

The Cadre Development Model of Wahdah Islamiyah Preachers: An Analysis of the Integration of Formal and Non-Formal Education

Samsuddin^{1*}, Iskandar², Agusman³, Mowafg Masuwd⁴, Abdurrahman⁵

¹ STAI Al-Hidayah Bogor, Indonesia

² IAI STIBA Makassar, Indonesia

³ STID Mohammad Natsir Jakarta Indonesia

⁴ University of Zawia, Libya

⁵ STAI Al-Gazali Bulukumba, Indonesia

*Corresponding email: samsuddin@staiabogor.ac.id

Article Info	Abstract
Received: 30-09-2025 Revised: 11-10-2025 Accepted: 11-10-2025 Published: 12-10-2025 Keywords: Da'wah; Da'wah Institutional; Da'i Cadre; Wahdah Islamiyah	The development of Islamic da'wah in the digital era presents new challenges for Islamic organizations in producing preachers (<i>da'i</i>) who are not only knowledgeable but also adaptive to social, technological, and cultural transformations. The fragmentation between formal and non-formal education in many da'wah institutions has weakened the continuity between the spiritual, intellectual, and social aspects of preacher formation. In this context, Wahdah Islamiyah becomes a significant case to study, as it has successfully developed a cadre system that integrates education, training, and da'wah in a holistic and systematic manner. This study aims to analyze the da'wah and preacher training system of Wahdah Islamiyah as a comprehensive model of institutional da'wah. The research employs a library-based qualitative approach with critical analysis of primary and secondary sources, including relevant previous studies. The results indicate that Wahdah Islamiyah successfully integrates <i>da'wah bil lisan</i> (preaching by speech), <i>bil hal</i> (by action), and <i>bil qalam</i> (by writing) within a multi-level and structured cadre system oriented toward character formation. This model emphasizes three main educational dimensions— <i>rubiyah</i> (spiritual), <i>tsaqafiyah</i> (intellectual), and <i>jasadiyah</i> (physical)—which are crystallized into five core cadre characteristics: <i>mu'min</i> , <i>mushlib</i> , <i>mujahid</i> , <i>muta'awin</i> , and <i>mutqin</i> . The study highlights a key novelty: Wahdah Islamiyah perceives da'wah not merely as a spiritual activity but as an educational, social, and cultural strategy that aligns with the needs and challenges of the digital age. The findings contribute conceptually and practically to the development of da'wah organization strategies, the strengthening of Islamic education, and the formulation of contextual and inclusive religious policies.
Info Artikel	Abstrak
Kata Kunci: dakwah; dakwah institusional; kaderisasi dai; Wahdah Islamiyah.	Perkembangan dakwah Islam di era digital menghadirkan tantangan baru bagi organisasi Islam dalam melahirkan kader da'i yang tidak hanya berwawasan keilmuan, tetapi juga adaptif terhadap perubahan sosial, teknologi, dan budaya global. Fragmentasi antara pendidikan formal dan non-formal di berbagai lembaga dakwah menyebabkan

lemahnya kesinambungan antara aspek spiritual, intelektual, dan sosial kader da'i. Dalam konteks tersebut, Wahdah Islamiyah menarik untuk dikaji karena berhasil mengembangkan sistem kaderisasi yang memadukan pendidikan, pembinaan, dan dakwah secara integral. Penelitian ini bertujuan menganalisis sistem dakwah dan kaderisasi da'i Wahdah Islamiyah sebagai model dakwah institusional yang komprehensif. Metode penelitian yang digunakan adalah studi kepustakaan dengan analisis kritis terhadap literatur primer dan sekunder, termasuk temuan penelitian terdahulu yang relevan. Hasil penelitian menunjukkan bahwa Wahdah Islamiyah berhasil mengintegrasikan dakwah *bil lisan*, *bil hal*, dan *bil qalam* dalam sistem kaderisasi da'i yang berjenjang, sistematis, dan berorientasi pada pembentukan karakter. Model kaderisasi ini menekankan tiga dimensi utama pendidikan, yaitu *ruhiyah*, *tsaqafiyah*, dan *jasadiyah*, yang kemudian dikristalisasi dalam lima karakter inti kader: *mu'min*, *mushlih*, *mujahid*, *muta'awin*, dan *mutqin*. Temuan penelitian ini menegaskan kebaruan bahwa Wahdah Islamiyah tidak hanya memandang dakwah sebagai aktivitas spiritual, tetapi juga sebagai strategi pendidikan, sosial, dan kultural yang relevan dengan kebutuhan serta tantangan era digital. Implikasi penelitian ini memberikan kontribusi konseptual dan praktis bagi pengembangan strategi organisasi dakwah, penguatan pendidikan Islam, dan perumusan kebijakan keagamaan yang kontekstual serta inklusif.



Copyright© 2025 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

Education and da'wah constitute two fundamental pillars in the development of Muslim society, both of which are functionally interconnected and mutually reinforcing. In the perspective of classical and modern Islamic education, *tarbiyah*—as articulated by Sayyid Muhammad Nuh—is understood as a formative activity that employs various means and methods to cultivate human beings into leaders on earth (*khalifah fi al-ardh*), whose leadership is realized through perfect servitude to Allah (Nuh, 2011).

This perspective aligns with the theory of cadre formation in modern organizational studies, which emphasizes the importance of a structured and continuous system of guidance to produce human resources who are competent, ideologically grounded, and loyal to institutional visions. Accordingly, Islamic *tarbiyah* functions not merely as a process of knowledge transmission but as an integral educational strategy that synthesizes spiritual, intellectual, and social dimensions to nurture *da'i* cadres capable of addressing the challenges of contemporary times (Samsuddin et al., 2020).

In the current era of digitalization and information disruption, the urgency of *da'i* cadre development has become increasingly significant as the landscape of da'wah

undergoes a profound transformation. Da'wah is no longer confined to pulpits and traditional study circles (*majelis taklim*); it has expanded into the digital sphere, which demands media literacy, cross-cultural communication skills, and proficiency in information technology. Consequently, da'wah institutions must restructure their cadre development systems to produce not only rhetorically skilled preachers (*muballighin*), but also educators and Islamic communicators capable of conveying the message of Islam effectively within the digital realm.

Normatively (*das sollen*), the Islamic education system is ideally expected to produce *da'i* who possess broad intellectual insight, moral integrity, and the ability to respond to contemporary socio-religious dynamics (Agusman et al., 2025). However, empirically (*das sein*), the fragmentation between formal and non-formal education remains a fundamental issue within many da'wah institutions in Indonesia. For instance, several *pesantren* and community-based da'wah institutions tend to focus their training primarily on spiritual and ritual aspects, while paying insufficient attention to developing managerial, leadership, and digital literacy competencies among their cadres. Conversely, campus-based da'wah organizations often emphasize social activism and public communication but lack a strong foundation in *tarbiyah* values and in-depth Islamic scholarship. As a result, a gap emerges between academic capacity and practical da'wah competence. This condition underscores the urgent need for a cadre development model that systematically and sustainably integrates the strengths of both formal and non-formal education—ensuring that *da'i* are not only knowledgeable and virtuous, but also adaptive to the transformations of the digital era and global sociocultural shifts.

In this context, Wahdah Islamiyah occupies a strategic position as an Islamic organization that integrates formal and non-formal education systems within its cadre development programs. Since its establishment in 1998, the organization has demonstrated significant growth, with more than 40,000 active members and approximately 2,000 *da'i* deployed across various regions (Kuswara, 2016; Samsuddin, 2020). Data from the Research and Development Center of the Central Executive Board (Puslitbang DPP) further indicate that *Wahdah Islamiyah* currently maintains a comprehensive organizational structure consisting of 38 Provincial Boards (*Dewan Pengurus Wilayah*, DPW) and 290 Regional Boards (*Dewan Pengurus Daerah*, DPD) throughout Indonesia (Mun'im, 2025). This expansive network reflects the institutional maturity of *Wahdah Islamiyah* in implementing

its cadre development system and sustaining its *da'wah* mission at both national and local levels.

The integration between formal education institutions—such as Wahdah Islamiyah's schools and universities—and non-formal training systems, including *halaqah tarbiyah*, *da'wah* training, and community development programs, makes this organization both unique and worthy of deeper scholarly examination.

Several previous studies have examined the role of Wahdah Islamiyah, yet their scope remains limited. For instance, Jurdi (2006, 2012) and Kuswara (2011) focused primarily on the organization's political and *da'wah* communication aspects, while Al-Djufri (2010) and Wahid (2013) explored its ideological orientations and theological thought. Most of these studies tend to highlight the political, communicative, and social dimensions of Wahdah Islamiyah, but they have not thoroughly addressed the educational and *da'i* cadre development dimensions that constitute the core of its *da'wah* movement.

The study most closely related to this research focus is that of Samsuddin et al. (2020), which examined *halaqah tarbiyah* as a method of *da'i* cadre education. The findings revealed that the cadre formation process is conducted systematically through six stages: *Marhalah Ta'rif Ula*, *Marhalah Ta'rif Tsaniyah*, *Marhalah Takwin Ula*, *Marhalah Takwin Tsaniyah*, *Marhalah Tanfidziyah*, and *Marhalah Itqan*. Its curriculum emphasizes three educational dimensions—*tsaqafiyah* (intellectual), *ruhiyah* (spiritual), and *jasadiyah* (physical)—and aims to cultivate five core cadre characteristics: *mu'min*, *mushlih*, *mujahid*, *muta'awin*, and *mutqin*. Nevertheless, the study's focus remains limited to the training aspect through *halaqah tarbiyah* and has not yet explored the comprehensive integration between formal and non-formal education within Wahdah Islamiyah's overall cadre system.

A more recent study by Iskandar et al. (2025) affirms that Wahdah Islamiyah's cadre development model integrates the *ruhiyah*, *tsaqafiyah*, and *jasadiyah* dimensions while emphasizing *da'i* character formation through the 5M values (*mu'min*, *mushlih*, *mujahid*, *muta'awin*, and *mutqin*). This model is regarded as a representation of comprehensive Islamic education, as it synthesizes the concepts of *tarbiyah*, *ta'lim*, and *ta'dib*.

Based on the explanation above, there is a clear research gap—namely, the absence of a systematic study examining how the integration of formal and non-formal education shapes the effectiveness of the *da'i* (Islamic preacher) training system within modern Islamic organizations such as Wahdah Islamiyah. This study is significant because it explores the educational dimension of cadre development in depth, rather than merely

focusing on the political or communication aspects of *da'wah*, as is dominant in previous research.

Furthermore, the novelty of this research lies in its global relevance. *“Wahdah Islamiyah’s integrative model in combining formal and non-formal education has the potential to serve as an alternative for international Islamic organizations in addressing the challenges of digital disruption, value globalization, and the shifting landscape of modern da’wah.”* By positioning education as the core of cadre development, this model can enrich global discourse on developing *da'wah* human resources based on adaptive and sustainable Islamic education.

However, to date, no study has systematically examined the integration of formal and non-formal education within the *da'i* training system of Wahdah Islamiyah. Therefore, this research aims to analyze Wahdah Islamiyah’s *da'i* training model, emphasizing the integration of formal and non-formal education as an institutional *da'wah* strategy relevant in the digital era.

RESEARCH METHOD

This study employs a library research approach, emphasizing a rigorous review of relevant and scientifically accountable literature (Zed, 2008). This approach is appropriate given the conceptual and documentary nature of the research object, particularly concerning the construction of the *da'i* (Islamic preacher) training system and *da'wah* strategies within the Wahdah Islamiyah organization (George, 2021; Creswell & Poth, 2018). According to John W. Creswell (2014), qualitative library research enables a deep understanding of social and religious phenomena by synthesizing theoretical and empirical literature. Similarly, Bowen (2009) emphasizes that document analysis is a reliable method for exploring organizational practices and ideological frameworks.

The research adopts a descriptive qualitative design, which aims to systematically elaborate the concepts, strategies, and institutional *da'wah* dynamics of Wahdah Islamiyah. As Merriam & Tisdell (2016) note, descriptive qualitative research is particularly effective for interpreting complex social realities through narrative and conceptual explanation. This approach allows for an in-depth exploration of the integration between *da'wah* ideology (*manhaj salaf*), the cadre education system, and the organization’s responses to contemporary *da'wah* challenges (Moleong, 2017; Denzin & Lincoln, 2018).

Data were collected through library and documentary studies, involving the examination of primary sources such as organizational documents, cadre training curricula, annual reports, as well as scholarly articles and previous research findings. Secondary

sources were drawn from relevant theoretical literature, including books and academic journals on *da'wah* communication, social movement theory, structural functionalism, and digital *da'wah* (McQuail, 2010; Castells, 2015; Esposito, 2018). The literature was identified and classified based on thematic relevance, credibility, and methodological soundness. According to Hart (2018), systematic literature review in the social sciences must prioritize the evaluation of conceptual validity and scholarly contribution.

The data were analyzed using thematic content analysis, comprising three main stages: (1) Data reduction, to extract relevant and meaningful information; (2) Thematic categorization, organizing findings into key issues such as cadre development systems, ideological values, and *da'wah* strategies; and (3) Conceptual interpretation, linking the findings to broader theoretical frameworks (Saldaña, 2021; Bowen, 2009; Nowell et al., 2017).

Data validity was ensured through source triangulation and critical literature evaluation, considering the publication context, authorial authority, and methodological relevance (Patton, 2015). Auditability and dependability were strengthened by maintaining systematic bibliographic documentation throughout the research process, ensuring the traceability and transparency of the data interpretation (Lincoln & Guba, 1985).

RESULTS AND DISCUSSION

Historical Profile and Ideological Foundation of Wahdah Islamiyah

Wahdah Islamiyah is an Islamic socio-religious organization (*Ormas Islam*) that bases its movement on the Qur'an and the Sunnah, adopting the *manhaj* (methodological framework) of *Ahlus Sunnah wal Jama'ah* in the tradition of *As-Salaf Ash-Salih* (the pious predecessors) as its theological foundation (Wahdah.or.id, 2025). Although Wahdah Islamiyah was officially established as a legal entity on April 14, 2002 (1 Shafar 1423 H), its origins can be traced back to the mid-1980s with the founding of the Fathul Mu'in Foundation (Yayasan Fathul Mu'in, YFM) on June 18, 1988. The foundation was inspired by the thought and exemplary leadership of KH. Fathul Mu'in Dg. Maggading, a prominent scholar from Makassar and mentor to the organization's founders (Jurdi, 2021; Samsuddin, 2024; Syandri, 2021).

The establishment of Wahdah Islamiyah was driven by three primary factors: (1) an idealistic vision to unite the Muslim community (*ukhuwah Islamiyah*), (2) a strong commitment to nurturing *'ulama* and *da'i* through systematic cadre development, and

(3) concern over the decline of moral and intellectual exemplarity among contemporary Islamic activists (Samsuddin, 2024).

The transformation from the Fathul Mu'in Foundation (YFM) into the Wahdah Islamiyah Foundation (YWI) in 1998 marked a strategic shift in the organization's orientation. This change was aimed at responding to the challenges of sectarianism and minimizing tendencies of individual cult leadership within Islamic movements (Jurdi, 2021; Kuswara, 2016). The formal recognition of Wahdah Islamiyah as a mass organization in 2002 signified its institutional consolidation, which subsequently led to significant expansion in several dimensions: the growth of its cadre base, the widening of organizational structures, and the development of *da'wah*, education, and social service programs (Jurdi, 2021; Samsuddin, 2024).

In this context, Wahdah Islamiyah represents a distinctive model among contemporary Islamic organizations in Indonesia—combining ideological consistency with organizational adaptability. Its foundation on the *manhaj salaf* not only defines its theological orientation but also guides its *da'wah* and educational activities. As observed by Jurdi (2021), Wahdah Islamiyah's institutional trajectory illustrates a process of organizational rationalization, where doctrinal purity is harmonized with the pragmatic demands of modern Islamic activism. This balance between *salafiyah* identity and social engagement underpins the organization's resilience and its increasing relevance in Indonesia's Islamic landscape.

Institutionally, Wahdah Islamiyah has articulated a long-term vision to become a nationally recognized Islamic organization by 1452 H / 2030 CE, as measured through key indicators such as the establishment of *Dewan Pimpinan Wilayah* (Regional Executive Boards, DPW) across all Indonesian provinces and the development of various Islamic educational institutions (Samsuddin, 2024). The organization's mission encompasses the propagation of Islamic teachings (*syiar Islam*), the strengthening of Muslim unity (*ukhuwah umat*), the establishment of Islamic-based educational and economic institutions, and the nurturing of a *Rabbani* generation—Muslims characterized by spiritual consciousness, moral integrity, and intellectual competence. These objectives are implemented through mosque construction, the administration of schools and *pesantren* (Islamic boarding schools), community *da'wah* programs, and diverse social service initiatives (Iskandar et al., 2025).

Since its inception, Wahdah Islamiyah has positioned itself as a movement for societal reform through *da'wah* and education. This orientation is not only reflected in its

formal vision and mission as a modern Islamic organization but also forms an integral part of its foundational ideology, encapsulated in its '*Aqidah* (creed) and *Manhaj* (methodological framework). Within this framework, *da'wah* and *tarbiyah* are regarded as core values of Wahdah Islamiyah's *manhaj*, as explicitly and implicitly stated in its official doctrinal and methodological documents (Samsuddin, 2024).

The consistency of this orientation has been evident since the organization's earliest phase, wherein Wahdah Islamiyah viewed *da'wah* and *tarbiyah* as the most fundamental pillars underpinning every aspect of its movement. In fact, the very conception and establishment of Wahdah Islamiyah were intended to institutionalize *da'wah* and *tarbiyah* within a well-structured and organized system (DPP Wahdah Islamiyah, 2021). Accordingly, Wahdah Islamiyah positions itself not merely as a *da'wah* organization but as a transformative social movement focused on nurturing the spiritual, intellectual, and social dimensions of Muslim society through education and religious propagation. These core values serve as both the ideological foundation and operational framework that sustain the entirety of the organization's activities (Jurdi, 2021; Samsuddin, 2024). To better understand how these principles are operationalized within the institutional structure and social movement dynamics of Wahdah Islamiyah, the following section will examine the organization's concept and model of *da'wah*.

Contemporary Islamic Da'wah: Paradigm Shifts and Digital Adaptation

Contemporary Islamic *da'wah* in Indonesia represents an evolving form of religious propagation that actively responds to the social, cultural, economic, and political dynamics of modern society. Over the past two decades, the development of *da'wah* in Indonesia has undergone a significant paradigm shift. *Da'wah* is no longer confined to verbal preaching from mosque pulpits or traditional *majelis taklim* (religious gatherings), but has evolved into a social, cultural, and educational movement that engages with the realities of modern life. This transformation stems from the pressures of social, economic, and technological change, which have reshaped how people interact, communicate, and internalize religious values (Chaplin, 2018; Asiyah & Hakim, 2022).

Contemporary *da'wah* now emphasizes structural and cultural approaches, focusing on community empowerment and the embodiment of Islamic values through tangible social engagement (*da'wah bil-hal*). This approach is reflected in numerous social initiatives, educational programs, and community-based *da'wah* movements that aim to enhance both spiritual well-being and social welfare. In line with *da'wah* communication theory, modern

da'wah serves not only as a medium for transmitting religious messages but also as a means to shape public opinion, strengthen Islamic identity, and foster social solidarity (Rani, 2023).

Within this context, *da'wah* has shifted from a normative-informative model toward a social-transformational paradigm. It no longer stops at the dissemination of doctrine but highlights the relevance of Islamic teachings to contemporary social realities. This new paradigm positions *da'wah* as an instrument of social and cultural consciousness, addressing pressing issues such as digital morality, environmental ethics, and social inequality (Hasyim, 2019; Basyuni, 2020; Zuhdi, 2020).

Since its inception, Islamic *da'wah* has consistently adapted to the social and cultural contexts of its society. In the modern era, *da'i* (preachers) and *da'wah* institutions have become increasingly adaptive in aligning their language, methods, and media with the characteristics of their audiences. Millennials and Generation Z, for example, are more easily engaged through visual communication, inclusive narratives, and interactive content that resonate with their digital lifestyles. Consequently, *da'wah* is no longer confined to mosques or traditional study circles; it has evolved into a component of popular culture, seamlessly integrated into the everyday life of urban communities (Campbell, 2013; Mandaville, 2020).

One of the most tangible manifestations of contemporary *da'wah* transformation is the utilization of digital technology. Social media platforms such as YouTube, Instagram, TikTok, and podcasts have become new spaces for *da'i* and Islamic institutions to disseminate Islamic messages more widely and rapidly. According to the *social media da'wah theory* proposed by Rohman (2019), the effectiveness of digital *da'wah* depends on communicative interaction, the credibility of the communicator, and the emotional appeal of the message delivered. Prominent figures such as Ustaz Abdul Somad and Ustaz Adi Hidayat exemplify how digital media can be effectively leveraged to reinforce Islamic values while expanding the reach of *da'wah*.

Furthermore, as Bunt (2018) explains in *Islamic Digital Worlds: Critical Concepts in Islamic Studies*, digital media functions not merely as a tool for message dissemination but also as a site for the construction of new religious identities that are interactive and participatory. This phenomenon demonstrates that *da'wah* in the digital era is not merely a one-way communication process but rather a social ecosystem that connects preachers and audiences within a dynamic discursive space (Rahman, 2018; Sari, 2021; Hoover, 2021).

From a cultural studies perspective, digital *da'wah* can be understood as a cultural practice that negotiates between religion, identity, and power within the virtual public sphere. Contemporary *da'i* (preachers) employ symbols, linguistic styles, and visual elements that align with the cultural context of modern society. In this way, *da'wah* functions as a form of social mediation rather than merely a vehicle for transmitting religious dogma. Research indicates that technology-based and interactive models of *da'wah* can effectively construct cohesive and contextually relevant social identities among young Muslims (Azwar & Iskandar, 2024). The younger generation is no longer a passive object of *da'wah*, but rather an active subject who contributes to disseminating Islamic values through digital creativity and participatory media.

Within the context of modern Islamic organizations, Wahdah Islamiyah serves as a concrete example of an institution that has successfully adapted to both paradigm shifts and the digitalization of *da'wah*. As an organization grounded in the *manhaj* of *Ahlus Sunnah wal Jama'ah* and committed to building an Islamic civilization based on *tauhid* (monotheism), Wahdah Islamiyah demonstrates a harmonious integration of ideological purity and methodological flexibility. Its *da'wah* programs are no longer limited to traditional *halaqah* (study circles) but now include webinars, podcasts, live-streamed lectures, and educational digital content across various social media platforms. This approach enables Wahdah Islamiyah to reach younger audiences spread across Indonesia and even abroad (Hadiati, 2016; Ibnu Katsir & Syahrol Awali, 2024).

A study by Supriadi, Taufiqurrahman, and Samsuddin (2025) found that the integration of technology in Islamic education—such as through Learning Management Systems (LMS), Kahoot, and Quizizz—is also relevant to Wahdah Islamiyah's *da'wah* strategy. Through gamification, message visualization, and interactivity, Wahdah Islamiyah has successfully enhanced the appeal of its *da'wah* among students and university youth. Nevertheless, its success in digital adaptation has not altered the core substance of its *da'wah*. Consistent with the principle of *al-tsabat fi al-ghayah wa al-murunah fi al-wasail*—steadfast in purpose, flexible in means (Al-Atsari, 2011)—Wahdah Islamiyah remains firmly committed to its mission of purifying faith, strengthening *tauhid*, and fostering the Muslim community through modern communication tools (Samsuddin, 2024).

Thus, for Wahdah Islamiyah, digital *da'wah* represents not merely a form of technical modernization but a strategic effort to preserve Islamic values amid the global flow of information that often threatens religious identity. This approach reinforces the

notion that *da'wah* innovation does not imply compromise of principles, but rather a creative endeavor to maintain the relevance of Islam in contemporary life (Samsuddin et al., 2024; Samsuddin, 2025). With a strong ideological foundation, a growing institutional structure, and adaptive digital competence, Wahdah Islamiyah positions itself as a modern *da'wah* organization that is responsive, visionary, and transformative.

As Esposito (2016) emphasizes, the success of contemporary Islamic movements depends on their ability to integrate religious idealism with the pragmatic needs of modern societies. In this regard, Wahdah Islamiyah exemplifies how a *da'wah* movement rooted in Islamic values yet grounded in digital realities can ensure the sustainability of the Islamic mission in the global era.

Wahdah Islamiyah's Da'wah Strategy: Integrating Salafi Tradition and Digital Innovation

Wahdah Islamiyah has long been recognized as a *da'wah* organization distinguished by its strong cadre development system, adherence to a moderate Salafi creed, and extensive socio-religious programs—ranging from formal and non-formal education, health outreach, and social assistance to youth and student development as well as entrepreneurship training (Arsyad et al., 2020; Kuswara, 2016; Samsuddin, 2024). In practice, the organization functions not merely as a normative *da'wah* institution but also as a social movement that cultivates a new religious ecosystem within the communities it fosters.

Internal strengths such as systematic cadre training, community social mapping, and continuous preacher development enable its *da'wah* activities to remain sustainable and responsive to changing times. Although grounded in Salafi ideology, Wahdah Islamiyah often employs an inclusive and contextual approach, allowing its message to be well-received within Indonesia's pluralistic society.

In the context of this study, Wahdah Islamiyah holds a strategic position in addressing the challenges of religious illiteracy among younger generations. Its cadre development model represents a reformulation of Islamic *da'wah* that integrates traditional religious principles with the social, cultural, and technological realities of the contemporary era (Iskandar et al., 2025). This aligns with Esposito's (2016) observation that the sustainability of contemporary Islamic movements depends on their ability to harmonize religious idealism with the pragmatic needs of modern societies, as well as Mandaville's

(2019) argument that Muslim organizations which successfully engage digital and youth cultures are those capable of “translating orthodoxy into relevance.”

In this context, Wahdah Islamiyah holds a strategic position in addressing the growing challenge of religious illiteracy and moral disengagement among youth. Its cadre development model can be viewed as a reformulation of Islamic *da'wah* that integrates traditional religious principles with contemporary social, cultural, and technological dynamics (Iskandar et al., 2025). This aligns with Esposito's (2016) observation that the sustainability of contemporary Islamic movements depends on their ability to harmonize religious idealism with the pragmatic needs of modern societies, as well as Mandaville's (2019) argument that Muslim organizations which successfully engage digital and youth cultures are those capable of “translating orthodoxy into relevance.”

Hence, Wahdah Islamiyah exemplifies how a Salafi-rooted institution can maintain theological consistency while innovatively utilizing digital platforms and educational **systems** to strengthen Islamic identity formation among the younger generation (Hefner, 2020; Mandaville, 2019). This integrative strategy situates Wahdah Islamiyah as a model of transformative, adaptive, and value-based Islamic *da'wah* in the digital age.

In this regard, the *da'wah* strategy of Wahdah Islamiyah can be articulated into three main pillars: (a) strengthening *da'i* competencies, (b) utilizing digital media, and (c) engaging communities through social programs (Suriati, 2020). Although the traditional instruments of *da'wah bil-lisan* (preaching by speech), *bil-kitabah* (by writing), and *bil-hal* (by action) remain in use, the organization has modified these approaches to make them more relevant to the digital era.

Da'wah messages are crafted in a communicative manner, segmented according to audience characteristics, and disseminated through online platforms to expand their reach and penetration among younger generations (Samsuddin, 2024). This strategy aligns with Campbell and Evolvi (2020), who emphasize that *digital religion* requires the adaptation of *da'wah* forms and methods to remain contextual with media culture and user participation.

Furthermore, literature indicates that the adaptive success of digital *da'wah* does not occur mechanically but is influenced by an understanding of mass psychology, local culture, and contemporary socio-religious issues (Bunt, 2018). In this context, Wahdah Islamiyah effectively integrates these strategies through its internal *tarbiyah* curriculum and *da'i* training programs, alongside community-based approaches that foster emotional and spiritual closeness with society.

This strategy also addresses the low engagement of young people in religious activities, as da'wah is designed to be more innovative, digitally driven, and socially transformative (Samsuddin et al., 2020). This finding resonates with Eickelman and Anderson's (2003) notion of *new Muslim publics*—new participatory and democratic spaces for the dissemination of Islamic values made possible by digital media.

Strengths and Challenges of Wahdah Islamiyah's Da'wah in the Future

Based on the previous discussion, the da'wah model developed by Wahdah Islamiyah demonstrates several strengths that make it a resilient and adaptive Islamic movement in the contemporary era. The primary strength of Wahdah Islamiyah lies in its tiered and systematic cadre formation system, which nurtures *da'i* (preachers) from the basic level to leadership ranks through a curriculum designed to align with the spiritual and intellectual development of its members (Iskandar et al., 2025). This approach is reinforced by the talaqqi method practiced in *halaqah tarbiyah* sessions, emphasizing *adab* (proper manners), respect toward teachers, and a commitment to lifelong learning—thus fostering *da'i* who are both competent and possess strong moral character (Shamsul, Kato, & Hanufi, 2021).

Moreover, Wahdah Islamiyah has shown great responsiveness to contemporary developments by actively utilizing digital media as a da'wah tool. The use of social media platforms, webinars, podcasts, and visually engaging and interactive content enables the organization to reach a wider audience—particularly among millennials and Generation Z (Rahman, 2018; Sari, 2021; Hasyim, 2019). The combination of normative Islamic content with contextual and innovative communication methods creates a significant appeal and relevance to the needs of today's Muslim society (Azwar & Iskandar, 2024).

Thus, Wahdah Islamiyah does not merely operate as a conventional religious institution focused on transmitting Islamic values but also functions as a social transformation agent capable of harmonizing Islamic narratives with contemporary societal demands. Innovations in da'wah methodology and the effective use of digital technology have made the organization increasingly adaptive to the dynamics of a globalized world that is often vulnerable to the blurring of Islamic identity (Muhlisin, 2024; Ningsih et al., 2024). At the same time, these innovations strengthen the legitimacy and sustainability of Wahdah Islamiyah's da'wah movement both nationally and globally.

Nevertheless, Wahdah Islamiyah also faces several strategic challenges that must be properly managed to ensure the continuity and effectiveness of its da'wah mission. One

major challenge lies in maintaining the consistency and quality of the *talaqqi* method through *balaqah tarbiyah*, which remains suboptimal in several regions. Factors such as limited meeting duration, inconsistent implementation, unequal teacher quality, and inadequate supporting facilities still pose significant obstacles (Shamsul, Kato, & Hanufi, 2021).

Furthermore, the challenges of Wahdah Islamiyah's da'wah extend to a broader context—namely, the era of information and communication disruption. The rapid development of digital technology, particularly the internet, has triggered a major transformation in how society accesses and interprets information, including religious knowledge. On one hand, this phenomenon represents a continuation of the globalization process; on the other hand, it often leads to the erosion of religious and cultural values, especially when information disseminated online conflicts with the teachings of Islam (Samsuddin, 2025).

In facing these challenges, Wahdah Islamiyah remains consistent with the fundamental principles of its da'wah mission. This aligns with the concept of *salafi da'wah* as articulated by Al-Atsari (2011), which emphasizes that one of the essential principles of da'wah is to remain firm and consistent in its objectives while maintaining flexibility in its *wasā'il* (means and methods) as long as they remain within the bounds of the *shari'ah*. Thus, even though the tools and media of da'wah continue to evolve, the substance of the message remains unchanged—focusing on the purification of faith (*tawhīd*), the strengthening of belief, and the rejection of any form of deviation that contradicts the principles of Islamic creed (*'aqīdah*) (Samsuddin et al., 2024). This strategy demonstrates that innovation in da'wah does not imply compromise of values, but rather a contextual adaptation in communication methods to ensure that the Islamic message remains effective, relevant, and precisely targeted within contemporary society.

In addition, financial and institutional challenges—including the need for funding to support *mutafarrigh* preachers (those who dedicate themselves fully to da'wah across various regions), the improvement of teaching quality, the enhancement of facilities, and the development of digital content—demand effective organizational management and competent human resources (Samsuddin, 2024). This complexity has grown alongside the shifting landscape of da'wah in the digital era, which requires adaptability to online platforms and responsiveness to increasingly fragmented patterns of religious communication.

In this regard, the use of digital media by Islamic organizations must be not merely technical but also strategic—ensuring the integrity of the da’wah message while maintaining relevance to a diverse global audience (Campbell, 2021). Furthermore, external factors such as government regulations, public perception, and political dynamics also influence the operational space and public image of da’wah organizations (Jurdi, 2021; Kuswara, 2016).

Within the broader context of transnational Islamic movements, as Mandaville (2019) explains, modern religious organizations must be able to navigate the relationships between local authority, global Islamic discourse, and geopolitical pressures—challenges that Wahdah Islamiyah also faces in fulfilling its da’wah role constructively.

CONCLUSION.

Based on the findings and discussion presented, it can be concluded that Wahdah Islamiyah represents an institutional model of da’wah that is adaptive, progressive, and firmly grounded in strong ideological values (the Salafi manhaj). The organization has successfully integrated the Salafi methodology—rooted in the Qur’an and the Sunnah—with a modern da’wah approach that is contextual, responsive to contemporary challenges, and relevant to the needs of modern society. Thus, this study provides both conceptual and practical contributions to understanding how institutional da’wah can be comprehensively formulated—by maintaining theological integrity while addressing the demands of the era through innovative strategies and methodologies.

REFERENCES

- Agus, A. (2025). KONSEP TAUHID PERSPEKTIF NASHIR AL-UMAR: IMPLEMENTASI DALAM DAKWAH DAN PENDIDIKAN DI ERA MODERN. *Jurnal Bina Ummat: Membina dan Membentengi Ummat*, 8(1), 145-158. <https://doi.org/10.38214/jurnalbinaummatstdnatsir.v8i1.338>
- Agusman, A., Samsuddin, S., & Maya, R. (2025). Implementasi Pendidikan Kaderisasi Dai Berbasis Masjid: Studi Kasus Sekolah Dai Azura (SADAR) Masjid Azura Bogor. *Journal of Multidisciplinary Inquiry in Science, Technology and Educational Research*, 2(2), 2928-2942.
- Agusman, et.al. (2025). KONSEP TAUHID PERSPEKTIF NASHIR AL-UMAR: IMPLEMENTASI DALAM DAKWAH DAN PENDIDIKAN DI ERA MODERN. *Jurnal Bina Ummat: Membina dan Membentengi Ummat*, 145-158 <https://doi.org/10.38214/jurnalbinaummatstdnatsir.v8i1.338>.
- Al-Atsari, A. (2011). *Al-Wajiz Fi Aqidah Al-Salaf Al-Shalih*. Riyadh: Al-Ghuraba.
- Asiyah, S., & Hakim, L. (2022). Dakwah digital di era milenial: Strategi komunikasi dakwah di media sosial. *Jurnal Komunikasi Islam*, 12(2), 211–229. <https://doi.org/xxxx>
- Azwar, A., & Iskandar, I. (2024). Dakwah Islam bagi Gen-Z: Peluang, Tantangan, dan

- Strategi: Islamic Preaching for Gen-Z: Opportunities, Challenges, and Strategies. *DIRASAH: Jurnal Kajian Islam*, 1(1), 17–38. Retrieved from <https://litera-academica.com/ojs/dirasah/article/view/3>
- Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative research journal*, 9(2), 27-40.
- Bunt, G. R. (2018). *Hashtag Islam: How Cyber-Islamic Environments Are Transforming Religious Authority*. University of North Carolina Press.
- Campbell, H. A., & Tsuria, R. (Eds.). (2021). *Digital religion: Understanding religious practice in digital media*. Routledge.
- Chaplin, C. (2018). Salafi Islamic pop culture and the Internet in Indonesia. *Indonesia and the Malay World*, 46(134), 61–79. <https://doi.org/10.1080/13639811.2018.1416757>
- Creswell, J. W., & Poth, C. N. (2016). *Qualitative inquiry and research design: Choosing among five approaches*. Sage publications.
- Dedi Supriadi, Taufiqurrahman, & Samsuddin. (2025). INOVASI PEMBELAJARAN PAI DI ERA DIGITAL: STRATEGI MENUMBUHKAN MINAT BELAJAR GEN-Z. *TADBIRUNA*, 1(2), 319-334. <https://doi.org/10.51192/jurnalmanajemenpendidikanislam.v4i2.1506>
- Denzin, N. K., & Lincoln, Y. S. (Eds.). (2018). *The Sage Handbook of Qualitative Research*. sage.
- DPP Wahdah Islamiyah. 2021. "Sistem Dakwah dan Kaderisasi Wahdah Islamiyah." *Muktamar IV Wahdah Islamiyah*. Makassar: DPP Wahdah Islamiyah. 16.
- Eickelman, D. F. (2003). *New media in the Muslim world: The emerging public sphere*. Indiana University Press.
- Esposito, J. L., & Shahin, E. E. D. (Eds.). (2016). *The Oxford handbook of Islam and politics*. Oxford University Press.
- Esposito, J. L., & Yilmaz, I. (2016). Islam and peacebuilding: the Gülen Movement in global action. In *The Ashgate Research Companion to Religion and Conflict Resolution* (pp. 15-32). Routledge.
- Fauzi, A., & Rusli, A. B. (2024). Partisipasi Pendidikan Wahdah Islamiyah Dalam Sistem Demokratisasi Masyarakat Muslim Indonesia. *The Teacher of Civilization: Islamic Education Journal*, 5(2). Doi: <http://dx.doi.org/10.30984/jpai.v5i2.3204>
- George, A. L., & Bennett, A. (2005). *Case studies and theory development in the social sciences*. mit Press.
- Given, L. M. (Ed.). (2008). *The Sage encyclopedia of qualitative research methods*. Sage publications.
- Hadiati, R. (2017). Peran organisasi Wahdah Islamiyah dalam dakwah di Indonesia. *Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan*, 8(2), 133–148.
- Hanif, M. (2022). Kesiapan lembaga dakwah dalam menghadapi tantangan dakwah milenial. *Jurnal Dakwah Kontemporer*, 9(1), 77–95.
- Hart, C. (2018). Doing a literature review: Releasing the research imagination.
- Hefner, R. W. (2020). *Shari'a Politics: Islamic Law and Society in the Modern World*. Indiana University Press.
- Iskandar, Samsuddin, Yusup, A. M., Shamsul, M. N., & Agusman. (2025). Model pendidikan kaderisasi da'i di Wahdah Islamiyah dalam perspektif pendidikan

- Islam. *Ta'dibuna: Jurnal Pendidikan Islam*, 14(2), 190–207.
<https://doi.org/10.32832/tadibuna.v14i2.19760>
- Ismail, I. (2018). *Mengagas Paradigma Baru Dakwah Era Milenial*. Jakarta: Prenadamedia Group.
- Jurdi, S. (2007). *Sejarah Wahdah Islamiyah: Sebuah geliat ormas Islam di era transisi*. Kreasi Wacana.
- Jurdi, S. (2021). *Wahdah Islamiyah dan Gerakan Islam Indonesia*. Yogyakarta : Gramasurya.
- Kuswara, H. (2016). Strategi komunikasi Wahdah Islamiyah di Sulawesi Selatan. Leutikaprio.
- Mandaville, P. G. (2003). *Transnational Muslim politics: Reimagining the umma*. Routledge.
- Maya, R. (2025). Neo-Tarbiyah: rekonsepsi pendidikan islam di tengah revolusi industri 4.0. *Multidisciplinary Nusantara Center*, 1(1), 9-20.
- Moleong, L. J., & Surjaman, T. (2014). Metodologi Penelitian Kualitatif.
- Muhlisin. (2024). Tantangan Globalisasi terhadap Pendidikan Karakter Islami. In Ningsih, I.W., et.al *Pendidikan Karakter dalam Perspektif Islam* (p. 173). Lombok: CV. Al-Haramain Lombok.
- Mun'im, A. (2025). Wawancara Ketua Puslitbang DPP Wahdah Islamiyah. (Samsuddin, Interviewer)
- Ningsih, I. W., Andini, A., Rahmawati, S., Ali, A., Hajras, M., Mahahamid, N. L., ... & Muhlisin, M. (2024). Pendidikan Karakter dalam Perspektif Islam. *Lombok: CV. Al-Haramain Lombok*
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International journal of qualitative methods*, 16(1), 1609406917733847.
- Nubowo, A. (2020). Indonesian hybrid Salafism: Wahdah Islamiyah's rise, ideology and Utopia. In *Rising Islamic Conservatism In Indonesia* (pp. 181-197). Routledge.
- Nuh, Sayyid Muhammad. 2011. *Manhaj Ahlissunnah Wal Jama'ah Fi Qadhiyatit Taghyir bi Janibaihi Ad-Da'wi Wat Tarbawiy*. Kairo: Darussalam.
- Qurani, A. (2023). Komunitas hijrah dan dinamika dakwah urban. *Jurnal Studi Agama dan Masyarakat*, 14(1), 55–74.
- Saldaña, J. (2021). The coding manual for qualitative researchers.
- Samsuddin, & Agusman. (2024). Mosque-Based Preacher Cadre Education: Implementation at AZURA Preachers School (SADAR) Asura Mosque, Kemang Village, Kemang District, Bogor Regency. *Jurnal Sahid Mengabdi : Jurnal Pengabdian Masyarakat*, 3(02), 47–56. <https://doi.org/10.56406/jsm.v3i02.617>
- Samsuddin, S. (2024). *Sistem kaderisasi dai*. Sleman: Zahir Publishing.
- Samsuddin, S., Abdul Jabar Idharudin, & Agusman, A. (2025). Dasar-dasar Pendidikan Islam Perspektif Hasan Langgulung dan Relevansinya di Era Disrupsi: The Fundamentals of Islamic Education from Hasan Langgulung's Perspective and Its Relevance in the Era of Disruption. *DIRASAH: Jurnal Kajian Islam*, 2(1), 202–223. Retrieved from <https://litera-academica.com/ojs/dirasah/article/view/122>
- Samsuddin, S., Abdurrahman, A., & Yusup, A. (2025). Internalisasi Karakter Religius melalui Halaqah Tarbiyah: Studi Persepsi Siswa di SMA Al-Qur'an Wahdah

- Islamiyah. *Al - Mujaddid: Jurnal Ilmu-Ilmu Agama*, 7(1), 25-42.
<https://doi.org/10.51482/almujaddid.v7i1.121>
- Samsuddin, S., Iskandar, I., & Nurshamsul, M. (2020). Pendidikan kader da'i ormas Wahdah Islamiyah melalui halaqah tarbiyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 9(2), 283–300. <https://doi.org/10.32832/tadibuna.v9i2.3527>
- Samsuddin, S., Rahendra Maya, & Agusman, A. (2024). Konsep Tauhid dalam Perspektif Syekh Bin Baz dan Implementasinya dalam Dakwah dan Pendidikan di Era Global: The Concept of Tawhid from Sheikh Bin Baz's Perspective and Its Implementation in Da'wah and Education in the Global Era. *DIRASAH: Jurnal Kajian Islam*, 1(2), 147–164. Retrieved from <https://litera-academica.com/ojs/dirasah/article/view/27>
- Shamsul, M. N., Kato, I., & La Hanufi, S. (2021). Efektivitas Metode Talaqqi Pada Halaqah Tarbiyah Di Wahdah Islamiyah Sulawesi Tenggara Dan Analisis Metode Talaqqi Dalam Kitab 'Uddatu At Talabi Binajmi Manhaj At Talaqqi Wa Al Adab. *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton*, 7(1), 99-106. doi:[10.35326/pencerah.v7i1.1018](https://doi.org/10.35326/pencerah.v7i1.1018).
- Shamsul, Mariyanto N., et al. (2021) "Efektivitas Metode Talaqqi pada Halaqah Tarbiyah di Wahdah Islamiyah Sulawesi Tenggara dan Analisis Metode Talaqqi dalam Kitab 'Uddatu At Talabi Binajmi Manhaj At Talaqqi Wa Al Adab." *Sang Pencerah*, vol. 7, no. 1, 27, pp. 99-106, doi:[10.35326/pencerah.v7i1.1018](https://doi.org/10.35326/pencerah.v7i1.1018).
- Supriadi, D., Taufiqurrahman, T., & Samsuddin, S. (2025). INOVASI PEMBELAJARAN PAI DI ERA DIGITAL: STRATEGI MENUMBUHKAN MINAT BELAJAR GEN-Z. *TADBIRUNA*, 1(2), 319-334. <https://doi.org/10.51192/jurnalmanajemenpendidikanislam.v4i2.1506>
- Suriati, S. (2020). Strategi dakwah Wahdah Islamiyah di era digital. *Jurnal Ilmu Dakwah*, 40(1), 23–39.
- Syandri. (2021). K.H. Fathul Muin Dg. Maggading dalam pergolakan dakwah Sulawesi Selatan akhir abad XX. CV. Arrahmah Sukses Berkah.
- Tahumil, Z. (2022). Strategi dakwah Wahdah Islamiyah dalam menyebarkan ajaran Islam di Lolak Sulawesi Utara [Doctoral dissertation, IAIN Manado]. <https://repository.iaim-manado.ac.id/view/creators/Tahumil%3AZakiah%3A%3A.html>
- Taqiyuddin, M. (2024a, November 11). Hidupkan semangat dakwah dengan media: Pelatihan yang menjadi titik balik perubahan. Wahdah Islamiyah. <https://wahdah.or.id/hidupkan-semangat-dakwah-dengan-media-pelatihan-yang-menjadi-titik-balik-perubahan/>
- Taqiyuddin, M. (2024b, December 7). Wahdah Islamiyah perluas jangkauan dakwah di 253 daerah Indonesia dan 5 negara di dunia. <https://wahdah.or.id/wahdah-islamiyah-perluas-jangkauan-dakwah-di-253-daerah-indonesia-dan-5-negara-di-dunia/>
- Wahdah.Or.id, A. (2025). *Tentang Kami*. Retrieved from Wahdah.or.id.
- Yusup, A. M., & Shamsul, M. N. (2025). Model pendidikan kaderisasi da'i di Wahdah Islamiyah dalam perspektif pendidikan Islam. *Ta'dibuna: Jurnal Pendidikan Islam*, 14(2), 190-207.
- Zed, M. (2008). *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia.