



THE DYNAMICS OF KULIAH SUBUH AS A MEDIA FOR DA'WAH AT THE PONDOK PESANTREN MENARA AL FATTAH MANGUNSARI, TULUNGAGUNG 1976–2003

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Abstract

Penelitian ini membahas tentang kuliah subuh di Pondok Pesantren Menara Al Fattah Mangunsari didirikan oleh K.H. Abdul Khobir Siroj pada tahun 1976. Tujuan didirikannya kuliah subuh di Pondok Pesantren Menara Al Fattah adalah untuk meningkatkan pemahaman masyarakat dan santri terhadap ilmu keagamaan. Penelitian ini bertujuan untuk mengetahui sejarah, perkembangan kuliah subuh di Pondok Pesantren Menara Al Fattah, dan pengaruh Kuliah Subuh terhadap santri dan masyarakat. Metode yang digunakan dalam penelitian ini adalah metode penelitian sejarah dengan empat tahap penelitian, yaitu: Heuristik, verifikasi, interpretasi dan historiografi. Hasil pada penelitian ini menunjukkan bahwa, pertama pada tahun 1976 kuliah subuh didirikan oleh Kiai Abdul Khobir yang bertujuan untuk meningkatkan pemahaman santri. Kedua pada tahun 1977 perkembangan kuliah subuh bermula dari pertukaran informasi dari santri ke masyarakat menjadikan kuliah subuh tersebar ke seluruh daerah. Ketiga, kuliah subuh berperan penting dalam membangun ilmu agama serta mempererat silaturahmi terhadap lingkungan pesantren dan masyarakat.

Keywords: Kuliah subuh; Media da'wah; Pondok pesantren.

Abstrak

The kuliah subuh at Pondok Pesantren Menara Al Fattah Mangunsari was established by K.H. Abdul Khobir Siroj in 1976. The purpose of establishing the kuliah subuh at Pondok Pesantren Menara Al Fattah was to enhance the understanding of religious knowledge among the students and the community. This study aims to explore the history and development of the kuliah subuh at pondok pesantren Menara Al Fattah, as well as its impact on the students and the surrounding community. The research method used in this study is historical research, which consists of four stages: heuristics, verification, interpretation, and historiography. The findings of this research show that, first, in 1976, the kuliah subuh was founded by Kiai Abdul Khobir with the goal of improving the religious understanding of the students. Second, in 1977, the development of the kuliah subuh began through the exchange of information from students to the wider community, which led to its spread throughout the region. Third, the kuliah subuh plays an important role in building knowledge and strengthening relationships between the pondok pesantren and the local community.

Kata Kunci: Kuliah subuh; Da'wah media; Pondok pesantren.

INTRODUCTION

Da'wah in Islam aims to create positive change in society through understanding and awareness, not through force or pressure. Da'wah communication is the activity of conveying information or messages derived from the Quran and Hadith, either directly or indirectly. This process is carried out by individuals or groups to other individuals or groups. Da'wah messages can be delivered verbally, such as through lectures or discussions, or through media, such as writing or radio

Article History | Submitted: 30 September 2025 | Revised: 19 May 2026 | Accepted: 25 May 2026 | Publish: 7 July 2026

HOW TO CITE (FCM Style^{17th} Edition):

Sholikhah, Noviatur Rahmawatus., Zamzami, Rizal (2026). The Dynamics of Kuliah Subuh as a Media for Da'wah at the Pondok Pesantren Menara Al Fattah Mangunsari, Tulungagung 1976–2003. *Al-Mujtama': Journal of Social Sciences*. Vol.2 (2), page.70-80

DOI: <https://doi.org/10.30829/al-mujtama.v2i2.26140>



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broadcasts. Da'wah Islam means providing Islamic perspectives and solutions to various problems facing humanity¹.

Etymologically, da'wah comes from the Arabic word *da'a-yad'u* which means to invite, call, and summon, so *da'watan* means invitation, call, and summon to Muslims. Meanwhile, in terms of terminology, Islamic da'wah has several meanings that have been conveyed by experts, including: first, according to Syed Qutb da'wah means inviting or calling others to enter the path of Allah. Second, according to Tutty Alawiyah Abdullah Syafi'i, the definition of da'wah is more inclined towards the opinion that da'wah is a process of individual change through continuous communication and learning. Third, according to Achmad Mubarak, da'wah is an effort to invite people to behave as conveyed by the da'i, such as behaving according to their religion².

Pondok Pesantren Menara Al Fattah is one of the oldest pondok pesantren in Tulungagung, located on Jalan Abd. Fatah Gg Menara, Mangunsari Village, Kedungwaru District, Tulungagung Regency was founded in 1354 H by K.H Raden Abdul Fattah. The most famous and developed flagship program at the Pondok Pesantren Menara Al Fattah is the kuliah subuh, a kuliah subuh is an activity of reciting the book delivered using the da'wah method after the dawn prayer. The delivery of the material is also scheduled, generally the kuliah subuh is held in mosques or at pondok pesantren³.

The kuliah subuh is a religious lecture conducted after the dawn prayer which is held either individually or in groups which is carried out after the dawn prayer, packaged in the form of a lecture or reading of the yellow book. Kuliah subuh activities are often found during the holy month of Ramadan, but it is not uncommon for a number of mosques and pondok pesantren to hold kuliah subuh every month or even every day. The morning lecture schedule is designed with a variety of themes and book studies, with the aim of ensuring that the congregation does not feel bored and that they gain more insight⁴.

Kuliah subuh at the Pondok Pesantren Menara Al Fattah have been held since its establishment in 1976 by K.H Abdul Khobir⁵. This kuliah subuh program was established with the aim of developing the understanding of students and the community towards religion, kuliah subuh are conducted using the method of reciting yellow books, by translating books into Javanese and lectures. Kuliah subuh at the Pondok Pesantren Menara Al Fattah are not only attended by students from the boarding school, but also by the community around the boarding school, the more developed the kuliah subuh began to attract people from various regions such as Trenggalek, Blitar, and Kediri to attend kuliah subuh at the Pondok Pesantren Menara Al Fattah⁶.

Kuliah subuh at the Pondok Pesantren Menara Al Fattah are conducted through the study of yellow books, the first book taught is the book *Tafsir al-Ibriz*. The beginning of the kuliah subuh activity at the Pondok Pesantren Menara Al Fattah was only carried out among students on Monday to Thursday every afternoon after Asr, with the aim that the students could deepen their

¹ Andries Kango and Jefri Jefri, "Efektivitas Dakwah Melalui Program Kuliah Subuh Di Muhammadiyah Kota Gorontalo," *Jurnal Ilmu Dakwah* 40, no. 1 (July 17, 2020), <https://doi.org/10.21580/jid.v40.1.5219>.

² Dalinur M. Nur, "Dakwah Teori, Definisi Dan Macamnya," *Wardah* 2, no. 2 (2011).

³ Hermanto, "Juru Kunci Makam Kiai Abdul Fattah & Kiai Khobir Siroj" (Tulungagung, 2024).

⁴ Yoga Pratama, "Efektivitas Kuliah Subuh Dalam Mensyiarkan Agama Islam (Studi Kasus Masjid Taqwa Kelurahan Gunung Sari Kecamatan Enggal Bandar Lampung)" (Universitas Islam Negeri Raden Intan Lampung, 2018), <https://repository.radenintan.ac.id/5326/>.

⁵ G.F Rokim, "Pengasuh Pondok Pesantren Menara Al Fattah" (Tulungagung, 2024).

⁶ Hariyanto, "Jamaah Santri Kuliah Subuh" (Tulungagung, 2024).

understanding of religion and strengthen the spiritual values that are the basis of life at the pondok pesantren⁷.

The kuliah subuh at the Pondok Pesantren Menara Al Fatah has never stopped since its establishment in 1976. The kuliah subuh study at the Pondok Pesantren Menara Al Fatah continues to play a role as a means of spreading Islamic teachings, even though there are already mosques and other pondok pesantren that hold the same activity, but the congregation of the kuliah subuh activity every year always increases. In addition, the material presented is also material that is easy to understand by the general public (Rokim, 2024).

In contrast to other religious activities in 1983, the level of participation of the congregation of kuliah subuh at the Pondok Pesantren Menara Al Fatah reached 500 congregants⁸. According to Gus Rokim, the caretaker of the Pondok Pesantren Menara Al Fatah, kuliah subuh attracted the attention of the community because subuh was considered a time with minimal disruption to daily activities. The number of congregations of kuliah subuh at the Pondok Pesantren Menara Al Fatah was more crowded than the kuliah subuh activities at the Pondok Pesantren Menara Al Fatah, besides being well-known, kuliah subuh at the Pondok Pesantren Menara Al Fatah were the first kuliah subuh in Tulungagung⁹.

In its development, kuliah subuh activities at the Pondok Pesantren Menara Al Fatah showed significant appeal, not only among students, but also the general public. Along with the increasing popularity of kuliah subuh activities, the community became more enthusiastic to the point that people from outside the area also participated in kuliah subuh¹⁰. With routine implementation and community involvement from outside the pondok pesantren, kuliah subuh at the Pondok Pesantren Menara Al Fatah serve as a forum to increase in-depth religious understanding, expand social networks, In line with the social changes that occur, this program also faces various challenges. For example, in terms of community participation, changes in economic and technological conditions provide their own challenges for the sustainability of activities.

Seeing from the explanation that has been conveyed above, this study focuses on kuliah subuh because kuliah subuh at the Pondok Pesantren Menara Al Fatah are the first kuliah subuh in Tulungagung. The characteristic of kuliah subuh at the Pondok Pesantren Menara Al Fatah is the book *Tafsir al Ibrisi* which is the main reference material, in addition to the delivery of the book by K.H Abdul Khobir Siroj is done by memorizing it because K.H Abdul Khobir Siroj has had limited vision since the age of 25, and during K.H Abdul Khobir Siroj's life he was always the main teacher at kuliah subuh and was never replaced by anyone.

RESEARCH METHOD

The research used in this writing uses the historical method. The historical method is the process of examining various sources related to various information about the past. The historical method is needed to reconstruct the past systematically and objectively. Furthermore, in this study the method used is historical research. Historical research consists of four stages, namely heuristics, verification, interpretation, and historiography¹¹.

⁷ Rokim, "Pengasuh Pondok Pesantren Menara Al Fatah."

⁸ K.M Maryani, "Pengasuh Pondok Pandanaran Ngunut," 2025.

⁹ Rokim, "Pengasuh Pondok Pesantren Menara Al Fatah."

¹⁰ Hariyanto, "Jamaah Santri Kuliah Subuh."

¹¹ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 2013).

In the first stage, heuristics is the stage of searching and finding various historical sources that are in accordance with the theme. The historical sources used in this study are interviews with Hariyanto, a student of Kiai Abdul Khobir, Gus Rokim, the administrator of the Pondok Pesantren Menara Al Fattah, Hermanto, the caretaker of Kiai Abdul Khobir's tomb, Gus Ahsin, the caretaker of the Pondok Pesantren Murottilil Qu'an in Banjarsari, Ahmad, a congregation of kuliah subuh, Solikin, a congregation of kuliah subuh, Kiai Mahrus, a student of Kiai Khobir, and Thoha, a congregation of kuliah subuh. Other primary sources are archives in the form of photographs. Another source to strengthen this research is using a literature review from several literatures in the form of scientific journals and books that are relevant and in accordance with the research topic.

Second, the verification stage, which is the process of checking the validity of sources or data that have been obtained for use in the next stage. Source criticism is carried out in two parts, namely external and internal criticism. Source criticism is carried out in two parts, namely external and internal criticism. In the external criticism stage, researchers verify obtained from journals and scientific works, while in the internal criticism stage, researchers verify obtained from the results of interviews.

Third, the interpretation stage, after conducting source criticism, the next stage is the interpretation stage of the data, at this stage the historical sources that have been successfully criticized will be used as material for interpretation. After the data is found and verified for authenticity and content, the next step is to interpret the existing sources to this research topic¹². Fourth, historiography, which is the stage of writing history from the results of research that has been carried out in accordance with historical facts into a chronological and valid historical writing.

RESULT AND DISCUSSION

The History of kuliah subuh at the Pondok Pesantren Menara Al Fattah

In 1954 H KH Raden Abdul Fattah founded a madrasah known as the round madrasah, in addition to establishing the round madrasah, K.H Raden Abdul Fattah also built a mosque known as the Menara Al Fattah Mosque as a place of worship for the surrounding community. The Pondok Pesantren and mosque built by K.H Raden Abdul Fattah not only function as a place of worship, but also become a center for religious activities, education for students and the community. After the death of K.H Raden Abdul Fattah in 1954 AD, the leadership of the Pondok Pesantren Menara Al Fattah was continued by his nephew, namely K.H Abdul Khobir Siroj, under the leadership of K.H Abdul Khobir, the pondok pesantren experienced development and expansion of socio-religious functions, both in aspects of internal education and relations with the outside community.

In 1976 after Kiai Khobir became the caretaker of the Pondok Pesantren Menara Al Fattah, Kiai Khobir founded a religious study program called the kuliah subuh. The kuliah subuh program was designed as a means of strengthening religious knowledge for students through studies held regularly after the dawn prayer. In 1976, the kuliah subuh was initially established as an afternoon Quranic study activity held after the Asr prayer and aimed at students at the Pondok Pesantren Menara Al Fattah. The Quranic study activity was held so that the students' afternoon time would be more useful by studying the book and increasing their religious knowledge. The Quranic study activity held by Kiai Khobir attracted the attention of the community to participate in the activity, in 1976 the community who participated in the Quranic study activity in the afternoon proposed that the activity be changed to the morning after the dawn prayer, hearing the proposal Kiai Khobir agreed to the proposal from the community so that the Quranic study activity in the afternoon was

¹² Wasino and Endah Sri Hartatik, *Metode Penelitian Sejarah: Dari Riset Hingga Penulisan* (Bantul: Magnum Pustaka Utama, 2020).

changed to a study after the dawn prayer, from the changes that occurred the program was named the kuliah subuh¹³.

The material presented in 1976, when it was first established, focused on the book *Tafsir al-Ibriz*, a book that was frequently studied repeatedly. The book discussed in *Tafsir al-Ibriz* was a translation of the Qur'an that provided multiple meanings and clear explanations for each verse, which helped facilitate students in translating the yellow book according to their interpretation methods¹⁴. In addition, there were also other books such as *Tanbighul Ghofilin*, *Bulughul Mahram*, *Riyadus Sholihin*, *Daqiqul Akbar*, *Bahjatul Wasail*, *Minahus Saniyah*, and *Irsyadul 'Ibad*.

In 1977, kuliah subuh slowly began to be known and participated in by the community around the pondok pesantren. The number of people participating in this activity continued to increase until it finally attracted the attention of congregations from various areas outside the pondok pesantren environment. This attracted public attention because at that time, not many pondok pesantren and mosques had similar programs. Although the congregation of the kuliah subuh continues to grow, K.H Khobir Siroj remains the main speaker and lecturer who teaches at the kuliah subuh. K.H Abdul Khobir Siroj also has a habit of traveling from one pondok to another every Thursday night Friday to make pilgrimages and visit the scholars to gain knowledge and seek blessings from the scholars. After finishing, K.H Abdul Khobir Siroj will return to the Pondok Pesantren Menara Al Fattah on Saturday morning to fill the kuliah subuh¹⁵.

K.H Abdul Khobir Siroj, the founder of the kuliah subuh at the Pondok Pesantren Menara Al Fattah, is known for his consistent practice of conducting the kuliah subuh. Despite his limited vision, this did not prevent Kiai Khobir from continuing to teach and spread religious knowledge. One of his special qualities was his excellent ability to memorize scriptures. Before delivering material, the books referenced in the kuliah subuh were first read by a trusted student of Kiai Khobir. After listening to the reading just once, Kiai Khobir was able to memorize it and then re-deliver it to the congregation with in-depth explanations and broader understanding¹⁶.

Since its founding in 1976, the kuliah subuh program at the Pondok Pesantren Menara Al Fattah mosque has been held routinely every day except Fridays and is closed only during the Eid al-Fitr and Eid al-Adha holidays. This is done to ensure the Al Fattah Tower mosque is always surrounded by religious activities and to enhance religious understanding among the students and the community who attend.

The Development of Kuliah Subuh at the Pondok Pesantren Menara Al Fattah

The kuliah subuh at the Pondok Pesantren Menara Al Fattah began to develop, starting from the morning walk activity that was required for students every Sunday after the kuliah subuh at the Pondok Pesantren Menara Al Fattah, which became one of the factors that encouraged the spread of the kuliah subuh study to the wider community. The interaction of students with local residents, especially in the Ngemplak market area, led to the exchange of information about the study delivered by K.H Abdul Khobir Siroj. The community's interest in the kuliah subuh encouraged them to ask permission from K.H Abdul Khobir Siroj to participate in the kuliah subuh study. After obtaining permission, the number of kuliah subuh participants, which was initially

¹³ Rokim, "Pengasuh Pondok Pesantren Menara Al Fattah."

¹⁴ Maula Sari and Dwi Elok Fardah, "Penafsiran Bisri Musthofa Terhadap Surah Al-Ikhlâs Dalam Kitab Al-Ibriz," *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir* 6, no. 1 (June 30, 2021): 47–65, <https://doi.org/10.47435/al-mubarak.v6i1.564>.

¹⁵ Rokim, "Pengasuh Pondok Pesantren Menara Al Fattah."

¹⁶ Rokim.

attended by students, grew to be attended by the community around the boarding school, increasing along with the spread of information by word of mouth among the community¹⁷.

In general, from 1976-2003 in the Mangunsari Village area, it was rare to find religious study activities that were carried out routinely every day. Since its opening to the public in 1977, kuliah subuh at the Pondok Pesantren Menara Al Fattah have provided an opportunity for the community in Mangunsari Village to study Islamic religious knowledge. The community and students have played a vital role in the development of the kuliah subuh at the Pondok Pesantren Menara Al Fattah. Initially attended only by students, the kuliah subuh attracted people from outside the boarding school to participate in the program in 1977. This community interest encouraged the boarding school to continue developing the kuliah subuh to make them more accessible to a wider audience¹⁸.

The community and students play a crucial role in the development of the kuliah subuh program at the Pondok Pesantren Menara Al Fattah. Initially attended only by students, the kuliah subuh program attracted people from outside the boarding school in 1977 to participate. This community interest encouraged the boarding school to continue developing the kuliah subuh program to make it more accessible to a wider audience.

The community's active role is demonstrated through regular participation in the kuliah subuh program. The increasing number of attendees demonstrates that the kuliah subuh program is not only a necessity for students but also for the general public. The kuliah subuh program at the Pondok Pesantren Menara Al Fattah has had a significant impact on increasing religious knowledge in the community, particularly in Mangunsari Village.

In 1976, at the beginning of the kuliah subuh, the material presented was the book *Tafsir Al-Ibriz*, the presentation of the book *Tafsir Al-ibriz* was delivered repeatedly, but in 1979 the material at the kuliah subuh was added to three books which were delivered, including the book *Tanbihul Ghafilin*, the book *Tanbihul Ghafilin* means a reminder for people who have forgotten, this book contains advice that touches the human self. The advice given can be a provision in improving human souls and morals from negligence¹⁹. *The Bulughul Maram* Book is a book that specifically discusses the hadith of the Prophet Muhammad Saw. What is contained in this book is about laws in Islamic jurisprudence such as; thaharah, prayer, fasting, zakat, jinayah, and marriage²⁰. *The Daqiqul Akhbar* book discusses things related to the grave, death, the Day of Judgment and the blessings of heaven and the torments of hell. Apart from that, the *Daqiqul Akhbar* book also examines beliefs to increase faith and good morals in Allah SWT as well as being kind to fellow humans²¹.

In 1983, the enthusiastic community participating in the kuliah subuh study increased to 500 congregants who came from various regions²². The presence of the congregation that continued to increase gradually made the location of the pondok and mosque insufficient to accommodate the kuliah subuh congregation, this gave rise to an initiative to expand the area of the pondok, in

¹⁷ G. A Ashari, "Pengisi Kajian Kuliah Subuh Di Pondok Pesantren Menara Al Fattah" (Tulungagung, 2025).

¹⁸ Ashari.

¹⁹ Jamilatur Rosyidah and Kadi Kadi, "Internalisasi Nilai Sabar Dalam Kitab *Tanbihul Ghafilin* Dalam Membentuk Karakter Santri Di Pondok Pesantren Al-Amien Kediri," *Edudeena : Journal of Islamic Religious Education* 7, no. 1 (July 31, 2023): 82–96, <https://doi.org/10.30762/ed.v7i2.593>.

²⁰ Moh. Mahrus and Mohamad Muklis, "Konsep Multikulturalisme Perspektif Hadits: Studi Kitab *Bulughul Maram*," *FENOMENA* 7, no. 1 (June 1, 2015): 1, <https://doi.org/10.21093/fj.v7i1.263>.

²¹ Ardina Novitasari, Ushie Uswatun Hasanah, and Sabarudin Sabarudin, "Kebijakan Kyai Dalam Penguatan Akidah Dan Akhlak Lansia Majelis Talim Al-Hidayah Sragen," *JlIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 8 (August 6, 2024): 8689–95, <https://doi.org/10.54371/jiip.v7i8.5066>.

²² Maryani, "Pengasuh Pondok Pandanaran Ngunut."

1985 the construction of the mosque porch was carried out to accommodate more congregants, with the construction of the expansion the congregation became more comfortable with the place provided²³.

The increasing enthusiasm of the congregation to attend the kuliah subuh made Kiai Abdul Khobir take the initiative to add more materials and books that were delivered, in 1988 there were four books delivered in the kuliah subuh study, these books include; The Book of *Riyadhus Sholihin* which contains the hadith of the Prophet Muhammad Saw related to morals, manners, and worship such as encouragement to worship Allah Swt. As well as increasing pious deeds regarding matters of the heart and cleanliness of the soul²⁴. The book *Bahjatul Wasail* contains three fields of knowledge: Ushuluddin, Fiqh and Sufism. The book contains three issues, regarding the pillars of Islam, the main points of Faith. The book *Minahus Tsaniyah* explains in detail regarding Morals towards Allah, humans and oneself, in this book it discusses the importance of placing the issue of repentance as the main foundation of humanity²⁵. The book *Irsyadul Ibad* has the meaning of guidance for servants to the straight path, here the book Irsyadul Ibad provides information on how to be a good servant according to the guidance and teachings of Allah Swt²⁶.

The material delivered by translating the book into Javanese and lectures makes it easier for the community and students to understand the material conveyed. This allows the community to easily understand the knowledge gained in everyday life²⁷. The community plays a significant role in disseminating information about kuliah subuh to the wider community. Through word of mouth, kuliah subuh, which were initially only known around pondok pesantren, began to attract the attention of people from various regions. This shows that kuliah subuh as a religious activity have a positive impact on spreading Islam. Congregational dawn prayers and kuliah subuh provide an opportunity for the community to gather, socialize, and strengthen bonds of brotherhood.

The Impact of Morning Lectures on Society and Students

Morning lectures are a strategic tool for strengthening religious understanding and building Islamic character, as dawn is a sacred time. Morning lectures not only aim to impart Islamic knowledge but also to create a community that mutually strengthens the values of goodness and piety. By holding morning lectures, pondok pesantren, mosques, and the community can work together to instill a solid foundation of religious values and create a generation with noble character²⁸.

Morning lectures are a non-formal educational institution for Muslims to deepen their understanding of Islamic teachings. The existence of morning lectures at the Menara Al Fatah pondok pesantren is important because they have a crucial position and strategic role in conveying

²³ Hariyanto, "Jamaah Santri Kuliah Subuh."

²⁴ Anik Sri Wahyuningsih and Dudi Nurdiana, "Aplikasi Pencarian Dan Pembelajaran Hadist Pada Kitab Riyadhus Shalihin Berbasis Mobile," *Jurnal Sisfokom (Sistem Informasi Dan Komputer)* 5, no. 2 (September 30, 2016): 21–26, <https://doi.org/10.32736/sisfokom.v5i2.34>.

²⁵ Muhamad Arif, Yuldashev Azim Abdurakhmonovich, and Sulaiman Dorloh, "Character Education in the 21st Century: The Relevance of Abdul Wahhab Ash Syarani's and Thomas Lickona's Concepts," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 12, no. 1 (April 6, 2023): 35–58, <https://doi.org/10.35878/islamicreview.v12i1.690>.

²⁶ Oktamijul Naini, Muhammad Isnaini, and Halimatussakdiyah Halimatussakdiyah, "Nilai-Nilai Pendidikan Dalam Salat Jumat Menurut Kajian Kitab Irsyadul 'Ibad," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 10, no. 2 (September 29, 2021): 259–64, <https://doi.org/10.19109/intelektualita.v10i2.9777>.

²⁷ Ashari, "Pengisi Kajian Kuliah Subuh Di Pondok Pesantren Menara Al Fatah."

²⁸ Pratama, "Efektivitas Kuliah Subuh Dalam Mensyiarkan Agama Islam (Studi Kasus Masjid Taqwa Kelurahan Gunung Sari Kecamatan Enggal Bandar Lampung)."

the values of da'wah to the community and students, especially to older people, regarding religious knowledge and science²⁹.

Furthermore, morning lectures also serve as a means of communication and strengthen brotherhood among Muslims. The existence of kuliah subuh in general can be utilized by various groups of people and students as a means of non-formal education so that the community is enthusiastic in attending the kuliah subuh conducted by Kiai Khobir because in delivering his advice with a soft voice and the language used is easy to understand by the community and students³⁰.

The kuliah subuh held by the Pondok Pesantren Menara Al Fatah since 1976 is one of the religious activities that contributes to the formation of Islamic character for students and the surrounding community. The kuliah subuh activity is used by the boarding school administrators to instill Islamic values and deepen religious insight and strengthen the relationship between the pondok pesantren and the community.

The kuliah subuh activity at the Pondok Pesantren Menara Al Fattah is very effective in supporting the formation of religious character of the community and students and strengthening spiritual values. The influence of this activity on the community and students is:

First. For students, the kuliah subuh functions as a forum to deepen knowledge and strengthen faith to encourage the experience of Islamic teachings, among students the kuliah subuh has a significant influence in the form of discipline, perseverance and strengthening spiritual values. Thus the kuliah subuh has become a means of character formation for students. In addition, the kuliah subuh has a significant influence on students, especially in terms of discipline, productivity, and increasing scientific capacity. The morning lectures held after the morning prayer make the students' time more useful by participating in religious studies. The morning lectures do not only discuss one type of book, but cover various Islamic disciplines, ranging from tafsir, hadith, fiqh, Sufism, and books on morals³¹.

The diversity of material taught provides useful provisions for students in understanding Islamic teachings in depth and contextually. The positive influence of the morning lectures is seen in the students' daily attitudes, such as the emergence of a sense of tawadhu' (humility), ta'dzim (respect) for teachers and parents, and social concern for others. Students are taught that knowledge is not merely to be proud of, but to be practiced with full responsibility and humility. Thus, the morning lectures become one of the important influences in building the integrity of students as a whole: knowledgeable, moral, and civilized³².

Second. For the community, the kuliah subuh activity becomes a forum for establishing and strengthening relations between the pondok pesantren and the community. Community participation in attending the kuliah subuh activity reflects a high level of trust in the quality of pondok pesantren knowledge, especially towards the caretakers and kiai who deliver the material. This kuliah subuh study becomes an open space for the community to obtain religious knowledge directly from Kiai Khobir who directly provides religious understanding and strengthening faith in daily life³³.

²⁹ Heri Cahyono, "Pendidikan Multikultural Di Pondok Pesantren: Sebagai Strategi Dalam Menumbuhkan Nilai Karakter," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 1, no. 01 (January 10, 2017), <https://doi.org/10.24127/att.v1i01.333>.

³⁰ Solikin, "Jamaah Kuliah Subuh" (Tulungagung, 2025).

³¹ Thoha, "Jamah Kuliah Subuh" (Tulungagung, 2025).

³² A. Suntoro, "Jamaah Kuliah Subuh" (Tulungagung, 2025).

³³ Suntoro.

In addition to the kuliah subuh as a means of social communication, the kuliah subuh aims to strengthen the bonds of brotherhood, realize social interests, and improve the welfare of the congregation's environment. It can be said that the influence of the kuliah subuh is very important in guiding and expanding religious knowledge on the material explained by Kiai Khobir, from the material delivered the congregation can easily understand but there are also some who have difficulty in understanding the material presented. This can be overcome by learning slowly so that little by little understanding of the material presented can be understood.

The interaction between the community and the pondok pesantren through the kuliah subuh also strengthens the social function of the pondok pesantren as a means of social change and a center for inclusive non-formal education. These kuliah subuh also served as the starting point for the emergence of religious movements in the community, such as regular religious studies in prayer rooms, the establishment of religious study groups, or even community involvement in pondok pesantren da'wah activities. Therefore, it can be concluded that the kuliah subuh at the Pondok Pesantren Menara Al Fattah not only contribute to improving the academic and religious quality of students but also play a crucial role in social transformation and the formation of a religious community rooted in strong Islamic traditions³⁴.

Morning lectures have a significant impact on building a community of faith and piety towards Allah Swt. Through these lectures, the community and students receive guidance and development in understanding the teachings of Islam comprehensively. The topics covered, such as Islamic jurisprudence (*fiqh*), monotheism (*tawhid*), and issues of daily life, broaden religious horizons and strengthen faith. According to Ahmad, in addition to being a means of seeking knowledge, morning lectures also play a crucial role as a means of fostering friendship and strengthening Islamic brotherhood.

These activities provide a gathering place for learning, spiritual and physical training, and preparation for facing the challenges of life in this world and the hereafter. The camaraderie fostered through morning lectures creates an atmosphere of mutual prayer and spreads Islamic teachings to the wider community. Thus, morning lectures encourage the community to be more active in deepening and applying Islamic teachings in their daily lives³⁵.

According to Gus Rokim and Gus Ahsin, the morning lectures at the Pondok Pesantren Menara Al Fattah have had a positive and significant impact on the students and the community. The kuliah subuh not only serve as a place of worship but also indirectly revitalize the mosque through the spiritual aspects actively participated in by the community. The participation of both residents and visitors contributes to the development of the kuliah subuh at the Pondok Pesantren Menara Al Fattah³⁶.

CONCLUSION

The kuliah subuh activity at the Pondok Pesantren Menara Al Fattah is very efficient as a da'wah medium in spreading Islam. The delivery of Islam organized in the kuliah subuh has succeeded in attracting the interest of the congregation, especially the students and the surrounding community. The kuliah subuh activity at the Pondok Pesantren Menara Al Fattah is carried out through the study of yellow books with the method of interpreting the books into Javanese and lectures delivered by K.H Abdul Khobir, so that the congregation is able to understand the contents of the messages conveyed in the books and lectures. In its development,

³⁴ Rokim, "Pengasuh Pondok Pesantren Menara Al Fattah."

³⁵ Suntoro, "Jamaah Kuliah Subuh."

³⁶ Rokim, "Pengasuh Pondok Pesantren Menara Al Fattah."

the kuliah subuh activity at the Pondok Pesantren Menara Al Fattah has shown significant appeal, not only among students, but also the general public. The development of the kuliah subuh at the Pondok Pesantren Menara Al Fattah is inseparable from the influence of *kiai*, students and the community. The kuliah subuh that is implemented contributes to the formation of the character of students and the community so that the kuliah subuh activity has a positive impact on spiritual knowledge for the congregation. The kuliah subuh at the Pondok Pesantren Menara Al Fattah has a strategic role in strengthening religious understanding and building Islamic character, both for students and the community. Morning lectures not only serve as a non-formal educational tool that broadens Islamic knowledge, but also serve as a means of fostering friendship and social communication that strengthens Islamic brotherhood. Thus, morning lectures contribute significantly to shaping a generation that is knowledgeable, moral, and civilized, and to creating a religious society firmly rooted in Islamic values.

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