

Strengthening The Social Competence Of Final Year Students Through The Field Da'wah Practice Program (PDL) Based On Project-Based Learning

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Abstract: This study aims to analyze the strengthening of social competence in final-year santri through the implementation of the Field Da'wah Practice Program (PDL) based on Project-Based Learning (PBL) at PPTQ Qoryatul Qur'an Sukoharjo. This research employs a qualitative case study approach focusing on the implementation of PDL as a project-based learning model and its contribution to the development of santri's social competence. Data were collected through interviews, observations, and documentation involving pesantren leaders, program supervisors, and final-year santri, and analyzed using Miles and Huberman's interactive model supported by triangulation techniques. The findings indicate that PDL reflects the core stages of PBL, including problem identification, project planning, implementation, monitoring, and evaluation. Each stage contributes to the development of key social competencies, such as communication skills, interpersonal awareness, emotional regulation, leadership, and responsibility.

Keywords: Project-Based Learning; Field Da'wah Practice; Social Competence; Islamic Boarding School.

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Abstrak: Penelitian ini bertujuan untuk menganalisis penguatan kompetensi sosial pada santri tahun akhir melalui implementasi Program Praktik Dakwah Lapangan (PDL) berbasis Pembelajaran Berbasis Proyek (PBL) di PPTQ Qoryatul Qur'an Sukoharjo. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, yang berfokus pada proses implementasi PDL sebagai model pembelajaran berbasis proyek dan kontribusinya terhadap pengembangan kompetensi sosial santri. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi yang melibatkan pimpinan pesantren, pengawas program, dan

santri kelas akhir. Data dianalisis menggunakan model interaktif Miles & Huberman, yang di dukung oleh teknik triangulasi. Hasil penelitian menunjukkan bahwa PDL mencerminkan komponen inti PBL, mulai dari identifikasi masalah, perencanaan proyek, pelaksanaan, pemantauan, dan evaluasi. Setiap tahapan berkontribusi dalam mengembangkan kompetensi sosial utama, termasuk kemampuan komunikasi, kesadaran interpersonal, regulasi emosi, kepemimpinan, dan tanggung jawab.

Kata Kunci: Pembelajaran Berbasis Proyek; Praktik Da'wah Lapangan; Kompetensi Sosial; Pesantren.

A. Introduction

Islamic boarding schools (*Pesantren*) are not only expected to develop students' religious knowledge and character, but also to prepare them with the social competence needed to engage effectively in contemporary society. In the pesantren context, social competence includes the ability to communicate effectively, collaborate with others, manage emotions, and adapt to diverse social environments, and demonstrate leadership in religious and community life. These competencies are increasingly important because santri are expected not only to understand Islamic teachings, but also to convey and practice them meaningfully within society. Therefore, strengthening social competence has become an essential aspect of Islamic education in pesantren.

Challenges in developing social competence have intensified alongside the rapid advancement of digital technology (Izza, 2023). The high level of gadget and social media usage has significantly influenced the interaction patterns of adolescents, including students. Reduced face-to-face communication, increasing individualistic tendencies, and declining empathy in social interactions have become notable phenomena that warrant attention within educational processes (Khaira et al. 2024). As a consequence, a gap has emerged between academic-religious competence and social skills. While pesantren generally place strong emphasis on the development of religious cognitive aspects (Alquriyah & Ahmadi, 2021). The systematic cultivation of students' social competence often receives limited attention.

In the context of religious education, social competence is not merely a complementary skill but a fundamental element of da'wah. Da'wah activities require the ability to communicate effectively, build interpersonal relationships, collaborate with others, lead religious activities, and understand the diverse characteristics of congregational communities (Hidayat, 2021). This condition indicates the need for learning processes that provide authentic social experiences rather than solely theoretical understanding. One approach to addressing this need is through practice-based learning programs, such as the Field Da'wah Practice Program (PDL) implemented at Pondok Pesantren Tahfidz Qur'an (PPTQ) Qoryatul Qur'an Sukoharjo.

The Field Da'wah Practice Program (PDL) requires final-year students to apply their religious knowledge directly within the community through teaching activities, leading religious rituals, organizing religious programs, and engaging intensively with society. Based on the characteristics of its activities—ranging from program planning and implementation to evaluation—PDL demonstrates strong alignment with the principles of Project-Based Learning (PBL). The PBL model requires learners to carry out projects through systematic stages oriented toward solving real-world problems. This process not only produces learning outcomes but also enhances social competencies such as communication, collaboration, empathy, and leadership (Zurhaida, Gusrayani, & Nugraha, 2025).

Despite the routine implementation of PDL in many pesantren, academic studies examining its effectiveness in strengthening students' social competence remain limited. This is supported by several previous studies that have discussed field da'wah practice and project-based learning; however, important research gaps remain. Studies by Ma'rif (2019) and Yulianti (2020) examined the implementation of the Field Da'wah Practice Program in pesantren and found that the program provides santri with opportunities to apply their religious knowledge directly in society. However, both studies primarily emphasized da'wah activities and the practical application of Islamic learning, without specifically analyzing the development of santri's social competence. Similarly, Fudholi (2023) focused more on the effectiveness of field da'wah training in preparing santri for

da'wah activities, but his study employed a quantitative approach and did not explore in depth how the program shapes social competence through students' direct experiences.

On the other hand, studies by Fatwa Nur'aini, et al, (2024) and Izzah and Sahidah (2025) highlighted the positive role of Project-Based Learning in developing students' social character, collaboration, responsibility, and reflective learning. Nevertheless, these studies were conducted in broader educational settings and did not specifically examine pesantren-based field da'wah as a form of Project-Based Learning. Thus, previous studies have not sufficiently addressed how Field Da'wah Practice can be understood as a Project-Based Learning model that systematically strengthens the social competence of final-year santri. This study fills that gap by analyzing PDL not only as a religious outreach program, but also as an experiential project-based learning model that contributes to the development of social competence in the pesantren context.

PPTQ Qoryatul Qur'an Sukoharjo provides a relevant setting for examining this issue, as its PDL program is systematically organized and implemented by final-year students. In addition, the pesantren's close integration with the surrounding community enables students to gain authentic and sustained social experiences, both during the program and in their daily lives. This context offers an opportunity to assess the extent to which project-based PDL can strengthen students' social competence.

Based on these theoretical gaps and practical needs, this study seeks to empirically examine the role of Project-Based Learning-oriented PDL in developing the social competence of final-year students at PPTQ Qoryatul Qur'an Sukoharjo. The study focuses on describing the design of PDL as an implementation of PBL, mapping the contribution of student engagement at each learning stage to the strengthening of social competence, and identifying the types of social competence developed through the program. The findings are expected to contribute theoretically to the development of project-based learning models in pesantren education and practically to provide recommendations for enhancing the effectiveness of PDL curricula in fostering students' social competence.

B. Research Methods

This study employed a qualitative method with a case study approach, as the focus of the investigation was directed toward a single phenomenon, namely the implementation of the Project-Based Learning (PBL)-oriented Field Da'wah Practice Program (PDL) at PPTQ Qoryatul Qur'an Sukoharjo as a means of strengthening the social competence of final-year students. This approach was selected to enable an in-depth exploration of the PDL implementation process and its implications for students' abilities to interact, communicate, collaborate, solve problems, and contribute within the community. The research was conducted at Complex 7 of PPTQ Qoryatul Qur'an Sukoharjo, Jetis, Dusun II Krajan, Weru, which serves as a dormitory for final-year female students and thus appropriately represents the research subjects.

The researcher acted as the primary research instrument, adopting a passive participatory role while maintaining intensive interaction with the pesantren community to ensure objective and ethical data collection. Data were collected through three main techniques: interviews, observations, and documentation. Interviews were conducted with pesantren leaders, supervising teachers, and final-year students to explore their experiences, the dynamics of PDL implementation, and changes in students' social competence. Observations were used to examine the application of PBL stages in field da'wah activities, including project planning, collaborative work, da'wah presentations, and reflective activities. Documentation, such as photographs, PDL activity reports, and program guidelines, served as supporting data to strengthen the field findings.

The collected data were analyzed using Miles and Huberman's interactive model, which consists of data reduction, data display, and conclusion drawing and verification (Sugiyono, 2022). Data reduction was conducted by selecting and focusing on essential information related to the implementation of PDL as a project-based learning model and the indicators of students' social competence. The reduced data were then presented in the form of thematic narratives to facilitate the identification of relationships among findings. Research conclusions were drawn after recurring patterns across data sources were identified, illustrating how PDL contributes to the strengthening of final-year students' social competence.

Data trustworthiness was ensured through credibility checks, including source and technique triangulation, as well as the use of supporting references (Husnullail; et al. 2024). Triangulation was conducted by comparing data obtained from interviews, observations, and documentation, while visual materials and PDL archival records were used to verify the factual nature of the findings. Thus, the results not only describe how PDL is implemented but also confirm that the program effectively serves as a medium for developing students' social competence through project-based learning that involves direct engagement with the community.

C. Results and Discussion

The Design of the Field Da'wah Practice Program (PDL) as a Project-Based Learning (PBL) Model

The Field Da'wah Program (PDL) at PPTQ Qoryatul Qur'an is designed as a series of project-based da'wah activities that place students directly within the social context of the community. The program begins with the identification of community needs, followed by the preparation of da'wah materials, scheduling, implementation, and evaluation, so that the overall flow of activities aligns with the main stages of Project-Based Learning. During the planning stage, students collaborate with supervisors to formulate forms of da'wah services that are appropriate to the characteristics of the community, such as Qur'anic reading instruction, religious gatherings for women, guidance for children, and involvement in local social activities. This planning process directs students not only to prepare religious content but also to consider effective communication strategies and appropriate interaction patterns for each community segment.

“The background of why the Field Da'wah Program eventually emerged is, first, because our pesantren does not have boundary walls; we blend naturally with the surrounding community. We observed this condition which it arouse the idea of how to engage students to go directly into society and carry out da'wah activities together with the community.” (01/W/IM/12/I/2025)

“Because many people in the community can't read, for one reason. Another reason is that we want to introduce the Qoryatul Qur'an Islamic boarding school to the community.” (03/W/MNA/03/IX/2025)

The implementation of the Field Da'wah Practice Program (PDL) at PPTQ Qoryatul Qur'an Sukoharjo demonstrates strong alignment with the stages of Project-Based Learning (PBL) as formulated in project-based learning models, namely: defining the driving question, developing a project plan, scheduling project activities, monitoring project implementation, testing project outcomes, and evaluating the learning experience (Citra, 2023). Based on this framework, the research findings map the design and implementation of PDL onto the stages of Project-Based Learning. Field data reveal that these stages are manifested in the PDL process as follows:

a. Identification of community needs as the Project Basis

The program began with mapping community needs, particularly the low level of Qur'anic reading ability. This finding constituted an authentic problem that served as the basis for determining the da'wah project. This stage aligns with the concept of problem identification in Project-Based Learning (PBL) as well as the da'wah principle of ma'rifat al-mad'u, which emphasizes understanding the condition of the da'wah audience prior to program implementation (Rahmatullah, 2016).

b. Project planning through Da'wah strategy development

Students and supervising teachers collaboratively designed the project plan, including target identification, scheduling, material preparation, and allocation of da'wah locations. This process reflects the project planning stage in PBL while simultaneously incorporating da'wah strategies grounded in the principles of hikmah, methodological appropriateness (manhaj), and contextual relevance (Kartini, 2024).

c. Role distribution and collaboration

Although teaching activities were carried out individually, coordination among students and supervisors was maintained through discussions, reporting mechanisms, and weekly evaluations. This collaboration indicates that social interaction and teamwork remained integral components of the project, consistent with the characteristics of collaborative learning in PBL (Fatiati, 2023).

- d. Implementation of Field Da'wah Projects (Learning by Doing)
Students conducted da'wah activities in mosques, community members' homes, and local Griya Tahfidz two to three times per week. These activities included Qur'anic instruction, women's religious mentoring, children's guidance, and broader social engagement within the community. This stage represents the core of PBL, emphasizing learning by doing through direct and authentic experience.
- e. Continuous monitoring and mentoring
Supervising teachers conducted ongoing field monitoring and provided feedback related to teaching methods, encountered challenges, and da'wah approaches. This process reflects continuous assessment in PBL and functions as a form of ta'dib in da'wah guidance to ensure that activities remained aligned with educational and religious objectives.
- f. Evaluation and reflection
Weekly evaluations were conducted through group discussions and activity reports, followed by individual student reflections on performance and challenges in social interaction during da'wah activities. Reflection constitutes a key component of self-evaluation in PBL and simultaneously serves as an atsar-based evaluation mechanism in da'wah practice.

Students' Social Competence through Field Da'wah Program

The implementation of the Field Da'wah Practice Program (PDL) has been shown to contribute to the strengthening of several aspects of final-year students' social competence, particularly interpersonal communication, teamwork, empathy, leadership, and social responsibility. Intensive interaction with the community requires students to deliver religious content clearly, adapt their language to diverse community backgrounds, and respond to questions and concerns in a respectful manner. In addition, students are involved in various non-ceremonial activities, such as cleaning the neighborhood, assisting with community events, and accompanying children at the mosque. These diverse activities foster students' sensitivity to community needs and

expand their roles from merely religious instructors to social partners who actively contribute to maintaining social harmony.

“Since we are required to speak, the teaching experience here allows us to directly engage with the community. We can feel what it is like to teach, and it also trains our patience.” (04/W/NA/03/IX/2025)

“Alhamdulillah, this activity has been incredibly helpful. Initially, many women couldn't recite the Quran and didn't understand the length and shortness of the recitation. After this activity, we have come to understand and learn how to read the Quran correctly. We have experienced many benefits from this program.”(09/W/AR/03/IX/2025)

The research findings indicate that students' involvement across all project stages directly contributed to the strengthening of four core dimensions of social competence:

- a. Social Communication, Students became more confident in public speaking, adapted their language style to different audiences, and conveyed religious messages more clearly and effectively.
- b. Interpersonal Competence, This competence is developed through empathy, social sensitivity, and voluntary participation in addressing community needs.
- c. Emotional Management, Students demonstrated improved patience and emotional regulation when facing learners who experienced difficulties during the learning process.
- d. Leadership and Social Responsibility, These competencies emerged as students led halaqah sessions, made instructional decisions, and served as role models for community members and learners.

Relationship between PBL Stages and the Strengthening of Social Competence

Students' involvement in each stage of Project-Based Learning, ranging from program planning and the implementation of da'wah activities to experience reflection and continuous improvement, fosters the development of independence and a sense of responsibility toward social tasks. Students do not merely follow supervisors' instructions; rather, they are trained to make decisions, solve problems in the field, and manage group dynamics. During the reflection stage, students and supervisors evaluate

the implementation of the program, including participant attendance, the effectiveness of teaching methods, and communication barriers encountered. This reflective process helps students identify their strengths and weaknesses while strengthening emotional regulation and openness to feedback, which are essential components of social competence in da’wah contexts.

“Usually, the students are asked about who rarely attend and start to join. Then they are asked what method the mothers use in their learning, because sometimes they use *Iqra’* or *Sakifah*. So they are asked what they use, what difficulties they face, and how the situation is there. So it is more like asking the students to describe their conditions.”

Data analysis reveals a direct relationship between project stages and the development of students’ social competence, as summarized below:

PBL Stages	Contribution to Social Competence
Problem identification	Social awareness and empathy
Project planning	Communication and collaboration
Role distribution / collaboration	Leadership and responsibility
Project implementation	Interpersonal communication and social adaptation
Monitoring and mentoring	Emotional management and self-reflection
Evaluation and reflection	Social maturity and strategic improvement

Thus, the strengthening of social competence did not occur incidentally but developed as a direct result of students’ active engagement throughout the entire field da’wah project cycle. These findings further confirm that PBL-oriented PDL constitutes an effective strategy for shaping students into communicative, empathetic, collaborative, and emotionally mature da’wah practitioners

In line with the findings of Ma’ruf (2019) and Yulianti (2020), the Field Da’wah Program is understood as a practice-based learning medium that directly connects students with the socio-religious life of the community. Their studies demonstrate that students’ involvement in field da’wah activities helps bridge the gap between classroom

theory and real da'wah practice, enabling students not only to master religious knowledge but also to become accustomed to interacting with diverse segments of society. These findings are consistent with the results of the present study, which conceptualize the Field Da'wah Program (PDL) as a form of Project-Based Learning within the pesantren context, where students are engaged in a structured sequence of stages, including community needs identification, program planning, activity implementation, and evaluation and reflection. This staged involvement indicates that PDL functions not merely as a compulsory da'wah practice, but as a contextual learning medium that cultivates students' ability to read social situations, collaborate with others, and assume responsibility in carrying out da'wah tasks.

The findings of this study further indicate that repeated engagement in PDL activities has a positive influence on the strengthening of students' social competence, particularly in interpersonal communication, teamwork, empathy, and leadership. Through routine interactions with community members, students become accustomed to greeting residents, leading congregational prayers, teaching children, and participating in social activities within the mosque environment. These experiences foster habits of polite communication, attentiveness to community needs, and cooperation with local stakeholders. This pattern is consistent with the study by Fatwa Nuraini et al. (2021) and other research on community-based project-based learning, which suggest that students' involvement in socio-religious projects strengthens empathy, social responsibility, and collaborative skills. The primary distinction of this study lies in its focus on the context of field da'wah within a tahfidz pesantren, where the projects undertaken by students are not merely general social activities but da'wah services that require both religious competence and social maturity. The causal relationship observed in this study is reflected in the linkage between students' repeated involvement in da'wah tasks—such as teaching, leading worship, and accompanying congregants—and the enhancement of self-confidence, sensitivity to congregational conditions, and the ability to manage group dynamics throughout the program.

From a learning design perspective, the findings of this study further reinforce the view that the implementation of Project-Based Learning (PBL) in pesantren can serve as

an effective strategy for integrating the mastery of religious knowledge with the development of social soft skills. Within the framework of social competence theory, students' direct experiences in negotiating with mosque administrators, arranging activity schedules, and resolving problems encountered in the field provide opportunities to practice emotional regulation, decision-making, and communication skills across different age groups and social backgrounds. This study complements previous research on Field Da'wah Programs, which has tended to emphasize improvements in Qur'anic reading ability or the community's understanding of religious materials, by positioning social competence as the primary focus and explaining how each stage of PBL within the Field Da'wah Program contributes to its development. Thus, this study adds a new dimension to the discourse on pesantren curriculum development, namely that field da'wah programs can be intentionally designed as project-based "social laboratories" that prepare students to become communicative, collaborative, empathetic, and adaptive da'wah practitioners.

The practical implications of these findings highlight the importance of strengthening the design, mentoring, and evaluation of the Field Da'wah Program so that it explicitly targets the development of students' social competence. Pesantren may develop rubrics or assessment instruments to evaluate communication skills, empathy, leadership, and teamwork during the implementation of PDL, as well as design structured reflection sessions between students and supervisors after da'wah activities to evaluate the social experiences encountered. In addition, training for PDL supervisors is essential to ensure that they not only monitor students' religious achievements but also consciously observe, provide feedback on, and facilitate the growth of social competence. Accordingly, this study contributes to the development of PBL models within the pesantren context and opens opportunities for further research, such as involving a wider range of pesantren, expanding the variety of field da'wah programs, or testing social competence assessment instruments using more quantitative approaches to strengthen generalizability and monitor the sustainability of PDL outcomes

D. Conclusion

The findings of this study affirm that the Field Da'wah Practice Program (PDL) at PPTQ Qoryatul Qur'an Sukoharjo has systematically and consistently implemented the principles of Project-Based Learning. The entire sequence of activities—from community needs identification to program evaluation and reflection—created authentic learning experiences for students. Direct engagement in field da'wah activities was shown not only to enhance students' confidence and communication skills but also to foster empathy, collaboration, leadership, and emotional regulation.

Accordingly, PDL functions not merely as a medium for applying religious knowledge but also as an effective platform for strengthening social competence, which is essential for students in addressing contemporary da'wah challenges. Based on these findings, it can be concluded that PBL-based PDL represents a relevant and effective learning model within the pesantren context. This study is expected to serve as a foundation for further development of field da'wah programs by incorporating more structured evaluation mechanisms, expanding practice settings, and strengthening reflective components to ensure the sustainable development of students' social competence.

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