pretest include sermon material, sermon procedures, sermon legal requirements, sermon pillars, and sermon practice. Each participant assessed the five aspects. The score for each aspect ranges from 1-20. Thus, the maximum score is 100.

Pretest results show a variety of value variations. The results of the pretest from the participants' scores were lacking. To achieve the minimum ability, at least the participants achieved a score of 70. Two participants achieved a score of 65, which means they are close to the minimum standard. However, other participants still have less value. Weaknesses of the participants in the aspects of knowledge of sermon procedures and sermon practice. Such conditions can occur because the participants have never preached before, so when practicing, there is a feeling of anxiety and lack of confidence, which ultimately affects performance. Practice is the key to improving.

The next stage in this activity is the provision of material. The material is given with lectures and discussions. The material provided includes legal requirements and pillars of sermons. This material is a provision of knowledge when participants become preachers. Preaching is more than just talking because there are legal and harmonious conditions that must be considered. Questions and answers and discussions deepen knowledge of the material presented. After the participants receive material about sermons, community service is continued with preaching practice. Participants practice preaching one by one, having previously designed sermon material designs. Participants are free to determine the sermon material to be delivered with a duration of approximately 10 minutes. The materials chosen by the participants as materials for preaching practice included patience, sincerity, devotion to parents, advice on holding back anger, stories of the apostle's companions, and the virtue of worship.

Participants obtain and compile material from the results of internet searches conducted on their respective cell phones. In conveying the material, the participants were still relatively guided by the text. The participants needed to explore more about bringing material into the current context. Participants still need to be more fixated on the text so that interaction with the audience is still minimal (Anh et al., 2018). This can be overcome with lots of practice. Thus, the obstacle faced by participants in preaching

practice is material exploration. In addition, the participants seemed to need more confidence, so many of the concepts that had been compiled were forgotten. Ma, Li, (2018). The next stage is the post-test and evaluation. The post-test is carried out to see the results of the community service that has been running. The evaluation is carried out to evaluate the success of the program. In the evaluation, participants are welcome to provide input on program improvement. In addition, participants were asked to give their impressions while participating in the community service program. The impression of the participants who took part in the community service was positive. Participants hope that similar activities will be carried out continuously so that the preacher's regeneration can run.

The results of the post-test conducted show a general picture that there is an increase in the participants' knowledge and abilities. The increase varied between participants. In addition, the percentage increase also varies. This diversity is due to the diversity of participants' abilities. In addition, the ability, interest, and seriousness of the participants in participating in the activity had an impact on the final result of the assessment. Participants who receive input and seriously make improvements will show a significant increase in final results. In contrast, for participants who take part in activities as a form of obligation and formality, the results could be more optimal and even tend to stagnate.

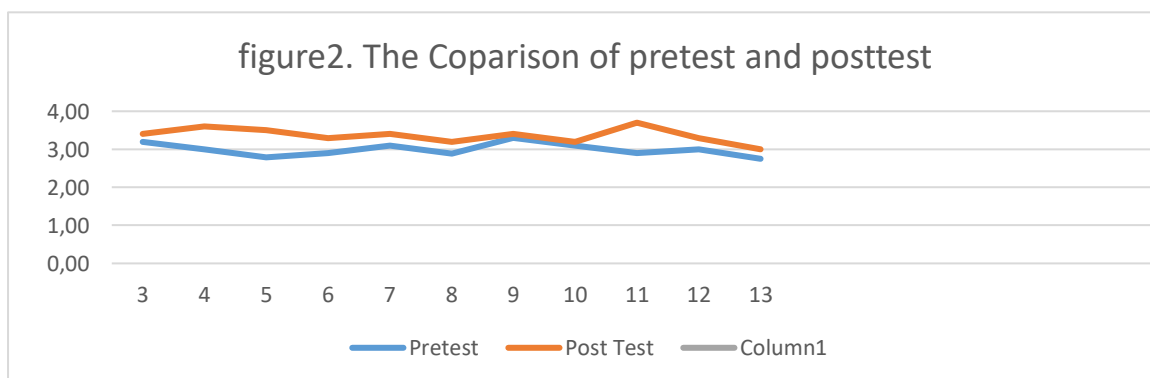


Figure 2 is a comparison of pretest and post-test scores. Figure 2 illustrates that all participants experienced an increase in scores. Even so, there was one participant whose score was below the minimum standard. The minimum standard value is 4, while the



participant's score is 3. The other five participants have succeeded in achieving the minimum standard value. Such conditions indicate that participants need to be given insight into the sermon. These materials include conditions, pillars, and the sunna of the sermon. Sermons are different from ordinary speeches. Sermons have pillars, namely the sequence that must be passed sequentially by the preacher. If one of these pillars is not carried out, the sermon becomes invalid, while the sermon is a series of prayers. (Liu & Zhang, 2018).

### **Preparing young people to present the contents of the Friday sermon script in Bahung Sibatu Batu Village**

This may be a special concern so that the meeting in this activity arises. What kind of content and what kind of content needs to be paid attention to by the preachers in the khutbah material? Of course, print media such as books that exist today can be used to convey messages da'wah messages in Friday prayer activities. This depends on the ability of the conveyors of da'wah messages written material and can be applied by the community. The contents will depend on the mission carried out by the messenger. If the contents of the message to be conveyed are seen as disrupting relations between social groups in a nation or region, such as issues that are considered vulnerable from the point of view of SARA, writing will not be delivered.

Given the lengthy process during the training of preaching methods for teenagers of the Darus Sakinah Mosque, of course, it faces various obstacles and support. From the results of observations and interviews explaining the supporting factors of da'wah training methods such as (Ustadz Ibrahim, 2023):

#### **Mosque Facilities**

Youth Mosque is an association of teenagers in an organization held at the mosque. It has the aim of fostering good morals – noble ethics and being a role model for other teenagers. The background of the members of the Remaja Masjid is very diverse, ranging from students students, and so on, so it affects the quality of human resources and the dynamism of the organization (Observation results, 2023).

#### **Background of Mosque Teen Members**

One of the elements that must be present in every member of the teen mosque is enthusiasm or high motivation in carrying out a mandate and high enthusiasm in

prospering the mosque; this is the primary capital for the development of the Darus Sakinah Teen Mosque da'i / da'wah method training organization to become da'i / da'wah (Observation results, 2023).

There is support from various parties, especially the management who provide input and constructive criticism both related to da'wah training activities and the material that teenagers will study.

The enthusiasm of teenage members

The inhibiting factor felt in this activity is the limited funds that are very important in every organization to carry out an activity, even though the activity is humanitarian and in terms of preaching. Still, it will only run effectively if the necessary funds are available, so funds are still crucial for the continuity of activity.

Given that the implementation of da'wah training has been carried out as much as possible and there is a problem of lack of understanding of adolescents while the desire to become dai / da'iah in adolescents is quite large, for this reason, the trainer in the application of da'wah methods organizes various activities so that the implementation of da'wah training for teenagers of the Darus Sakinah Mosque can run effectively to improve various da'wah methods and materials.

### **Conclusion**

The weak culture of writing also makes Indonesian Muslims like to preach through the pulpit orally rather than through writing. The da'i prefer to arouse religious emotions with rhetoric rather than building conscience and rationality of thought through scientific works delivered in the mosque.

In this study, the first objective, namely the improvement of khutbah writing skills, can be achieved. This is evidenced by the increase between pretest and post-test results. The post-test results show a general picture that there is an increase in the knowledge and abilities of the participants. The increase varied between participants. In addition, the percentage of improvement also varies. The diversity of participants' abilities causes this diversity. In addition to ability, the interest and seriousness of participants in participating in the activity also had an impact on the final results of the assessment.

Given the lengthy process during the training of preaching methods for mosque youth, of course, it faces various obstacles and support. The results of observations and

interviews explain the existence of supporting factors. Among them are mosque facilities, the background of mosque teen members, and the enthusiasm of teen members.

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