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Implementation of Da'wah Management at Al-Qomariyah Islamic Boarding School, Galang District, Deli Serdang Regency

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ABSTRACT

This research is based on the importance of da'wah management in Islamic boarding schools to ensure that the development of students as prospective da'i is carried out effectively, systematically, and in accordance with social dynamics. The purpose of this study is to analyze the implementation of da'wah management at Al-Qomariyah Islamic Boarding School in Galang District, Deli Serdang Regency, particularly in the process of da'i cadre development through muhadhoroh activities and students' involvement in da'wah activities both inside and outside the Islamic boarding school. This study uses a descriptive qualitative approach with a field study method. Data were collected through observation, semi-structured interviews, and documentation, then analyzed through data reduction, data presentation, and conclusion drawing. The results show that the implementation of da'wah management has applied management functions systematically, including planning, organizing, actuating, supervising, and evaluating through routine training, task distribution, and direct evaluation of students' performances. The cadre development process is carried out through regular muhadhoroh activities, trilingual speech training, and community-based da'wah practices that contribute to improving students' communication skills, self-confidence, and leadership abilities. The study concludes that da'wah management plays an important role in enhancing the effectiveness of da'wah activities and supporting sustainable da'i cadre development in Islamic boarding schools.

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1. INTRODUCTION

Dakwah is a human activity of conveying goodness and preventing evil, or in terminology, it is amar ma'ruf nahi munkar, which aims to invite others to make social changes and prevent humanitarian[1]. Dakwah in general has been categorized into three forms, namely oral dakwah, written dakwah, and dakwah thru social action[2]. Thus, dakwah is not only understood as verbal communication but must also be able to respond to social dynamics to remain relevant and effective.[3] The relationship between dakwah and islamic boarding school emphasizes that the quality of a dakwah is greatly influenced by the training system and the management of the institution that oversees it.[4]

In order for da'wah to run properly and sustainably, good management is also required. Management itself is a process of organizing resources that are planned, organized, directed, and controlled to achieve goals effectively and efficiently.[5] Functionally, the management process includes planning to set goals and work steps, organizing to divide tasks and authority so that the work structure is clear, organizing as an effort to motivate and mobilize the implementation of activities, as well as supervision and evaluation as mechanisms to ensure all activities meet standards and make improvements when necessary.[6] With this framework, management plays a role in ensuring that da'wah activities are not only incidental but also systematic and measurable.[7]

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[1] Jalim Muslim, "Implementation of Da ' wah Management in Developing the Professionalism of Islamic Religious Educators," *Al-Hayat: Journal of Islamic Education* 6, no. 1 (2022), https://doi.org/https://doi.org/10.35723/ajie.v6i1.300.

[2] Abdullah, *Ilmu Dakwah kajian Ontologi , Epistemologi, Aksiologi dan Aplikasi Dakwah*, CETAKAN 1 (Depok: PT RAJAGRAFINDO PERSADA, 2018). Hal. 73

[3] Jumrah, "Implementasi Manajemen Dakwah Pondok Islamic boarding school Al Hikmah Dalam Membina Kader Da'i di Kecamatan Turatea Kabupaten Jeneponto" (UIN Alauddin Makassar, 2024).

[4] Agus Ruswandi, Dedi Junaedi, dan Ari Kohar Rahmatullah Abdul, "Uswah Hasanah as a Methodology of Islamic Education," *Tarbawy: Indonesia Journal of Islamic Education* 9, no. 2 (2022): 165–78, https://doi.org/10.17509/t.v9i2.46384.

[5] Ratnah Umar, "Metode Dakwah di Era Gobalisasi," *Jurnal Kajian Dakwah dan Pemikiran Islam* 1, no. 2 (2021): 75–84.

[6] Candra Wijaya dan Muhammad Rifa'i, *Dasar-Dasar Manajemen*, ed. oleh Syarbaini Saleh, Cetakan Pe (Medan: Perdana Publishing, 2016).

[7] Mansya Aji Putra Jundah Sulaiman, "Manajemen Dakwah Menurut Perspektif Al-Q ur ' an" 8 (2020): 95–108.

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In the study of da'wah, the success of a da'wah is not only influenced by management but also by the quality of the da'wah practitioners (da'i). A preacher must possess personality and self-esteem by adopting a moral, humanistic approach, and respecting humanity, as this is an effort to socialize Islam, which should be done as a form of societal perception of Islam.[8] A da'i can be defined as someone who conveys Islamic teachings thru speech,[9] writing, and actions that can be used as examples and agents of social change based on Islamic values[10]. The cadre formation of a preacher becomes a the important need within the islamic boarding school institution to realize sustainable da'wah, not relying solely on certain figures.[11]

The cadre formation of preachers is essentially a phased development process that requires a system, stages, and continuity, so that the cadres can competently carry out their preaching roles. This cadre development process ideally begins with recruitment, basic training, capacity strengthening, and culminates in direct practice within the community.[12] In the cadre development of preachers, its success is influenced by supporting factors such as clear training stages, internal-external support, and the availability of facilities that support the implementation of cadre development.[13] However, there are also obstacles that often arise in the process of da'i cadre

[8] Abdullah, *Ilmu Dakwah kajian Ontologi , Epistemologi, Aksiologi dan Aplikasi Dakwah*.

[9] Hamzah, "Karakteristik Da'i dalam Al-Qur'an (Studi Komparasi Tafsir Al-Azhar dan Tafsir Al-Misbah)," *AL-MIKRAJ Jurnal Studi Islam dan Humaniora (E-ISSN 2745-4584)* 5, no. 2 (2025): 2263–74, https://doi.org/10.37680/almikraj.v5i2.7521.

[10] Toni Hartono et al., "The Da ' i (Muslim Preachers) And So- cial Change Challenges : A Study Of Da ' i Professionalism In Dumai , Riau," *Jurnal Afkaruna* 16, no. 1 (2020): 58–82, https://doi.org/10.18196/AIIJIS.2020.0113.58-81.

[11] Miftahul Husna et al., "Peran Pendidikan Islamic boarding school Dalam Pengembangan Kaderisasi Dakwah Islam," *Jurnal Review Pendidikan Dan Pengajaran* 6, no. 3 (2023): 1110–19, http://journal.universitaspahlawan.ac.id/index.php/jrpp.

[12] Sri Hafifah, "Penerapan Manajemen Dakwah Di Pondok Islamic boarding school Darul Istiqamah Cabang Amamotu Kecamatan Samaturu Kabupaten Kolaka," *Acta Universitatis Agriculturae et Silviculturae Mendelianae Brunensis* 53, no. 1 (2023): 1–19.

[13] Tamsir Ahmadi, "Pendidikan Kaderisasi Kepemimpinan Di Pondok Islamic boarding school Menurut KH. Imam Zarkasyi Dalam Pendidikan Islam," *Al-Fikra : Jurnal Ilmiah Keislaman* 19, no. 1 (2020), https://doi.org/10.24014/af.v19i1.8450.

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development,[14] such as the low self-confidence of the students, the lack of continuity between formal education and islamic boarding school training, difficulties in memorization, low motivation among the students, and minimal interest in da'wah studies[15]. Thus, the issue of cadre development does not stand alone, but is directly related to how da'wah management is conducted[16].

Although several previous studies have discussed da'wah management and da'i cadre development in Islamic boarding schools, most studies primarily focus on da'wah activities, leadership patterns, or educational integration models in general. Previous research has not specifically examined how management functions such as planning, organizing, actuating, supervising, and evaluating are systematically implemented in the process of da'i cadre development within Islamic boarding schools. In addition, studies on da'wah cadre development often emphasize theoretical aspects and institutional roles without deeply analyzing the managerial mechanisms that support the sustainability and effectiveness of cadre systems. Therefore, there is still a research gap regarding the practical implementation of da'wah management functions in organizing structured da'i cadre development programs at the Islamic boarding school level.

Islamic Boarding School Al-Qomariyah in Galang District, Deli Serdang Regency, serves as the research location because it actively conducts da'wah training through muhadhoroh activities and students' involvement in both internal and external da'wah activities. The state of the art of this research lies in its focus on analyzing the implementation of da'wah management functions in the cadre development process through muhadhoroh activities, trilingual speech training, and direct community-based da'wah practices. This research not only examines da'wah activities as religious practices, but also positions them as part of a systematic managerial process aimed at developing students' communication skills, leadership, and social readiness as prospective da'i. Therefore, this study aims to analyze the implementation of da'wah management, the process of da'i cadre development, and the supporting and inhibiting factors influencing the effectiveness of cadre development programs. Thus, this study contributes to the development of

[14] Maulida Fitri, "Sistem Pembinaan Pengkaderan Tenaga Da'i : Profesi- Profesional," *Jurnal Dakwah Dan Komunikasi* 6, no. 2 (2021): 269–78.

[15] Samsuddin et al., "The Cadre Development Model of Wahdah Islamiyah Preachers : An Analysis of the Integration of Formal and Non-Formal Education," *Abdurrauf Journal Of Islamic Studies* 4, no. 3 (2025): 237–54, https://doi.org/10.58824/arjis.v4i3.448.

[16] Daud Olalekan Abdulsalam, "Revisiting Islamic Da'wah: Principles and the Prophetic Approach to Religious Communication," *Suhuf* 37, no. 2 (2025): 394–405, https://doi.org/10.23917/suhuf.v37i2.12779.

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da'wah management studies by integrating managerial analysis with practical da'i cadre development in Islamic boarding schools.

2. METHOD

This research uses a descriptive qualitative approach with a field study design conducted at Al-Qomariyah Islamic Boarding School, Galang District, Deli Serdang Regency. This approach was chosen to understand deeply the social phenomena related to the implementation of da'wah management in the process of da'i cadre development through data in the form of words, actions, and documents. The research focuses on the implementation of da'wah management functions in students' da'wah activities, particularly muhadhoroh activities conducted twice a week on Saturday and Sunday evenings after Maghrib prayers. The research subjects consist of MTs and MAS level students as well as da'wah mentors or cadres (ustaz/ustazah). Informants were selected purposively based on their direct involvement in the planning, guidance, implementation, and evaluation of da'wah activities and cadre development programs within the Islamic boarding school.[17]

Data collection techniques in this research include observation, semi-structured interviews, and documentation. Observation was conducted through non-participatory observation of students' da'wah activities and muhadhoroh programs. Semi-structured interviews were conducted with mentors and students to obtain in-depth information regarding management implementation, cadre development processes, supporting factors, and obstacles encountered during da'wah activities. Documentation techniques were used to collect supporting data in the form of Islamic boarding school profiles, organizational structures, activity schedules, and photographs of students' da'wah activities.

The data obtained were analyzed using the interactive analysis model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing or verification. Data reduction was carried out by selecting and simplifying relevant data obtained from the field, while data display was presented in descriptive narrative form to facilitate interpretation of the findings. The final stage involved drawing conclusions and verifying data continuously throughout the research process.

This research applied triangulation techniques consisting of source triangulation, technique triangulation, and time triangulation by comparing the results of observations, interviews, and documentation to obtain credible and consistent findings.

[17] K. M. /69 Gomes, L. A. V., Vasconcellos, L., & Hamza, "Editorial : A roadmap for data analysis in qualitative research," *RAUSP : Emerald Publishing Limited* 58, no. 3 (2023): 190–96, https://doi.org/10.1108/RAUSP-07-2023-274.

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3. RESULTS AND DISCUSSIONS

RESULTS

The research results show that the da'wah activities at Islamic boarding school Al-Qomariyah have evolved from the previous muhadhoroh system to a more structured program thru the Santri Creative Institute. In the previous system, one of the teachers at Al-Qomariyah Islamic Boarding School divided the muhadhoroh activities into two forms, namely Muhadhoroh Asghor and Muhadhoroh Akbar, which were based in consulates such as Mecca, Jeddah, and Buraidah. The system only involved certain students who were selected to perform in the preaching activities. However, over time, the islamic boarding school updated its program by establishing the Santri Creativity Institute. This program is more open because it involves all students without having to go thru a selection process first. Thus, all students have the same opportunity to improve their preaching skills, especially in terms of communication, speaking courage, and leadership. This change demonstrates the efforts of the islamic boarding school management to evaluate the da'wah program, which was previously considered to provide insufficient opportunities for all students. Thru LKS, the preaching activities not only become a platform for performance but also serve as a place to train preaching skills evenly for all students.

The implementation of da'wah management at Islamic boarding school Al-Qomariyah can be seen thru the application of management functions, which include planning, organizing, executing, supervising, and evaluating. These functions are applied in various activities aimed at training students to become da'i cadres with good da'wah abilities.

The planning of da'wah activities is carried out thru meetings of the leadership and the islamic boarding school supervisors before the program is implemented. In this stage, the form of activities, implementation schedule, and task distribution to the supervisors responsible for guiding the students are determined. Subsequently, in the organizational stage, tasks are assigned to the supervisors according to their respective fields, such as speech training in Indonesian, Arabic, and English.

The implementation of da'wah activities is carried out thru routine training conducted twice a week with three-language speech activities after Maghrib until just before Isha. In these activities, students are trained to become speakers by delivering speeches. This aims to improve the communication skills of the students and to build their mental courage in speaking in public. Supervision and evaluation are conducted directly by the instructor during the activity. If there are mistakes in memorization, pronunciation, or delivery of the material, the instructor will provide direct corrections so that the students can rectify those mistakes. With this evaluation, the da'wah skills of the students can gradually develop thru a continuous training process. Evaluation is conducted as a form of discipline and mental training. This pattern indicates the presence of a controlling

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function in da'wah management, where immediate corrections are given so that students understand their shortcomings and improve them.[18] In the advanced stage, guidance becomes more structured with specialization (Indonesian, Arabic, and English), demonstrating the application of organizing principles and division of labor.

Table 1. Management Functions of Da'wah in Cadre Development

Management Function	Form of Implementation	Objective
Planning	Leadership meetings prior to the implementation of da'wah programs	To determine programs and strategies for da'i cadre development
Organizing	Assignment of mentors based on language and activity fields	To structure the implementation of activities systematically
Actuating	Regular muhadhoroh training and LKS activities	To develop students' da'wah skills
Controlling	Mentors supervise the implementation of activities	To ensure activities run according to objectives
Evaluating	Direct correction of students' mistakes	To improve students' da'wah abilities

Based on the Table 1, it can be seen that the cadre training activities for preachers in the islamic boarding school have systematically implemented the functions of da'wah management. This shows that da'wah activities are not only carried out spontaneously but are designed thru a structured managerial process.

The next finding shows that cadre development is also carried out thru internal preaching habituation, which is a preaching activity conducted within the islamic boarding school environment aimed at directly developing the students' abilities at Al-Qomariyah Islamic Boarding School. Internal preaching activities are carried out thru several activities such as sermons by teachers, Prophet's birthday, and trilingual speech practice (Indonesian, Arabic, and English). The mualim's sermon activities serve as a direct learning tool for students to understand effective methods of delivering da'wah. Thru this activity, students can learn how to present material, structure sermons, and use evidence in preaching.

[18] Muhammad Fauzi Arif et al., "Pelatihan Tabligh Bagi Santri Dalam Upaya Kaderisasi Da'i Tabligh Training For Santri In An Effort To Regenerate Da ' i," *Hikmah : Jurnal Dakwah & Sosial* 1, no. 2 (2021): 43–46.

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In addition, there is the Prophet's birthday activity, which is part of the spiritual development of the students and also serves as a training ground for them to lead the recitation of maulid, prayers, or short sermons. This activity helps students improve their courage and ability to speak in front of the congregation. Another activity that supports the cadre development of preachers is the three-language speech practice, namely in Indonesian, Arabic, and English. This program aims to train the communication skills of the students so that they can convey the message of da'wah to a broader society.

DISCUSSIONS

Managerially, this renewal indicates an internal evaluation process and decision-making thru leadership meetings before program implementation. This reflects management functions such as planning and organizing in da'wah management. The shift in orientation from representative selection to comprehensive participation carries the academic meaning that cadre development is no longer centered on the quality of students, but is evenly distributed as a strategy for mass training.[19] This model expands the base of potential cadres and strengthens the culture of healthy competition within the islamic boarding school environment. His academic contribution lies in emphasizing that innovation in da'wah programs is not just about activity variation, but part of managerial adaptation to maintain the sustainability and effectiveness of cadre development.

Conceptually, this change in development patterns demonstrates that da'wah activities in Islamic boarding schools are not only aimed at improving the abilities of specific individuals, but also as part of a strategy for developing human resources (HR) for da'wah. In the context of da'wah management, HR development is a systematic process that encompasses planning, organizing, implementing, and evaluating da'wah activities to produce qualified da'wah cadres. Research shows that da'wah training in Islamic boarding schools is generally designed through structured managerial stages so that students have good da'wah communication skills, leadership skills, and social sensitivity.[20]

The implementation of a comprehensive participation system in trilingual speech activities can be understood as a form of practice-based

[19] MA Achalami, "Peran Pondok Islamic boarding school Sebagai Lembaga Pendidikan, Dakwah Dan Sosial Dalam Menangkal Radikalisme Dan Terorisme," *At-Tarbiyah Jurnal Penelitian Dan Pendidikan Agama Islam* 1, no. 2 (2024): 118–26.

[20] Jihad Al-Qadri Ginting and Soiman, "Manajemen Pelatihan Dakwah Dalam Meningkatkan Kualitas Dakwah Santri Di Pondok Islamic boarding school Darul Arafah Raya," *TADBIR: Jurnal Manajemen Dakwah* 7, no. 2 (2025): 181–200, https://doi.org/https://doi.org/10.24952/tadbir.v7i2.17226.

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da'wah cadre development strategy. Through hands-on activities such as muhadhoroh (reciting speeches), students not only learn da'wah theory, but also develop real-life communication skills. These activities serve as an important means of internalizing da'wah values while simultaneously training students' mental courage to appear before the public. Various studies have shown that practical da'wah activities in Islamic boarding schools, such as muhadhoroh (reciting speeches), sermons, and religious discussions, are effective methods for developing da'wah competencies from an early age.[21]

The formation of cadres is not done instantly, but rather through a process of repeated habituation (learning by doing). A hands-on approach is more effective in developing courage and rhetoric than purely theoretical learning. Academically, these findings strengthen the experience-based cadre model as a strategy for developing the communicative competence of preachers.

This foundation of da'wah is in accordance with Allah's word in the Qur'an: (QS. Ali Imran [3]: 104)

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِۗ وَاُولٰۤىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿١٠٤﴾

"And let there be among you a group that calls to goodness, enjoins what is right, and forbids what is wrong."[22]

This verse explains that in Islam, a group of people is specifically needed who have the ability to call to goodness. Therefore, the islamic boarding school plays an important role in fostering and training preachers so that they can carry out their preaching duties in a structured and sustainable manner.

In addition to internal preaching, Islamic boarding school Al-Qomariyah also conducts external preaching that involves the surrounding community. Forms of external preaching activities include Thursday nite study sessions and hadroh activities. The Thursday nite study sessions serve as a means for students to interact directly with the community. In this activity, students are trained to deliver sermons, read the Qur'an, and lead prayers in front of the congregation. This provides the students with real experience in practicing preaching within the community.

In addition, there are hadroh and shalawat activities, which not only serve as a medium for religious art but also as an appealing means of da'wah

[21] Nanik Mujiati and Afifah a Adawiyah, "Manajemen Dakwah Di Islamic boarding school (Studi Penggerakan Atau Pelaksanaan Pada Program Akselerasi Kitab Di Pondok Islamic boarding school Mazro'atul Lughoh Pare Kediri)," *Imtiyas : Komunikasi Dan Penyiaran Islam6* 1, no. 01 (2024): 1–9, https://jurnal.staisam.ac.id/index.php/imtiyaz/article/view/149.

[22] Jajasan Penyelenggara penerjemah dan Penafsiran Al-Quraan, *Al-Quraan dan Terjemahannya Edisi Penyempurnaan 2019 Kemenag RI*, cetakan 1, 2019.

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for the community. Thru hadroh activities, religious messages can be conveyed with a cultural and artistic approach, making them more easily accepted by the community. This da'wah activity is also in line with Allah's words in the Qur'an: (QS. Yusuf 12: 108)

قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ ۗعَلٰى بَصِيْرَةٍ اَنَا۠ وَمَنِ اتَّبَعَنِيْۗ وَسُبْحٰنَ اللّٰهِ وَمَآ اَنَا۠ مِنَ الْمُشْرِكِيْنَ ﴿١٠٨﴾

"Say: This is my path, I and those who follow me invite to Allah with full awareness (bashirah)." [23]

This verse emphasizes that preaching must be done with knowledge, awareness, and readiness. Therefore, direct preaching experience to the community becomes an important part of the process of cadre development for preachers in pesantren.

The da'wah activities conducted can train students who often perform, showing significant improvements in self-confidence, speaking courage, verbal communication skills, religious art skills, and social interaction. The supportive collective environment at night also strengthens their mental resilience.[24] Analytically, this practice shows that preaching is positioned as a space for self-actualization as well as character building.

The strength of this researcher's argument lies in the fact that the main strength of the cadre model in this institution is the consistency of public practice. The more often the students perform, the less their anxiety about public speaking decreases. His academic contribution is the assertion that effective da'wah management does not only lie in the organizational structure but also in the intensity and continuity of public practices that shape the mental, leadership, and social readiness of the da'i. This provides an academic contribution by demonstrating that effective da'i cadre development in islamic boarding school must integrate managerial functions (planning, organizing, controlling, and evaluating), direct practical experience, and collective motivational strategies. Da'wah in this context is not just a rhetorical activity, but rather a system of continuous character and leadership development. Thus, the da'wah activities in the islamic boarding school do not only function as religious activities, but also as a means of character and leadership education for the students. Thru a continuous training process, the students are expected to become Da'i cadres ready to preach within the community.

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[23] Jajasan Penyelenggara Penerjemah dan Penafsir Al-Quraan, *Al-Quraan dan Terjemahannya Edisi Penyempurnaan 2019 Kemenag RI*, cetakan 1, 2019.

[24] Imam Toriqor Rahmansyah, "Islamic boarding school and Community Development," *Jurnal Syntax Transformation* 4, no. 11 (2023): 192–206.

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The development of Islamic preachers is a crucial component of Islamic preaching, ensuring the continuation of Islamic values in society. In Islamic educational institutions, particularly Islamic boarding schools, cadre formation is not only seen as training in speaking skills for preaching, but also as a process of developing knowledge, character building, and social readiness for students as future preachers. islamic boarding school play a crucial role in this process because their educational system combines religious instruction, moral strengthening, and the application of da'wah in Da'i ly activities.[25]

In the process of da'i cadre development at Islamic boarding school Al-Qomariyah, there are various factors that can support or hinder the training of the students. Supporting factors include the backing from the islamic boarding school leadership, regular da'wah activities, and an atmosphere at the islamic boarding school that facilitates the development of the students' skills in preaching. In addition, direct guidance from Mualim and Mualimah also motivates the students to continuously improve their abilities.

However, there are several obstacles that arise in the process of da'i cadet training. One of the obstacles often faced is the lack of self-confidence among some students when they have to perform in front of a crowd. In addition, differences in memorization abilities and variations in learning motivation also pose challenges in the training process.

Contemporary da'wah development faces challenges related to social change and digital media influence among younger generations. Therefore, Islamic boarding schools need to innovate da'wah training methods to remain relevant to current developments.

In this context, Islamic boarding schools have a significant opportunity to create adaptive and innovative models for developing da'wah cadres. They can utilize digital technology as a tool for da'wah and combine traditional da'wah approaches with modern communication methods. Furthermore, they can develop more diverse da'wah training programs, such as da'wah media training, digital da'wah, and intercultural communication. Furthermore, the success of da'wah cadre development in Islamic boarding schools is greatly influenced by the leadership role of the kiai (Islamic scholars) and the institution's management system. As spiritual leaders, kiai have a significant influence in shaping the da'wah culture within the Islamic boarding school. Strong and visionary leadership will foster a sustainable da'wah development system and produce a competent and integrated generation of da'wah practitioners. Therefore, strengthening the management system of Islamic boarding schools is a crucial factor for the success of the da'wah cadre development process. Therefore, da'wah cadre development in Islamic

[25] Rukhaini Fitri Rahmawati, "Kaderisasi Dakwah Melalui Lembaga Pendidikan Islam9," *TADBIR: Jurnal Manajemen Dakwah* 1, no. 1 (2016): 147–66.

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boarding schools can be understood as a multidimensional educational process encompassing aspects of knowledge, character development, communication skills, and practical da'wah experience in the community. This process requires systematic and sustainable management to produce preachers who possess not only academic competence but also the ability to face the challenges of preaching in the modern era. Through an integrative education system and the support of effective preaching management, Islamic boarding schools have great potential to continue to be centers for preaching development, playing a role in advancing the social and religious life of the community.

This research is consistent with a study conducted in Medan, which found that the systematic implementation of classical management functions is highly effective in achieving the institutional goals of Islamic boarding schools, both in fostering akhlaqul karimah and developing students' da'wah communication skills. The study also emphasized that habituation strategies through routine and scheduled activities serve as important instruments for internalizing values and skills among students.[26]

The findings of this study are also in line with research conducted at MI Al Ma'had An-Nur, which revealed that the success of educational programs, both in character building and da'i cadre development, is strongly influenced by continuous supervision within the boarding school environment and the exemplary role of caregivers. In addition, strict and continuous evaluation is considered essential to ensure that programs are implemented according to the objectives established during the planning stage.[27]

However, this study differs from research conducted at Nurul Huda and At-Thariq Islamic Boarding Schools in Garut. These differences indicate that although the same management framework, namely POAC (planning, organizing, actuating, and controlling), is applied, the effectiveness of its implementation largely depends on the quality of internal coordination and the competence of the available human resources in each Islamic boarding school.[28]

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[26] Jihan Salshabila dan Maulana Andi Surya, "Implementasi Fungsi Manajemen Dakwah untuk Pembentukan Akhlaqul Karimah Santri Pesantren di Medan" 25 (2025): 71–96, https://doi.org/10.15575/anida.v25i1.45792.

[27] Wahyu Hidayat dan Nur Hidayat, "Islamic Boarding School Management : A Comprehensive Analysis of a Special Program for Fostering Students ' Disciplinary Character in Madrasah Ibtidaiyah" 3, no. 2 (2023): 215–26, https://doi.org/10.14421/hjie.2023.32-07.

[28] Dedi Junaedi et al., "Implementation of Strategic Management in Islamic Boarding Schools : Analysis of Constraints and Solutions for Improving Education Quality," n.d., https://doi.org/10.15575/Ijni.v12i2.

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This study also supports findings from research conducted at Islamic Boarding School Syarifuddin, which stated that practice-oriented learning methods significantly reduce students' public speaking anxiety and increase their confidence in expressing ideas verbally. Varied and non-monotonous learning approaches are considered capable of encouraging students' active participation in mastering da'wah communication skills.[29]

Furthermore, this study is in accordance with research conducted at Darul Hikmah Thailand, which emphasized that da'wah management is not merely a routine religious activity, but also a systematic mechanism for producing graduates who are moderate, morally integrated, and capable of responding to social dynamics within society. The study also highlighted the importance of deliberation (musyawarah) in managerial decision-making processes to ensure that programs provide benefits for the entire Islamic boarding school community.[30]

4. CONCLUSION

The implementation of da'wah management at Al-Qomariyah Islamic Boarding School, Galang District, Deli Serdang Regency, demonstrates that management functions consisting of planning, organizing, actuating, supervising, and evaluating play an important role in supporting systematic and sustainable da'i cadre development. Through structured da'wah activities such as muhadhoroh, trilingual speech training, and direct community involvement, students are trained to improve communication skills, leadership, self-confidence, and mental readiness as prospective da'i.

The findings also show that the success of da'i cadre development is supported by leadership commitment, organizational support, and continuous guidance from ustaz and ustazah. However, several obstacles remain, including limited supporting facilities, differences in students' abilities, and the need to strengthen evaluation and motivational systems. Therefore, strengthening management systems and student motivation strategies is necessary to improve the effectiveness of da'i cadre development programs in Islamic boarding schools.

This research implies that da'wah management is not only an administrative process but also a strategic approach in developing sustainable da'i cadre systems within Islamic educational institutions. The study also contributes to the development of da'wah management studies by

[29] Saadatu Mukarromatil Arifah dan Syamsidar Halim, "The Use of Instructional Media to Improve Arabic Language Skills among Islamic Boarding School Students" 3, no. 2 (2025): 70–79.

[30] Nova Saha Fasadena, Amina Chuma, dan Siti Robi, "Implementation of Islamic Da ' wah Ethics by Islamic Boarding School Management at Darul Hikmah Narathiwat , Thailand" 3, no. 2 (2025): 91–104.

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emphasizing the importance of integrating managerial functions with practical da'wah training activities.

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