



Management of Development and Financing of Preachers by Wahdah Islamiyah Medan

Muhammad Yakub¹, Muniruddin¹

¹Universitas Islam Negeri Sumatera Utara Medan, Indonesia

 yakub4551@gmail.com, muniruddin@uinsu.ac.id*

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Abstract

This study aims to analyze the management of da'wah development and financing implemented by Wahdah Islamiyah Medan and identify supporting and inhibiting factors. The study used a descriptive qualitative approach with a case study design. Data were obtained through in-depth interviews with regional administrators and delegated da'wah delegates, observations of development activities, and organizational documentation. Data were analyzed through condensation, presentation, and conclusion drawing, while their validity was tested through triangulation of sources and methods. The results indicate that the effectiveness of Wahdah Islamiyah Medan's da'wah program is supported by the integration of a tiered development system and performance-based financing, where the amount of da'wah incentives is directly linked to the productivity of the development, which is reported periodically. This pattern makes financing not only operational assistance but also an instrument for monitoring and evaluating da'wah performance. However, the sustainability of the program is still overshadowed by limited independent funding, the vast service area, and the digital literacy gap. This study confirms that the effectiveness of an organization's da'wah is highly dependent on the extent to which development and financing are managed as an integrated system, rather than two separate functions.

INTRODUCTION

Islamic da'wah in contemporary times faces increasingly complex social changes. Advances in communication technology, diverse social backgrounds, changing patterns of information consumption, and the growing need for religious services require da'wah practitioners to possess competencies beyond mastery of Islamic material. Da'wah practitioners also require communication skills, social sensitivity, digital media literacy, and a readiness to address diverse societal characteristics. These conditions make da'wah development a crucial part of managing da'wah organizations. A strong religious spirit needs to be supported by a well-planned system of cadre development, task allocation, mentoring, evaluation, and financing so that da'wah activities can continue consistently and reach a wider community (Muhtadi & Handajani, 2000).

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The need for organized da'wah management has its basis in the Qur'an. Allah SWT says in QS. Ali 'Imran [3]: 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

It means: "*And let there arise among you a group of people inviting to goodness, enjoining what is right and forbidding what is wrong. It is they who are the successful...*" (QS. Ali 'Imran [3]: 104). (Kementerian Agama RI, 2019).

This verse demonstrates that da'wah requires a focused group, encompassing planning, human resource organization, implementation, supervision, and financing. Development without adequate funding risks unsustainability, while funding without a development system clearly risks not producing da'is who meet the needs of the community. Therefore, development and financing are interrelated in determining the effectiveness of da'i management (Maajid & Faridah, 2026).

This is increasingly important in North Sumatra, a province with a vast territory, ethnically and religiously diverse population, and varying social conditions across urban, coastal, and inland areas. Its population of approximately 15.1 million is unevenly distributed (Utara, 2023). This complexity makes North Sumatra a relevant location for studying the integrated management of da'i development and financing. Wahdah Islamiyah, as an Islamic organization that develops da'wah and cadre development, including in North Sumatra, implements a system that connects the education of prospective da'is (STIBA Makassar, Tadribul Du'at), coaching through halaqah/tarbiyah, and mentoring by murabbi to field assignments (Iskandar et al., 2025).

This development is directly related to funding. Initial data indicates support for preachers in the form of a basic kafalah (fund) and incentives based on their da'wah activities and achievements. Disbursement of kafalah depends on monthly reports (Qur'anic circles, tarbiyah (Islamic education), sermons, religious studies, and social activities); productive preachers can receive additional support. Funding is also strengthened through the Zakat Inspiration Fund. This system demonstrates the link between performance reporting, da'wah productivity, and financial support (Samsuddin et al., 2020; Solihan, 2022).

Previous research has examined the organization of Islamic propagation, cadre formation, and the challenges of its implementation: changes in media demand adaptive communication patterns and human resource management (Muhtadi & Handajani, 2000); structured development plays a role in shaping the competence and commitment of cadres (Iskandar et al., 2025); the Dai Nusantara Program requires a cadre formation strategy that includes objectives, placement, collaboration, and ongoing evaluation (Parida & Kholifah, 2022); and research in Medan and Karo shows that the diversity of society demands harmonious methods of Islamic propagation without distinguishing between ethnicity, religion, and race (Abdullah, 2023; Wandari & Soiman, 2024).

Previous studies generally separate development (curriculum, cadre development, competency) and funding (administrative support), even though both influence organizational practices. This issue is relevant for Wahdah Islamiyah Medan, given its vast service area, the need for preacher placement, the digital divide, and its dependence on central funding and zakat institutions. Without integrated management, development risks limited reach and sustainability.

The novelty of this research lies in the integrated analysis of the management of da'wah development and financing within a single organizational system, examining the relationship between da'wah activities, monthly reporting, kafalah, productivity incentives, and zakat institution support, with 2026 field data in North Sumatra. This research aims to analyze the management system of da'wah development in Wahdah Islamiyah Medan, examine the financing mechanism (kafalah, reporting, incentives, zakat institution support), and identify supporting and inhibiting factors for its implementation. Academically, the research expands the

study of da'wah management through the linkage between da'wah human resource development and financial management; practically, it serves as evaluation material for da'wah organizations in strengthening cadre formation, compiling performance indicators, developing funding sources, and increasing the use of technology.

METHODS

This study uses a descriptive qualitative approach with a case study design to examine the implementation of the policy of fostering and financing da'i at Wahdah Islamiyah Medan. This case was chosen with three considerations: the cadre formation and financing system is documented and consistent so that its management pattern can be clearly observed, this organization operates in an area with complex geographical and social challenges (North Sumatra), so it is relevant to study the management of da'i amidst limited resources and the wide scope of services and its involvement in national programs (Tebar Dai Nusantara and Gerakan Sejuta Dai) represents the relationship between central policy and regional implementation. The study was conducted from May to July 2026 at the DPW Wahdah Islamiyah North Sumatra office, Medan City, with the analysis unit covering the cadre formation and da'i development process, activity reporting mechanisms, kafalah and incentives, as well as supporting and inhibiting factors in program implementation (Creswell, 2018; Yin, 2018).

The research informants were determined purposively based on their involvement, knowledge, and experience in managing the da'wah program. The primary informants were Fitra Ramadhan, S.H.I., a member of the Wahdah Islamiyah North Sumatra Regional Board, who handles da'wah management, and Khairunnas, a delegated da'wah officer directly involved in da'wah development and reporting activities. The selection of these two informants was based on the principle of *key informants* in qualitative research, individuals with direct access and in-depth knowledge of the object under study (Creswell, 2018; Yin, 2018). DPW administrators represent the perspective of policy and program management at the regional level, while delegated preachers represent the perspective of implementers who directly experience the coaching and financing mechanisms in the field, so that the combination of the two allows for source triangulation between policy and implementation. Data sufficiency was checked through cross-checking between interviews, observations of halaqah/tarbiyah activities, and organizational documents; data collection was stopped after both sources showed agreement and no new information was found (data saturation). This limited number of informants is explicitly acknowledged in the Conclusion section. Data were collected through semi-structured interviews (cadre formation process, forms of coaching, preacher assignments, activity reporting, funding sources, kafalah mechanisms and incentives, and implementation constraints), observations of coaching activities (halaqah and tarbiyah), and documentation of organizational profiles, activity records, and research permits. The research was conducted after obtaining the informants' permission and approval, with identities and interview quotes included upon their willingness.

Data analysis was conducted interactively through the stages of data condensation, data presentation, and conclusion drawing. Interview data was first transcribed and then grouped based on three main focuses: da'i development management, da'i financing mechanisms, and supporting and inhibiting factors for program implementation. Interview results were then compared with observation notes and available documents to identify correspondences, discrepancies, and patterns of relationships between data. The validity of the findings was maintained through source triangulation by comparing statements from administrators and da'i delegates, as well as method triangulation by comparing interview results, observations, and documentation. Conclusions were drawn after each theme

demonstrated a consistent relationship with the research objectives and was supported by adequate field data (Miles et al., 2020).

RESULT AND DISCUSSION

Management of Preacher Development at Wahdah Islamiyah Medan

Wahdah Islamiyah was founded in Makassar in 1988 and has expanded to various provinces, including North Sumatra, with its headquarters in Medan. Its regional structure includes a Regional Management Board (DPW) and a da'wah unit that carries out regional development. The primary instrument for cadre development is the halaqah, a small study group of 5–15 participants, which serves as a medium for delivering Islamic material and a means of monitoring the spiritual, intellectual, and da'wah development of cadres (Iskandar et al., 2025). The management of da'i development is implemented through four functions: planning, organizing, implementing, and evaluating. In planning, the Regional Management Board (DPW) develops an annual program based on the needs of da'i and the conditions of the da'wah region. The tarbiyah curriculum is structured into levels of marhala ula (beginner), marhala wustha (intermediate), marhala ulya (advanced), so that the material and assignments can be adjusted to the abilities of the cadres, including the need for the number of preachers, assignment locations, and competencies that need to be strengthened (Hasibuan, 2022; Ilyas, 2007).

In the organization, policies such as curriculum, development levels, reporting mechanisms, and targets are determined centrally, while implementation in the field is tailored to local community conditions, allowing preachers to choose their own communication approach without departing from organizational standards. This pattern reflects the division of authority between the central organization, regional administrators, murabbi (leaders), and field preachers, ensuring that policies remain uniform while still maintaining the socio-geographical diversity of the preaching areas (Nawawi, 2017).

The implementation of guidance takes place through regular daurah (intensive knowledge strengthening), personal mentoring by murabbi-mutarabbi (paying attention to intellectual, spiritual, mental, and disciplinary development), halaqah/tarbiyah, and field assignments (Quranic guidance, studies, Friday sermons, social preaching). This pattern reflects experience-based learning, combining material and direct practice in the community (Ilyas, 2007).

Evaluation includes individual assessments (number of halaqahs managed, active participants, frequency of activities, involvement in studies/sermons, activity reports) and organizational assessments (program achievements, preacher placement needs, cadre development, and field challenges). Evaluations assess not only religious competence but also discipline, productivity, responsibility, and the ability to build relationships with the community, so that coaching results in measurable competency development (Dessler, 2020).

The development of preachers in North Sumatra is integrated with the national cadre system through the Tebar Dai Nusantara (TDN) program, which has been running for almost ten years. Preachers come from two cadre pathways: STIBA Makassar (higher education pathway) and the Preacher School/Tadribul Du'at (one-year intensive education). The DPW administrator explained, "Wahdah Islamiyah has two ammunitions, two places for preacher cadre development. The first is from STIBA Makassar, at the university level. Then the second is the Preacher School, a one-year program. Every graduate is required to serve" (Fitra Ramadhan, personal communication, July 20, 2026).

STIBA graduates are required to serve for a minimum of one year as a graduation requirement, while Tadribul Du'at graduates are required to serve for a minimum of two years. Placement focuses on Quranic guidance, halaqah

management, tarbiyah, studies, and da'wah services, linked to the Million Dai Movement (GSD), a local cadre development program to support the organization's 2030 vision, as regional cadres are considered to have a better understanding of local social conditions (Fitra Ramadhan, personal communication, July 20, 2026).

These findings align with the management functions of planning, organizing, implementing, and supervising (Nawawi, 2017). The tiered curriculum provides standards for cadre development, while the murabbi-mutarabbi relationship provides personal mentoring that is essential for cadre engagement and leadership (Dessler, 2020). Field assignments bring theory into harmony with real-world community conditions.

Systematic management is relevant to the values of order and solidity of ranks in QS. As-Saff [61]: 4:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ

It means: "Indeed, Allah loves those who fight in His way in ranks, as if they were a solidly built structure." QS. As-Shaff [61]: 4.

Although the context is struggle, the values of order, unity, and solidity can serve as normative inspiration for managing da'wah (Kementerian Agama RI, 2019), which requires organization, coordination, and a clear division of responsibilities. However, the Wahdah Islamiyah Medan development system still faces the risk of limited murabbi (leaders) if cadre growth is not matched by the addition of competent mentors. Therefore, the preparation of prospective murabbi (leaders) needs to be included in long-term planning.

The Islamic Preacher Financing System at Wahdah Islamiyah Medan

Research findings indicate that the financing of preachers at Wahdah Islamiyah Medan uses a hybrid model that combines the principal kafalah (funding) with incentives based on preaching productivity. Kafalah is provided as routine support to enable preachers to carry out their preaching duties, while incentives are based on activity, target achievement, and development in the area of guidance. This system makes financing function not only as operational assistance but also as a tool for controlling and evaluating the implementation of preachers' duties.

Interviews with missionaries indicate that the funding system consists of routine monthly support and additional support based on missionary productivity. The amount of support received can increase if the missionary actively teaches, manages a number of halaqahs, builds relationships with the community, and recruits new participants. Therefore, the number of halaqahs, the intensity of teaching activities, and the ability to expand the missionary network are all factors in the incentives awarded. One missionary explained, "So, missionaries receive a monthly salary, and their salary can increase if they teach a lot or teach in a lot of halaqahs. If the missionary is diligent, attends many halaqahs, and is good at socializing with people, then there are separate bonuses. The basic salary is 1.5 million rupiah" (Khairunnas, personal communication, May 17, 2026).

This information indicates two funding components. The first component is routine support that provides minimal certainty to the preacher, while the second component is additional support based on productivity. Incentives can be provided when the preacher consistently manages a number of halaqah (Islamic group), increases the number of participants, conducts studies, and expands da'wah activities to new community groups. This model places the preacher's activities as one of the bases for determining the amount of support received.

The kafalah disbursement mechanism is closely linked to the submission of monthly activity reports. Each delegated da'i must submit a report to the regional administrator for verification before being forwarded to the central administrator in Makassar. The report includes the number of Qur'anic study groups and tarbiyah

(Islamic education) they manage, Friday sermons, study groups, social gatherings, and other da'wah activities. This provision links the provision of financial support to documented and accountable task implementation. The regional administrator in charge of da'i management explained, "The report in question includes how many halaqahs are managed, how many Qur'anic study groups, how many tarbiyah groups, and whether or not there are Friday sermons, and other activities such as social gatherings. If you don't submit the report, the kafalah won't be disbursed. If you do, you'll receive it (Fitra Ramadhan, personal communication, July 20, 2026).

According to regional administrators, the basic kafalah received by preachers averages around Rp1,000,000 per month, provided they maintain at least one Quranic circle and submit regular activity reports. Additional support can be provided if the preacher successfully develops a cadre of the Million Preachers Movement (GSD), increases the number of Quranic circles, or actively participates in study groups and sermons. Based on these achievements, the total support received by preachers can reach Rp2,000,000 to Rp2,500,000 per month (Fitra Ramadhan, personal communication, July 20, 2026).

Differences in information regarding the basic kafalah amount need to be carefully interpreted and do not necessarily indicate conflicting data. The missionary dai stated that he received Rp1,500,000 based on his experience with payments, while the regional administrator explained that the basic kafalah averaged around Rp1,000,000 and could increase depending on his da'wah achievements. These differences indicate that the amount of a da'i's income can be influenced by payment components, productivity, the number of halaqahs managed, and the achievement of targets within a given period. Therefore, the figures of Rp1,000,000 and Rp1,500,000 cannot be understood as a uniform amount for all da'i. The presentation of organizational financial reports also needs to clearly differentiate between basic kafalah, incentives, and the da'i's total income (Fitra Ramadhan, personal communication, July 20, 2026; Khairunnas, personal communication, May 17, 2026).

The North Sumatra region still receives its da'i kafalah directly from the central organization. This situation differs from several other regions that have achieved greater independence in financing their da'i. Dependence on the central organization can ensure standardized financing mechanisms, but it also has the potential to create obstacles when regional needs increase or there are delays in fundraising and disbursement. The organization's funding sources generally come from regular donations from members, donations from alumni and Muslim entrepreneurs, and the economic activities of affiliated institutions. Diversification of funding sources is necessary to reduce dependence on a single source of income and maintain the sustainability of socio-religious programs (Hadiyanto et al., 2022; Hamzah et al., 2022).

In addition to receiving support from the central organization, the funding of preachers is also strengthened by Wahdah Inspirasi Zakat (WIZ), an internal zakat institution that plays a role in collecting and distributing funds for da'wah programs. At the regional level, administrators can set targets such as increasing tarbiyah members, establishing new halaqahs, or expanding da'wah activities to campuses and mosques that have not yet been reached. Da'wah practitioners who successfully achieve these targets can receive additional support from WIZ beyond the routine kafalah. The existence of WIZ demonstrates the diversification of funding because support for da'wah comes not only from the central organization, but also from the management of zakat, infaq, and alms directed to support da'wah programs (Fitra Ramadhan, personal communication, July 20, 2026).

This financing system can be analyzed through expectancy theory, which explains motivation based on the relationship between effort, performance, and rewards. Preachers hope that increased activity will result in measurable da'wah

achievements (*expectancy*), believe that the achievement is related to the provision of support or awards (*instrumentality*), and view the support received as having value for the continuation of their duties (*valence*) (Robbins & Coulter, 2021). A model that combines fixed kafalah and productivity-based incentives provides certainty of minimum income while encouraging active preachers. This pattern is considered more adaptive than a fixed salary system that doesn't consider performance or payment per activity, which doesn't provide income certainty (Pangestu & Masman, 2023).

The link between activity reports and the disbursement of kafalah also reflects the application of the principles of organizational efficiency and accountability. Preachers are given the space to develop their da'wah activities according to community conditions, but are still required to submit reports on activities and program achievements to the management. Thus, oversight is not carried out through continuous direct control, but rather through measurable performance reporting. This mechanism can encourage independence while ensuring that organizational funds are distributed to preachers who carry out their responsibilities (Marno & Supriyatno, 2008). However, the provision of incentives must be balanced with a strengthening of spiritual orientation so that da'wah activities are not solely determined by the amount of the reward. Sincerity and religious responsibility must remain the main foundations of da'wah implementation. These findings demonstrate that funding at Wahdah Islamiyah Medan does not exist as an administrative function separate from development, but rather is integrated into the development cycle itself: monthly reports generated from development activities (previous subsection) serve as the basis for disbursing both the main kafalah and additional incentives. This two-way relationship between coaching produces data for financing, and financing drives the intensity of subsequent coaching, which is a characteristic of the management of preachers in this organization compared to coaching or financing models that are managed independently.

Supporting and Inhibiting Factors in the Development and Financing of Preachers

The implementation of guidance and funding for preachers at Wahdah Islamiyah Medan is supported by four main factors. The first is a structured tarbiyah system, with clear levels of guidance from beginner to independent cadres. A tiered curriculum, tarbiyah halaqah (Islamic circle), mentoring by murabbi (leaders), daurah (leadership), and field assignments foster a sustainable cadre development that integrates intellectual, spiritual, and physical development, thus maintaining consistent cadre quality across regions (Iskandar et al., 2025; Samsuddin et al., 2020).

The second factor is the strong bonds of Islamic brotherhood. The relationship between preachers, murabbi (leaders), administrators, and members of the halaqah (Islamic board) forms social capital in the form of material support, spiritual guidance, exchange of experiences, and motivational reinforcement. The value of mutual trust makes preachers part of a mutually supportive organizational network, in line with the view that strong social networks strengthen solidarity, resource mobilization, philanthropy, and institutional sustainability (Juharmanto et al., 2026).

The third factor is productivity-based incentives. The link between da'wah activities, monthly reports, and financial support aligns individual responsibilities with organizational targets, fostering a work culture that values discipline and achievement, consistent with findings that compensation positively impacts motivation and performance (Pangestu & Masman, 2023).

The fourth factor is the alumni network and supporting institutions, which serve as sources of financial assistance, information, advocacy, and program

expansion. They also help build relationships with donors, Muslim entrepreneurs, mosques, and campuses, serving as social capital that supports the institution's sustainability (Juharmanto et al., 2026). In addition to these supporting factors, several obstacles also exist. First, limited and fluctuating funding sources: preachers in North Sumatra still rely on central organizations, zakat (alms), infaq (donations), and specific program outcomes. Therefore, long-term funding planning is necessary to avoid reliance on irregular income (Fitra Ramadhan, personal communication, July 20, 2026).

Second, North Sumatra's vast territory increases transportation, communication, and supervision costs. Preachers in urban areas have easier access to training than those in remote areas, resulting in differences in the intensity of mentoring and equitable placement, a significant challenge (Siregar & Walisyah, 2024).

Third, the digital literacy gap: young preachers find it easier to utilize social media and online platforms, while those unfamiliar with them require guidance (Maajid & Faridah, 2026; Subakti, 2022). This gap impacts reporting, remote coaching, and the production of digital da'wah materials, although the use of social media allows for broader da'wah reach as long as it is balanced with digital literacy, information accuracy, content creativity, and communication ethics (Ummah, 2023).

Fourth, competition with formal jobs that offer higher income and career security risks causing organizations to lose potential cadres if support is inadequate, so proportional compensation and career development are important for retaining human resources (Nelson & Viona, 2024). Supporting and inhibiting factors are interrelated: the tarbiyah system requires adequate teachers, facilities, and funding; ukhuwah (brotherhood) helps with field pressure but does not replace operational needs; incentives depend on the availability of funds and fair assessment indicators; and alumni networks are effective when managed transparently.

Program strengthening can be achieved through diversification of productive waqf financing, optimization of zakat-infaq (alms), and business units to support sustainable financing and the institution's economic independence (Hadiyanto et al., 2022; Hamzah et al., 2022). Digital literacy needs to be included in the tarbiyah curriculum (Ummah, 2023), and distance learning via online platforms can reduce inequalities in access. Gradual increases in kafalah (resources), measurable incentives, and training and development are needed to maintain motivation and reduce the risk of cadre turnover (Irham, 2018; Pangestu & Masman, 2023). Overall, these supporting and inhibiting factors lead to the dependence of the integrated guidance-financing system on the capacity of the central organization and the stability of funding flows. This strength of integration is also a vulnerability, as funding disruptions also weaken the intensity of the guidance that relies on it.

Documentation and Validation of Research Findings

Field documentation was used as part of method triangulation to strengthen interview and observation data. Documentation activities were conducted at the Wahdah Islamiyah North Sumatra Regional Board office on July 20, 2026. Documentation included the submission of a reply letter for research permission, meetings between researchers and administrators and preachers, and interviews with administrators in charge of preacher management. The photographs were not used as sole evidence regarding the guidance and funding mechanisms, but as supporting evidence demonstrating the implementation of the research, the involvement of informants, and the researcher's access to the organization under study.



Figure 1. Handover of the reply letter for research permit from the Wahdah Islamiyah North Sumatra Regional Management Board to the researcher.

Source: Researcher documentation, July 20, 2026.

Documentation of the response letter demonstrates that the research was conducted after obtaining permission from the organization. This permission was crucial to ensure that the interviews, observations, and documentation were conducted with the knowledge of the regional administrators. The presence of administrators and religious leaders at the event also demonstrated institutional support for the data collection process.



Figure 2. Researchers together with the administrators and preachers of the Wahdah Islamiyah North Sumatra Regional Board after submitting a reply letter for research permit.

Source: Researcher documentation, July 20, 2026.

A group photo of the administrators and preachers provides context regarding the parties involved in the organization. This documentation supports the explanation that the research data was obtained through direct interactions with the administrators and preachers, not solely through literature searches. However, the identities of any individuals included in the documentation are not used as data sources, except for those designated as informants and providing information in the research.



Figure 3. Interview by researchers with Fitra Ramadhan, S.H.I., as the administrator of the Wahdah Islamiyah North Sumatra Regional Management Board who handles dai management.

Source: Researcher documentation, July 20, 2026.

Interview documentation supports the statement that data regarding the cadre development pathway, Tebar Dai Nusantara (Spreading Dai Nusantara), Gerakan Sejuta Dai (One Million Dai Movement), reporting mechanisms, kafalah

(charity), incentives, and support from Wahdah Inspirasi Zakat (Zakat Inspiration) were obtained directly from administrators who handle da'i management. The interview data was then compared with statements from da'i delegates and observation results to identify consistent patterns. The simultaneous use of interviews, observations, and documentation strengthens the validity of the findings and reduces the study's dependence on a single data source.

CONCLUSION

This study shows that the effectiveness of the Wahdah Islamiyah Medan da'wah program is determined by the integration of structured, tiered da'wah development management (planning, organizing, implementing, and evaluating) with a hybrid financing system that links basic kafalah (obligations) and incentives to da'wah productivity. This integration enables financing to serve a dual function: as operational support and as an instrument for evaluating da'wah performance. The main supporting factors are the tiered tarbiyah curriculum, ukhuwah (brotherhood) ties, and national organizational networks, while the main obstacles are limited independent funding, the vast service area, the digital literacy gap, and challenges to da'wah retention.

Based on these findings, this study recommends three steps for Wahdah Islamiyah Medan: (1) strengthening the development of murabbi (leadership) to maintain the mentor-to-cadre ratio as the number of preachers grows; (2) developing independent funding sources, for example through productive endowments and social enterprise units, to reduce dependence on central support; and (3) utilizing digital technology for remote coaching and reporting to reach preachers in remote areas. This study was limited to one organization and two key informants, so the findings are not intended to be generalized. Further research is recommended to involve more informants, including preachers, administrators, and beneficiaries of preaching in various districts/cities in North Sumatra, to test the applicability of the coaching-financing integration pattern found in this study.

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