

The Role of the *Syarhil Qur'an* Branch in the Implementation of Dai Cadre Development

Al Kahfi¹ , Ainul Haninah Dzulhasnan² , Mohamed Esse Mohamoud³ , Mona Qonitah⁴ 

¹Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

²Kolej Universiti Islam Zulkifli Muhammad, Malaysia

³University Of Cambridge, Australia

⁴Al-Azhar University, Egypt

ABSTRACT

Musabaqah Tilawatil Qur'an (MTQ) is a strategic platform for youth development. However, the Syarhil Qur'an branch remains under-researched regarding its role in enhancing da'wah capacity among young people. This study aims to analyze the strategic role of Syarhil Qur'an in shaping young preachers grounded in Qur'anic values. Using a qualitative and phenomenological approach, data were collected through interviews, observations, and documentation. The findings indicate that the strategic role of Syarhil Qur'an in youth preacher development lies in its ability to integrate Qur'anic text mastery, thematic interpretation, and rhetorical skills in delivering contextual and relevant da'wah messages. The training process is carried out systematically through teamwork, in-depth understanding of verses, public speaking exercises, and the formation of Qur'anic leadership and spiritual character. The positive impact of Syarhil Qur'an optimization is reflected in increased self-confidence, critical thinking skills, and adaptability to social issues and digital developments. Recommendations for developing Syarhil Qur'an include curriculum reform based on contemporary issues, integrating digital media in training, enhancing trainer professionalism, and forming alumni communities as part of a sustainable da'wah ecosystem. Syarhil Qur'an cultivates young Qur'anic preachers who are communicative, critical, contextual, and prepared to face the challenges of modern da'wah.

Keywords:

Musabaqah Tilawatil Qur'an, Syarhil Qur'an, Young Preacher Development

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A. INTRODUCTION

Islamic da'wah continues to undergo significant transformations in line with advancements in technology, globalization, and digital communication, presenting both opportunities and challenges in safeguarding the purity of

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Correspondence:

Al Kahfi

alkafi588@gmail.com

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Islamic teachings from deviation (Kahfi et al., 2024; Nikmah, 2020; Yani et al., 2024). With over 4.7 billion internet users, Islamic da'wah must adapt creatively and contextually to effectively reach digitally native and visually driven Generation Z (Hidayatus et al., 2024; Gitakarma et al., 2022; Rehatalanit, 2021; Altamira, 2023). Digital da'wah via Instagram by Taqiyudin Malik and @edhnx is accessible and multicultural, whereas digital television struggles to balance entertainment with authentic religious messages (Sholihah & Rohmatulloh, 2023; Zuhriyah & Rohimah, 2024; Nurliah & Juwita, 2023).

The digital revolution presents challenges such as unequal access to technology, which affects the effectiveness of digital da'wah, while government regulation and the competence of preachers are essential to ensure that the spread of religious ideology remains controlled and visually engaging to audiences (Laskar, 2023; Kholili et al., 2024; Weng, 2018). Islamic animation content, ASWAJA da'wah for millennials, and Muslimah bloggers in the West illustrate the development of digital da'wah that is educational, inclusive, and effective in countering radicalism and amplifying women's voices in religion (Hamzah et al., 2023; Hasanah et al., 2024; Kurmanaliyev et al., 2024).

Musabaqah Tilawatil Qur'an (MTQ) is both ritualistic, educational, and transformative. Initially intended to foster love for the Qur'an, it now serves as a space for character formation based on Qur'anic values and reinforcing Islamic principles. More than 500,000 active participants engage in various branches, including training for young da'i (Jannah, 2016; Masrurin, 2018; Bachtiar, 2022; Ronaldi et al., 2023). MTQ institutions play a vital role in developing young preachers through training and competition that equip them with Qur'anic understanding, preaching skills, and digital literacy while nurturing character and social awareness (Mansyah et al., 2022; Rahman, 2021).

Da'i training is essential, as preachers are at the forefront of spreading Islamic teachings and shaping public awareness through deep religious understanding and effective communication (Muniruddin, 2023). Da'wah Training Programs include the integration of Islamic values into engineering education and community empowerment through media, such as campus TV and mosque collaborations, to enable impactful da'wah (Radzol & Hamzah, 2023; Pamungkas et al., 2024). These programs also emphasize prophetic leadership in pesantren, quality management through TQM, and the use of digital technology for broad-based religious education (Abidin & Sirojuddin, 2024; Efendi, 2022; Afidah et al., 2024).

Research by Gamasari (2021) found that participants in the Syarhil program demonstrated superior public communication skills compared to those in other branches (Gamasari, 2021). However, this study remains descriptive. Meanwhile, Fajrianti highlighted the influence of MTQ on participants' religious character but did not specifically explore aspects of da'wah training (Fajrianty, 2017). This points to the urgency and uniqueness of this study: Syarhil Qur'an is no longer merely seen as a religious competition but as an interactive, sustainable, and strategic medium of educational da'wah in the digital era (Bisri, 2017).

This study explores the strategic role of the Syarhil Qur'an branch within Musabaqah Tilawatil Qur'an as a training platform for young da'i capable of adapting to social and technological dynamics. The focus includes training patterns, optimization strategies, and the impact on participants' preaching capacities. Syarhil Qur'an is positioned as an educational and contextual instrument, rather than merely a rhetorical competition. The training encompasses in-depth Qur'anic studies, rhetoric, teamwork, and contextualization of social issues. As a

result, participants exhibit religiosity, social sensitivity, and digital da'wah capabilities. This integrative approach combines Qur'anic rhetoric, digital literacy, and social narratives to shape contemporary young da'i.

B. RESEARCH METHODS

Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi fenomenologis. Pendekatan ini dipilih karena dinilai paling relevan untuk mengeksplorasi secara mendalam pengalaman subjektif para pelaku dalam kegiatan cabang Syarhil Qur'an, khususnya dalam konteks pembinaan kader dai muda. Studi fenomenologis memungkinkan peneliti menggali makna-makna yang terkandung dalam proses pelatihan, penyusunan materi dakwah, hingga penyampaian pesan-pesan Qur'ani dalam arena kompetisi. Penelitian ini dilaksanakan pada kegiatan Musabaqah Tilawatil Qur'an tingkat Kecamatan Enok, Kabupaten Indragiri Hilir, Provinsi Riau, tahun 2024.

In this study, in-depth interviews were conducted with two main groups of informants to gather data relevant to the study's focus. First, interviews were conducted with trainers from the Enok Sub-district Qur'an Recitation Development Institute (LPTQ). These interviews aimed to gather information about coaching strategies, training methods, and the objectives of coaching the Syarhil Qur'an branch to produce young da'wah cadres. The primary focus of these interviews was to reveal how the role of Syarhil Qur'an is optimized as a medium for coaching the younger generation in da'wah. Second, interviews were conducted with alumni and active participants of the Syarhil Qur'an branch. The interviews with alumni aim to trace the long-term impact of participation in Syarhil Qur'an on the development of their da'wah capacity, including their contributions after participating in the MTQ. Meanwhile, the interviews with active participants focus on the dynamics of the training process, the challenges faced, and their perceptions of the role of Syarhil Qur'an in shaping da'wah skills and strengthening Islamic values.

The researcher also conducted direct observations of various activities, including the training process, rehearsals, competition implementation, and interactions between participants and trainers in the Syarhil Qur'an branch. These observations were carried out by directly following and witnessing the implementation of the Syarhil Qur'an competition in the Musabaqah Tilawatil Qur'an (MTQ) event at the Enok Subdistrict level. This observation aimed to identify the implementation of the results of young preacher training through Syarhil Qur'an, including rhetorical skills, mastery of preaching material, teamwork, and the courage to perform in public. Thus, this observation served as a means to assess the extent to which the training process conducted by the trainers succeeded in developing preaching competencies among the participants.

Data analysis was conducted in three stages. First, data reduction was sorted based on four focuses: strategic role, optimization process, impact, and recommendations for developing Syarhil Qur'an. Second, data presentation was organized according to themes to unravel the meaning of training strategies, training dynamics, and the achievements of young preachers. Third, conclusions were drawn by formulating new findings related to the effectiveness of Syarhil Qur'an as a medium for the sustainable and relevant training of young preachers in the current era. The data in this study were obtained through in-depth interviews with trainers, active participants, and alumni of the Syarhil Qur'an branch who were purposively selected



based on their direct involvement in the training process. Observations were conducted participatively during the training series and competition implementation. All data were analyzed thematically through reduction, categorization, and drawing conclusions based on the meaning derived from the informants' experiences.

C. RESULTS AND DISCUSSION

1. The Strategic Role of Qur'anic Exegesis in the Development of Young Preachers

The Syarhil Qur'an branch has a strategic position in training young preachers because it combines mastery of the holy text, critical thinking skills, and communication skills for preaching (Gamasari, 2021). Through the Syarhil Qur'an, participants are not only required to understand the verses of the Qur'an. However, they are also challenged to present them in the form of systematic, rhetorical, and contextual da'wah speeches (Ilman et al., 2024). This makes Qur'anic Exegesis a holistic da'wah training medium, encompassing intellectual, spiritual, and emotional aspects. From the perspective of integrative language skills theory, Syarhil Qur'an trains four main abilities in da'wah development: reading (tilawah), writing (text composition), listening (audience understanding), and speaking (public speaking) (Fajrianty, 2017). Through this combination, participants are shaped into individuals who are not only religious but also communicative and persuasive. This aligns with Jalaluddin Rakhmat's principles of da'wah communication, which emphasize conveying Islamic messages while considering the audience's psychology and socio-cultural context (Nugraha et al., 2025).

a. Shaping Leadership Character, Digital Cadres, and Social Da'wah Collaboration

Syarhil Qur'an strengthens the character of young preachers who are grounded in the Qur'an and possess leadership qualities. Participants are encouraged to be able to actualize Qur'anic values in social issues such as justice, peace, the environment, humanity, and the moral challenges faced by the younger generation (Gamasari, 2021). This strengthens their role as agents of social transformation who bring Islamic values into society through moderate, respectful, and relevant approaches. Qur'anic Exegesis also serves as a platform for training young preachers who are adaptable to the digital age and pluralism (Amin, 2023). Through consistent training, participants are equipped with the ability to construct strong da'wah narratives, combining Quranic verses with current data, and in some training programs, visualization and digital storytelling approaches are also incorporated (Jannah, 2016). This is crucial to ensuring their da'wah can reach a broader audience, particularly millennials and Gen Z, who live in a social media-driven culture.

In the Syarhil Qur'an branch training in Enok District, participants are trained to perform in competitions and equipped with the ability to package da'wah messages that resonate with the broader community. From the selection stage to the training phase, they are guided to convey Qur'anic values in an applied and contextual manner aligned with contemporary issues. Participants are also trained to collaborate in drafting Syarhil texts, fostering their ability to think collaboratively and critically. This training aims to cultivate a young generation capable of competing in the Musabaqah Tilawatil Qur'an and ready to become pioneers of Qur'anic da'wah within society.

The Syarhil Qur'an branch reflects a human resource development strategy for

da'wah that aligns with K.H. Abdurrahman Wahid's concept of cultural da'wah, where Islamic messages are conveyed through an approach that integrates with local culture and the everyday language of the community (Jadid, 2023). Thus, participants in Syarhil are not merely performing on a competition stage but are being trained to become spokespeople for the Qur'an who ground divine values in the realities of the modern age (Derysmono, 2025). As such, Syarhil Qur'an is not merely a competitive event but also a practical da'wah laboratory in shaping young da'is who are Qur'anic, intellectual, and communicative. Systematic training through this branch can serve as a long-term strategy for the regeneration of da'is that can address the challenges of da'wah in the global and digital era.

b. Strengthening Text Mastery and Understanding of the Qur'an

Strengthening understanding of the Qur'an is a fundamental aspect in developing participants' capacities, especially in the Syarhil Qur'an competition category (Nor, 2021; Syahrudin et al., 2024). This category not only tests participants' fluency and rhetorical skills in conveying the messages of the Qur'an, but also requires a deep understanding of the content of the discussed verses. Therefore, the training program focuses on mastering three main elements: recitation (correct and beautiful reading), translation (understanding the literal meaning), and interpretation (exploring the more profound and contextual meaning). Pedagogically, this approach aligns with Bloom's taxonomy theory, where participants are guided to progress from the levels of remembering and understanding to analyzing and evaluating Qur'anic verses, as well as applying their values in social reality (Magdalena et al., 2020). In this context, thematic interpretation (*maudhūfī*) becomes an important method used to connect Qur'anic verses with current issues such as the environment, social, economic, and spiritual concerns of the younger generation (Munfarida, 2023).

Understanding the Qur'an is also directed contextually and applicatively, so that participants do not only memorize and quote verses, but can also interpret Qur'anic messages in a way that is relevant to the times (Bisri, 2017). This approach is influenced by the thinking of Fazlur Rahman, a Muslim scholar who emphasizes the importance of a double movement in Qur'anic interpretation: first, understanding the historical context in which the verses were revealed, and second, transforming them into a contemporary context (Prayitno, 2019; Labib, 2023).

c. Development of Communication Skills for Preaching and Public Speaking

The Syarhil Qur'an branch significantly develops participants' communication and rhetoric skills, particularly in public speaking based on Islamic values (Wanto, 2018). In this competition, participants are required not only to understand and interpret verses from the Qur'an but also to convey them in an interesting, systematic, and persuasive manner to the audience (Gamasari, 2021). Public speaking skills are essential in da'wah and religious leadership, especially among the younger generation (Adam et al., 2024). Training in this branch includes mastering logical speech structure, constructing arguments supported by verses and social realities, and using communicative language styles. Participants are also trained to understand audience characteristics and adapt their message delivery style to the listeners' needs, as Lasswell's effective communication

model theorized: “Who says what in which channel to whom with what effect?” This means that the success of communication depends not only on the content of the message but also on how it is delivered and the listeners' context.

The Syarhil Qur'an competition applies various oratory and rhetorical techniques, such as ethos to build credibility, pathos to touch the emotions of the audience, and logos to convey arguments rationally, the three principles of Aristotle's classical rhetoric that remain relevant today (Yusuf, 2024; Yani et al., 2024). Participants are also trained to use voice intonation, body language, eye contact, and stage presence to make their presentations more lively and engaging. This approach aligns with the storytelling method in da'wah, which has proven to be more memorable and emotionally impactful for the audience compared to purely informative presentations (Al kahfi et al., 2024; Warsah et al., 2024). With this structured approach, the Syarhil Qur'an branch not only produces participants proficient in interpretation and religious understanding but also Qur'anic communicators who can convey Islamic messages elegantly, practically, and relevantly in public spaces.

2. Training Young Preachers Through Qur'anic Exegesis

Training preachers is a systematic and continuous process of developing individuals so that they have the scientific knowledge, spirituality, and skills necessary to carry out their role as Islamic preachers (Khairunnisa' et al., 2020). The training of preachers is not merely about producing eloquent speakers, but also about shaping individuals who can serve as role models, convey the message of Islam with wisdom, and address the challenges faced by the Muslim community with prudence (Kango et al., 2024).

a. The Philosophical and Conceptual Dimensions of Dai Cadre Development

From a da'wah management perspective, the training of da'wah cadres encompasses three main aspects: instilling values (internalizing morals and da'wah ideology), strengthening Islamic knowledge, and developing communication and social skills. This process includes various stages: recruitment, training, mentoring, and evaluation. The development of da'wah cadres is part of a regeneration strategy aimed at producing da'wah cadres who not only possess knowledge but are also capable of delivering da'wah effectively in various da'wah settings both formal and informal, whether on the mosque pulpit or in the digital realm (Jumrah, 2024).

Philosophically, cadre development is an implementation of the command of tabligh in the Qur'an:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

“Convey what has been revealed to you from your Lord” (QS. Al-Ma'idah: 67).

This verse indicates that the responsibility of preaching must not be interrupted, and therefore must be passed on in a structured manner to the next generation. In the current context, the training of preachers also requires attention to the contextualization of preaching, namely, how to develop preachers who can engage with the realities of the times, including in facing the challenges of modernity, secularization of values, and developments in information technology. Therefore, innovative, flexible, and relevant approaches are needed to ensure that the trained cadres are genuinely prepared to become agents of change in society.

b. Character Building and Competency Development for Young Preachers

The development of young preachers is an important investment in responding to the challenges of preaching in the contemporary era (Ulfa, 2018). In this context, the Syarhil Qur'an branch offers a strategic approach to optimizing the development of younger Muslims' character, knowledge, and da'wah skills. Syarhil Qur'an is not merely a public speaking competition accompanied by recitation of the Qur'an, but an integrated educational space that combines intellectual, spiritual, and public communication dimensions (Fajrianty, 2017). Participants in Syarhi Qur'an are trained to build a strong narrative framework, maintain da'wah ethics, and develop adaptive and empathetic attitudes toward diverse audiences (Putri, 2023). This approach reflects the humanistic da'wah style of Nurcholish Madjid and Gus Dur, which emphasizes respect for pluralism and civility in conveying Islamic teachings (Munasir, 2023).

Syarhil Qur'an can also serve as a means of training preachers who excel in soft communication and emotional management skills, two important aspects of da'wah leadership. Participants who are regularly trained will grow into preachers who are not only intellectually intelligent but also emotionally and socially mature (Nor, 2021). They are not merely orators but communicators who can nurture rather than merely remind; inspire rather than lecture. To optimize this function, training institutions need to develop a Qur'anic Exegesis curriculum that focuses on competition aspects and equips participants with Islamic knowledge, da'wah management, digital media usage, and socio-cultural insights.

c. Adaptive Syarhil Qur'an Curriculum Design

To optimize this function, training institutions need to develop a Syarhil Qur'an curriculum that focuses on competition aspects and equips participants with Islamic knowledge, da'wah management, digital media usage, and socio-cultural insights. The development of tiered training programs, mentor training, and regular evaluations is essential to ensure that the training process truly produces visionary young preachers with global competitiveness (Fatimah, 2022). The development of young da'wah cadres through the Syarhil Qur'an branch cannot be separated from a curriculum design that is adaptive to the times. Theoretically, a curriculum is a set of plans and arrangements regarding objectives, content, teaching materials, and methods used as guidelines for educational activities (Law No. 20 of 2003 on the National Education System).

In the context of da'wah education, the curriculum must include scientific aspects, communication skills, and Islamic character building (Barella et al., 2024; Ulfan & Hasan, 2023). In recent years, various Syarhil Qur'an training institutions have begun to update their curricula to respond to the needs of the younger Muslim generation (Pradana, 2022). Previously normative-textual materials are now enriched with contextual approaches, such as social issues, the environment, media, and technology. This aligns with the andragogical approach in non-formal education, which emphasizes active participant involvement in the learning process (Hilabi, 2023).

d. Institutional Synergy in the Sustainable Development System



The training of young preachers cannot be done individually or sectorally. From an institutional perspective, cooperation between institutions is an important element in forming a structured and sustainable training system. Institutional networking theory emphasizes that synergy between institutions can accelerate the achievement of educational and da'wah goals by exchanging resources, information, and experiences. Formal educational institutions such as madrasahs, Islamic boarding schools, and integrated Islamic schools play an important role in facilitating the initial training of Syarhil Qur'an cadres, particularly in terms of mastering basic Qur'anic sciences and public communication skills (Kango et al., 2024). This support typically includes organizing training programs, Syarhil Qur'an extracurricular activities, and sending participants to regional and national competitions.

Dawah organizations such as mosque youth groups, campus LDK, and Islamic civil society organizations play a role in providing advanced training through thematic dawah programs, strengthening Islamic knowledge, and practical field dawah activities (Abidin et al., 2023). Collaboration between the Musabaqah Tilawatil Qur'an organizing committee, educational institutions, and da'wah organizations can create a conducive learning environment where participants are not only trained to win competitions but also nurtured as active da'wah practitioners in society (Wekke, 2015). Based on the analysis, this collaboration has proven to enhance training effectiveness. Participants do not merely receive one-way instruction but undergo a holistic and sustainable learning process. Additionally, inter-institutional synergy fosters program innovation, cross-sectoral curriculum development, and the regeneration of competent and highly competitive da'wah cadres.

3. The Positive Impact of Optimizing Qur'an Recitation on Young Preachers

a. Improvement of Al-Qur'an Literacy in a Thematic and Applicative Manner

Optimizing Syarhil Qur'an also has an impact on improving thematic and applied Qur'an literacy (Nasrullah et al., 2017). Participants are encouraged not only to understand the verses literally but also to explore the meanings contained within them through a thematic approach related to current issues such as the environment, social issues, education, economics, and morality (Apipudin, 2025). Each Syarhil Qur'an training session in Enok Subdistrict begins with mapping current issues, such as plastic waste or economic inequality, after which participants are guided to connect these issues with relevant Qur'anic verses. This pattern trains participants to use the Qur'an as a source of inspiration in responding to the dynamics of modern life. This approach has proven effective in shaping young preachers who are contextual and solution-oriented, as well as developing critical thinking skills (Fajrianty, 2015). Cadres are not only required to memorize texts but are also encouraged to explore the relationship between text and context. They are trained to construct logical, persuasive, and convincing narratives, which are essential foundations for building intellectual competitiveness in the competitive field of da'wah (Gamasari, 2021).

The training process in the Qur'anic Exegesis branch trains participants to construct rational and compelling arguments while fostering an ethical mindset rooted in principles of courtesy, truth, and scientific integrity. Young cadres in this program demonstrate a more focused life orientation, with a vision to become bearers of Qur'anic

values within society. They are skilled in conveying Qur'anic messages and possess a high level of social sensitivity toward contemporary issues. This training indirectly shapes Qur'anic leadership character, as participants are trained to think critically, act empathetically, and take responsibility in conveying Islamic teachings in a relevant and grounded manner (Madihah, 2020).

b. Contribution to the Sustainable Da'wah Ecosystem

Syarhil Qur'an's contribution to young preachers' development is not only short-term, but also provides strategic support for forming a sustainable da'wah ecosystem. Through intensive and continuous training processes, the cadres produced by this program have great potential to become pioneers of progressive da'wah movements while remaining grounded in the values of revelation as the primary foundation (Muaz et al., 2024). This demonstrates that Qur'anic Exegesis is not merely a platform for thematic recitation competitions but has transformed into a strategic tool for cultivating a visionary, communicative generation of young preachers with an adaptive da'wah mission tailored to the needs of the community (Fajrianty, 2017).

After participating in Syarhil Qur'an training, participants demonstrated increased confidence in da'wah, evidenced by their active involvement in studies at their respective schools and communities. Participants who were previously hesitant to appear in public forums have now become role models in their communities, with increased activity in mosques and social activities. This positive impact contributes to the formation of a sustainable da'wah ecosystem. The cadres born from this training have the potential to become pioneers of a progressive da'wah movement that remains rooted in revelatory values, capable of conveying messages, designing strategies, building communities, and addressing social challenges with a moderate and inclusive approach (Fauzi, 2023). Thus, Qur'anic Exegesis serves as a strategic tool in cultivating young da'wah leaders who are not only eloquent in rhetoric but also mature in their vision and mission for da'wah (Fajrianty, 2017).

c. Inspirational and Contextual Dai Character Building

One of the main objectives in coaching through Syarhil Qur'an is to form the character of preachers who not only master the reading and understanding of the Qur'an, but are also able to deliver da'wah messages with an inspiring and contextual approach (Nugraha et al., 2025). In Syarhil Qur'an activities, participants are encouraged to be messengers and carriers of values. Attitudes of confidence, responsibility, perseverance, and empathy become integral to training and assessment. This reflects the character education approach that makes Islamic values the central axis in personal development (Fatimah, 2022). Participants are trained to combine language style, voice intonation, facial expressions, and stage mastery in delivering Qur'anic narratives (Nadhiri et al., 2020). This approach instills strong public speaking skills and fosters the preacher's image as a polite, engaging, and relevant communicator for a broad audience.

Syarhil Qur'an coaching emphasizes the courage to perform in front of the public and the value of empathy, so that the da'wah message can be conveyed effectively and touch the hearts of the audience. This holistic approach is one of the success factors in forming da'wah communicators who are not only brave but also sensitive to the

conditions and feelings of the community. By building empathy, participants can adjust the delivery style and da'wah content according to the needs and background of the audience, so that da'wah becomes more contextual and relevant to real-life issues (Briandana et al., 2020). Dawah messages are delivered with courage alone, without empathy, and run the risk of being dry and not touching the audience's hearts. Therefore, Ust. Ahmad Fikri's emphasis that preachers must be able to feel what the audience feels shows the importance of emotional intelligence in building spiritual and social connections. This indicates that in fostering young preachers, Syarhil Qur'an trains cognitive and rhetorical aspects and forms affective sensitivity, which is the key to the success of touching and meaningful da'wah.

d. **Adaptation of Da'wah to the Digital Age and Contemporary Issues**

The digital era requires young preachers to be able to adapt to the rapid development of the times (Ridwan, 2022). Syarhil Qur'an, in this context, acts as a cadre laboratory that prepares a generation of preachers who are not only textually fluent but also responsive to actual issues such as social inequality, moral crisis, climate change, and even technological transformation. The syarahan materials presented by participants often reflect sensitivity to the dynamics of modern society (Nugraha et al., 2025). Training in this branch requires participants to conduct social research and observation as a basis for crafting da'wah narratives. This encourages participants to enrich their Islamic insights with social literacy, economics, and popular culture. This approach strengthens analytical skills and expands the reach of da'wah, especially for young people living in the era of information disruption. Dai who are responsive to contemporary issues can present Islam as a teaching that is alive, present, and relevant amid society (Mukti, 2024). By involving Qur'anic values in answering modern challenges, Syarhil Qur'an cadres can offer educative, solution-oriented, and transformative solutions. They can make da'wah a constructive dialog, not just a one-way lecture, so Islam appears as a blessing for all nature in a format that all groups can understand.

Syarhil Qur'an coaching applies a contextual and participatory approach by inviting participants to go to the field to observe social issues, such as water scarcity, and relate them to relevant Qur'anic verses regarding the benefit of the people. This approach emphasizes that da'wah is not just the delivery of normative texts, but also intellectual and social activities that prioritize observation, data analysis, and sensitivity to community needs. Thus, young preachers are equipped with the ability to harmonize revelation with social reality in order to produce appropriate and relevant solutions. This process also builds participants' critical awareness of the importance of data and facts in formulating effective and impactful da'wah strategies.

4. Recommendations for the Development of Syarhil Qur'an in Musabaqah Tilawatil Qur'an

To answer the challenges of the times and optimize the role of Syarhil Qur'an in producing excellent young preachers, various strategic steps are needed in its development (Nurdin, 2018).

a. **Strengthening the Syarhil Qur'an Development Curriculum**

Strengthening the Syarhil Qur'an training curriculum is an urgent need. Syarahan

material needs to be expanded not only on the aspect of understanding verses thematically, but also accompanied by the provision of contemporary issues that are relevant to the needs of society, such as social change, moral challenges of the younger generation, and the phenomenon of digitalization (Fatimah, 2022). Thus, participants become messengers of divine messages and spokespersons for the people who are responsive to social realities. The revised curriculum for the 2024 Syarhil Qur'an training includes a special module on social media and digital ethics. This aims to ensure that participants not only master the textual aspects of the Qur'an in depth but can also respond relevantly to contemporary issues, such as social change, moral challenges of the younger generation, environmental issues, and digital transformation. This broader curriculum approach makes Syarhil Qur'an a contextual and adaptive educational vehicle for the dynamics of modern life.

b. Professionalization of Da'wah Communication Training

Dawah communication training needs to be more professionally worked on (Susanti et al., 2024). Trainers and assistants should come from various scientific backgrounds, including scholars, academics, and communication practitioners. This synergy can produce a holistic coaching method, uniting the strength of the material substance with practical rhetorical skills. In addition, intensive training in public speaking, storytelling, and the use of visual media should also be provided to strengthen the material's appeal. Syarhil Qur'an also serves as a space for developing public communication competencies. Dawah communication training must be conducted professionally and involve synergy between scholars, academics, and communication practitioners. The training methods have transformed from one-way lectures to an interactive coaching approach that includes public speaking, storytelling, interview simulations, direct feedback, and video coaching. This approach significantly increased participants' confidence in preaching and performing in public.

c. Strengthening Digital Literacy and Innovation

Syarhil Qur'an plays a role in equipping young preachers with digital skills as a medium of expression for contemporary da'wah. Coaching should include digital literacy as a basic competency, including the ability to create da'wah content through platforms such as YouTube, Instagram, TikTok, and podcasts. This approach aligns with the learning style of digital natives who are visual, fast, and interactive. Integrating this technology allows for a more flexible, adaptive, and wider-reaching learning process. The integration of digital technology is an innovative step that cannot be avoided (Isti'ana, 2024).

Musabaqah Tilawatil Qur'an organizers and Syarhil Qur'an coaches at the school, college, and da'wah institution levels need to develop online learning platforms, interactive video training, and digital media for da'wah as a means of practice and creative expression (Kango et al., 2024). This step is also a form of adaptation to the learning habits of the younger generation who are now very close to technology

d. Establishment of Alumni Community and Sustainable Da'wah Ecosystem

Syarhil Qur'an should not stop as an annual event, but rather serve as an entry point for the formation of an active community of young preachers on an ongoing basis



(Karimullah, 2023). After the Musabaqah Tilawatil Qur'an event, building a network of alumni, further training, and a growing community of preachers is important. This continuous development approach ensures that participants remain productive in post-competition da'wah activities at the local and national levels. By strengthening this network, Syarhil Qur'an alumni are not only active during competitions but also continue to be productive in the post-event da'wah movement. The Syarhil Qur'an alumni community can be a forum for creative collaboration between young preachers across regions. They can form online discussion forums, initiate thematic da'wah movements, and design social programs based on Qur'anic values. The existence of this community also opens up mentoring opportunities between senior alumni and new participants, creating a mutually reinforcing learning ecosystem. In fact, if managed properly, the alumni community can become a digital da'wah incubator, where inspiring and viral contextual da'wah content is born on social media. Thus, Syarhil Qur'an produces stage preachers and young leaders who drive revelation-based social change sustainably.

e. Periodic Evaluation of the Competition Scoring System

Another important role is to encourage a competition scoring system that is not only technical but also substantive. The assessment criteria must assess the depth of the message, contextuality, and the power of social transformation of the participants' speeches. This will encourage participants to appear not only as orators, but also as thinkers and agents of social change based on Qur'anic values. Evaluation of the assessment system of the Syarhil Qur'an competition also needs to be carried out regularly. The assessment criteria must be able to encourage participants not only to perform well technically, but also to present a profound, inspiring, and contextual da'wah message. Thus, Musabaqah Tilawatil Qur'an as a forum for the Syarhil Qur'an competition is not just a competition, but a means of forming enlightening and down-to-earth Qur'anic da'wah cadres.

Social changes and the development of information technology require adjustments in the system of fostering da'wah cadres, including in the Syarhil Qur'an branch (Rabbani, 2024). The coaching curriculum can no longer rely on traditional patterns alone, but must transform to follow the needs of the times, especially in terms of the use of digital media and social media (Samsudin & Putri, 2023). The young generation who are the participants of Syarhil Qur'an live in the digital native era, so the da'wah learning approach must align with their visual, fast, and interactive learning styles. In this context, Syarhil Qur'an coaching needs to include aspects of digital literacy as part of the basic competencies of young preachers (Fatimah 2022). They must be equipped with the skills to use digital platforms such as YouTube, Instagram, TikTok, and podcasts as effective media for da'wah (Kusumawati et al., 2022). This approach is in line with modern communication principles that emphasize the importance of channels and message packaging that match the audience's character. In addition, the technology-based learning approach allows participants to access da'wah materials that are broader, interactive, and can be repeated as needed.

To optimize this role, Musabaqah Tilawatil Qur'an needs to expand its function to become a forum for strengthening the young generation's da'wah ecosystem. This

means that after the event, there must be continuity in alumni communities, further training, thematic coaching, and strengthening networks between participants and coaches. This pattern refers to the continuous development approach, which emphasizes that character education and competence cannot stop at just one moment of the competition, but must be built in the long term. In addition, Musabaqah Tilawatil Qur'an must also expand its communicative role in the public sphere. By publicizing the best screenings through social media, YouTube channels, or dissemination to schools and mosques, the da'wah messages from participants can reach a wider audience. This will change the face of Musabaqah Tilawatil Qur'an from a mere religious festival to a vibrant and impactful public da'wah tool. In this context, Musabaqah Tilawatil Qur'an becomes not only a place of competition, but part of a national strategy in preparing young preachers who are Qur'anic, communicative, and responsive to the challenges of the times.

D. CONCLUSION

The Syarhil Qur'an branch in Musabaqah Tilawatil Qur'an (MTQ) plays a strategic role in fostering young preachers who are religious, communicative, and adaptive to contemporary da'wah challenges. This research shows that Syarhil Qur'an training is carried out through a systematic coaching pattern that deepens the Qur'anic text, rhetoric, teamwork, and contextualization of da'wah messages according to current social issues. The trainers and religious institutions maximize the thematic method and semiotic approach to form a cadre of relevant preachers. The creativity of script preparation, persuasive style, and integration of Qur'anic values with social reality make Syarhil Qur'an a solutive space for da'wah production. Syarhil Qur'an cadres show maturity of thinking, social sensitivity, and courage to appear in public spaces, both offline and digital. Thus, Syarhil Qur'an is not only a competition, but also a Qur'anic and contextual transformative da'wah medium. The author would like to thank Allah SWT and all parties involved, especially LPTQ Enok Sub-district and Syarhil Qur'an participants, who have provided valuable support and contributions in completing this research.

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AUTHOR CONTRIBUTIONS

- Author 1 : Developed the research idea and focus, conducted field data collection, and conducted in-depth analysis and interpretation of the findings.
- Author 2 : Designed the research methodology, ensured data validity, and prepared the research report.
- Author 3 : Constructed the research instruments and assisted in validating the data using appropriate triangulation techniques.
- Author 4 : Responsible for drafting the conclusion and translating the final manuscript into academic English.

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