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***DA'I WALAKEDU: THE DILEMMA OF DA'WAH WAGES AT
HAMZAH YUNUS MUHAMMADIYAH ISLAMIC BOARDING
SCHOOL KUOK – A STUDY ON THE CONCEPT
OF AL-UJRAH 'ALA AL-THA'AH***

***DA'I WALAKEDU: DILEMA UPAH DAKWAH DI PONDOK
PESANTREN MUHAMMADIYAH HAMZAH YUNUS KUOK –
SEBUAH KAJIAN TENTANG KONSEP
AL-UJRAH 'ALA AL-THA'AH***

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ABSTRACT

This research focuses on the dilemma faced by da'i in determining da'wah rates, which has led to the emergence of the term da'i walakedu in Indonesia. The study aims to analyze how Islam views the concept of al-ujrah ala al-tha'ah in relation to preachers who accept wages, either voluntarily or by setting specific rates. This research employs a field research methodology, using primary data collected through questionnaires. The sample for this study consists of seven teachers who also serve as preachers at the Mahmud Yunus Muhammadiyah Kuok Islamic Boarding School in Kampar. The findings reveal differing opinions among scholars regarding wages for preaching. According to the concept of al-ujrah ala al-tha'ah, the wages accepted by preachers are not considered payment for the knowledge imparted but are viewed as a form of assistance in obedience, which is regarded as an act of worship. Therefore, taking wages for preaching is permissible, provided that excessively high rates are not set. This dilemma is evident among the preachers at the Hamzah Yunus Muhammadiyah Kuok Islamic Boarding School. The wages they receive for preaching do not always carry a negative connotation, as these earnings are not used as a means of accumulating wealth.



Instead, the wages are utilized for personal and family needs and are often allocated to help those in need. As a result, the preachers at the Islamic boarding school cannot be classified as da'i walakedu (commercial preachers).

Keywords: *Da'wah; Da'i; Ujrah Ala Al-Tha'ah; Wages; Walakedu*

ABSTRAK

Penelitian ini berfokus pada dilema yang dihadapi oleh da'i dalam menentukan tarif dakwah, yang telah memunculkan istilah da'i walakedu di Indonesia. Studi ini bertujuan untuk menganalisis pandangan Islam mengenai konsep al-ujrah 'ala al-tha'ah terkait dengan da'i yang menerima upah, baik secara sukarela maupun dengan menetapkan tarif tertentu. Penelitian ini menggunakan metode penelitian lapangan dengan data primer yang dikumpulkan melalui kuesioner. Sampel penelitian terdiri dari tujuh guru yang juga berperan sebagai da'i di Pondok Pesantren Mahmud Yunus Muhammadiyah Kuok, Kampar. Hasil penelitian menunjukkan adanya perbedaan pendapat di antara para ulama mengenai upah dalam berdakwah. Menurut konsep al-ujrah 'ala al-tha'ah, upah yang diterima oleh para da'i tidak dianggap sebagai bayaran atas ilmu yang disampaikan, tetapi dilihat sebagai bentuk bantuan dalam ketaatan, yang merupakan bagian dari ibadah. Oleh karena itu, menerima upah dalam berdakwah diperbolehkan, asalkan tarif yang ditetapkan tidak terlalu tinggi. Dilema ini terlihat jelas di kalangan da'i di Pondok Pesantren Mahmud Yunus Muhammadiyah Kuok. Upah yang mereka terima untuk berdakwah tidak selalu memiliki konotasi negatif, karena penghasilan tersebut tidak digunakan sebagai sarana untuk menumpuk kekayaan. Sebaliknya, upah tersebut digunakan untuk memenuhi kebutuhan pribadi dan keluarga, serta sering kali dialokasikan untuk membantu mereka yang membutuhkan. Dengan demikian, para da'i di pondok pesantren ini tidak dapat dikategorikan sebagai da'i walakedu (da'i komersial).

Kata kunci: Dakwah; Da'i; Ujrah 'Ala Al-Tha'ah; Upah; Walakedu

1. Introduction

Da'wah is a legacy of activities from the Prophet to his ummah. If da'wah is not conveyed, Islam will not be able to develop and reach humanity. Humans will not know who their Rabb is, the owner of the universe, the rules for life in the world, how to achieve goodness leading to heaven to be safe from error, and how to distinguish between haq (truth) and falsehood (Rodiyah 2018).

However, what is happening today is that da'wah has become a dilemma among preachers who increasingly use it as a means

to accumulate worldly wealth or as a source of income to support their families. This phenomenon gave birth to the term da'i walakedu in Indonesia. Generally, walakedu preachers emerge from fame, especially in an era of rapid technological development. Capitalizing on their fame, walakedu preachers increasingly demand fees for their da'wah services.

Compared to the rates for artists, the fees for da'i walakedu are much lower. Logically, if artists are allowed to charge high fees, why should preachers with a noble

mission—broadcasting Allah's religion as a way of life—not be entitled to proper compensation? Even though the mission they convey serves the good of the ummah in both worldly and spiritual aspects..

However, this issue is not solely a matter of logic or comparing the rates of two different professions. It pertains to religious views regarding the fees or wages of a preacher who uses religion as a means of accumulating material wealth or as their primary source of income. Although being a preacher is a noble profession, this glory can be diminished if the preacher prioritizes other intentions over spreading Allah's religion.

Da'wah means calling, inviting, asking for help, ordering to come, encouraging, bringing, praying, or filling. People who perform da'wah are called da'i, meaning those who call or invite. Linguistically, da'wah can be carried out by Allah, angels, believers, polytheists, liars, and even Satan.

Da'wah means inviting humanity to enter the Islamic system, teaching and practicing Islamic teachings in all aspects of life to achieve happiness in this world and the hereafter. Syekh Ali Mahfudz explained that da'wah means inviting people to virtue and guidance, ordering them to do good, and forbidding evil to attain happiness in both worlds (Dianto 2019).

Tomi Hendra further elaborated on Sayyid Qutb's views on the meaning of da'wah, which completes the definition as an invitation or encouragement for people to follow the path of Allah (sabilillah), not merely to follow a preacher or a group

(Hendra 2018). Similarly, Masdar F. Mashudi defined Islamic da'wah as a process of raising awareness, encouraging humans to grow and develop according to their nature (Hendra 2018). Based on these definitions, da'wah is understood as calling and inviting people to draw closer to Allah SWT, perform good deeds by obeying His commands, and avoid His prohibitions to attain happiness in this world and the hereafter.

The term da'wah appears in the Qur'an more than a hundred times in various forms, such as verbs (fi'il) and nouns (mashdar). The Qur'an refers to da'wah in the sense of inviting 46 times—39 times to Islam and goodness, and 7 times to hell and evil (Latifah and Halwati 2023). Ulama's agree that da'wah is obligatory (MQ Abdullah 2019b).

The aims of da'wah include encouraging Muslims to increase their devotion to Allah, nurturing a religious mentality among converts, and inviting people to embrace Islam (Fahrurrozi, Faizah, and Kadri 2019).

A da'i conveys Islamic teachings, educates about Islam, and strives to implement it. Muhammad Abu al-Fatah al-Bayanuni defined a da'i as someone who performs da'wah wholly or through individual da'wah activities (Dianto 2019).

The concept of al-ujrah 'ala al-tha'ah in Islam addresses rewards for work performed, received in this world or the hereafter. Wages in the world may be in the form of money or other benefits as a result of completed work. In the hereafter, rewards are spiritual, benefiting

the believer through patience, piety, and other good deeds (Putri, Tarigan, and Juliati 2023).

This research is important to examine, considering the growing number of walakedu preachers who prioritize worldly compensation as the main goal of their preaching, often leading to a lack of sincerity and neglecting the eternal rewards of the hereafter.

Several previous studies explore this topic, such as Hendra (2018), Samheri (2019), Lutfi and Mohamad (2020), which discuss the pros and cons of da'wah wages. Other studies, like Rengga Irfan (2022), examine Buya Hamka's perspective that preachers should not seek compensation for their da'wah efforts. Additional research includes Putri, Tarigan, and Juliati (2023) and Syaripudin (2018), which analyze wages from an Islamic economic perspective.

The study by Syakhrani et al. (2022) states that receiving wages is essentially not payment for the knowledge provided, but rather a form of assistance in performing acts of worship. Similarly, Aprianti, Agus Putra, and Rohmah Maulida (2022) mention that A. Hassan holds the view that receiving wages for teaching the Qur'an is permissible, based on the Qur'an, Hadith, and his own *ijtihad*, which aligns with the opinion of Qosam (2023). Additionally, research by Hadiyyin and Azamzami (2013) and Zaki (2022) discusses the permissibility of receiving wages from the perspective of Hadith. Furthermore, A. Abdullah and Tullah (2020) emphasize that receiving a salary does not diminish the reward, as Islam encourages providing a salary or teaching honorarium.

Next, research by Rofiq (2015) identifies seven ethical codes for preachers, one of which is to avoid collecting compensation. Then, Saidaturrahmah (2020) discusses preachers from the perspective of the Qur'an, emphasizing that they should not expect anything in return. However, what is happening today is that many preachers have emerged who have become product endorsers, celebrities, and even commercialized figures. Alansori and Zahidi (2019) argue that one reason for the high wages of preachers is the influence of the media in the modern era, which has even turned religion into an economic commodity. This is in line with the research of Yazid and Romario (2023), which states that the exposure gained through social media has caused the fees of ustadz to increase. However, according to Pimay and Savitri (2021), nowadays, a preacher's da'wah cannot be separated from technological developments, especially as modern society has progressed.

This research shares similarities with the studies mentioned above, as it examines the wages of religious teachers or preachers and the pros and cons. However, this study focuses more on the wages determined by a preacher, with the object of study being Hamzah Yunus Muhammadiyah Islamic Boarding School in Kuok, and beyond.

The research questions in this study are as follows: What is the phenomenon of da'i walakedu? What is the perspective of al-ujrah 'ala al-tha'ah regarding the salaries of preachers at the Hamzah Yunus

Muhammadiyah Kuok Islamic Boarding School?

The objectives of this research are: To describe the phenomenon of da'i walakedu. To analyze the perspective of al-ujrah 'ala al-tha'ah regarding the wages of preachers at the Hamzah Yunus Muhammadiyah Kuok Islamic Boarding School. Additionally, this study aims to raise awareness, particularly among preachers, not to let good deeds that are believed to bring great rewards become a source of sin. This can happen if they use religion as a means to accumulate excessive worldly wealth, ultimately making their mission of preaching futile in the eyes of Allah SWT.

2. Research Methodology

This research is a field study conducted at the Hamzah Yunus Muhammadiyah Kuok Islamic Boarding School in Kampar, Riau. The data source for this research is a questionnaire distributed to the teachers at the Islamic boarding school who also serve as preachers outside the institution. The population in this study consisted of 17 teachers, with a sample of 7 teachers who also worked as preachers. This research employs qualitative descriptive data analysis techniques.

3. Results and Discussion

3.1. The Da'i Walakedu Phenomenon

A preacher is an individual, institution, or group assigned with the task of inviting others to the right path. This invitation is carried out by those focused on the field of

da'wah, such as leaders, teachers, or other professionals who guide people towards the truth (Rengga Irfan 2022). A da'i must meet the following criteria: first, possess knowledge about the tasks assigned and how to carry them out; second, have a strong work ethic to perform the job well; third, have the necessary expertise and skills to carry out various tasks; fourth, maintain good mental and physical health to carry out tasks effectively and efficiently (Saidaturrahmah 2020).

A da'i walakedu is a preacher who uses religion to gain material profit, often in the form of money. The term walakedu is an abbreviation of "selling religion to chase money," or sometimes referred to as "ju(w)al" (selling religion for wealth). Generally, da'i walakedu are preachers who deliberately charge high fees for their preaching and prioritize commercial interests over the primary goal of preaching, which is seeking the pleasure of Allah SWT.

In general, da'i walakedu are often labeled as preachers who are famous, either on television, social media, or within their local communities. Many famous preachers, especially those featured on television, live lives full of wealth and worldly luxury. They are seen with luxurious houses, expensive vehicles, and collections of branded goods. In fact, preachers are often regarded as role models for the people's lives, both in terms of behavior and personal life.

3.2. *Ujrah Ala al-Tha'ah's* Review of the Wages of Da'i at the Hamzah Yunus Muhammadiyah Kuok Islamic Boarding School

A da'i is an ordinary human being who has various needs to support life, both for personal and family well-being. It is not uncommon for da'is to face a dilemma: on the one hand, they are required to preach with full sincerity, but on the other hand, they also need to fulfill their living expenses, which are becoming more complex day by day, especially if they are married (Abdullah 2019).

A da'i should ideally have a permanent or secondary job to avoid relying solely on the wages from preaching. This is the case with the preachers at the Hamzah Yunus Kuok Islamic Boarding School, whose main profession is teaching at the boarding school, while also serving as preachers who are well-known both within the Islamic boarding school and in the wider community.

The Hamzah Yunus Kuok Islamic Boarding School, established in 2022, is located on Jalan Mayor Akil Nosa Pandan, Kebuh Tengah Hamlet, Empat Balai Village, Kuok District, Kampar Regency, Riau Province. The school has a total of 17 teachers. Based on the results of a brief survey using a simple questionnaire distributed to seven samples—AF, IR, AS, WN, MH, T, and MA—several findings were revealed:

Based on Diagram 2, two individuals were found whose main profession was as a da'i. Meanwhile, based on Diagram 1, five individuals did not make da'i their main profession; instead, it was a secondary

profession, with their primary profession being that of a teacher.

Apakah menjadi Muballig/Da'i merupakan mata pencaharian utama?
7 jawaban

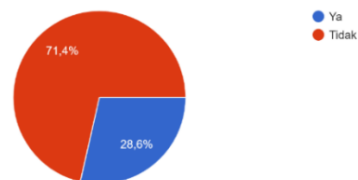


Diagram 1. Da'i is not their main livelihood

Mata Pencaharian utama saudara
5 jawaban

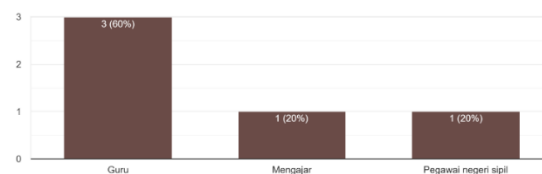


Diagram 2. Main Livelihoods

Apakah saudara menakar tarif upah?
7 jawaban

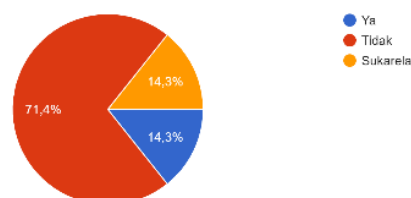


Diagram 3. No Measuring Rates

Based on the responses of 7 respondents, it was found that 14.3% (or one preacher) charged fees for preaching, for reasons stated in the questionnaire results. This is understandable because, in some of the Syafi'i fiqh books, such as the Mukhtasar, it is recommended for someone to pay the wages of a teacher. If the child does not have wealth (mal), the payment can be provided by the person responsible for the child. Imam Syafi'i

also stated that acquiring knowledge requires wealth.

Six other respondents expressed the view that there is no prohibition on receiving wages and that it is acceptable as a token of gratitude to the preacher for imparting knowledge, as long as the preacher does not ask for payment or set a price

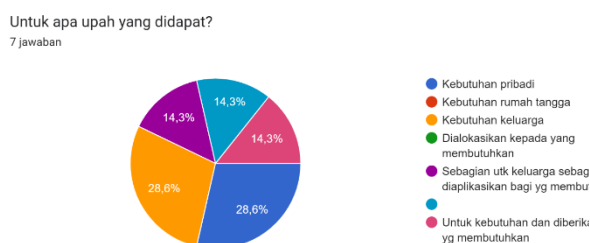


Diagram 4. Wage Benefits

Furthermore, in Diagram 4, the results show that the wages they receive are not used as a means to accumulate worldly possessions, but are instead allocated for personal, family, and household needs, and even given to those in need. It can be concluded that the wages they receive serve as a means of fulfilling primary or emergency needs.



Diagram 5. Sincerity Is Not Rewarded

In Diagram 5, all respondents stated that they are sincere even when they are not paid for preaching. This contrasts with the

answer of one respondent, who mentioned receiving a fee for preaching. This indicates that all the preachers at the Hamzah Yunus Islamic Boarding School are sincere in accepting whatever wages they are given when they preach, even though those who set the rates do not always receive the full amount they have charged.

Based on the results of this simple questionnaire, it can generally be concluded that the preachers at the Hamzah Yunus Islamic Boarding School perform their duties sincerely. However, there is one individual who sets the rates for preaching. The majority of the wages they receive are used for personal and family needs, though some also allocate part of the wages to those in need. This suggests that not all preachers who receive wages for their da'wah can be categorized as "da'i walakedu" (commercial preachers), as they do not hesitate to share the rights they earn with others in need. If they did not take wages, they would be neglecting their responsibility to provide for their families. Therefore, taking wages for preaching is not inherently negative, as there can be goodness and worship involved in the wages earned by a preacher at the Islamic boarding school.

The issue lies with the one preacher who sets the fees for preaching. However, the rates charged are still within reasonable limits. It is natural for a preacher to be compensated for their efforts, as they provide invaluable services, enlightening people with religious teachings (Abdullah 2019). Furthermore, no one can guarantee that a preacher is sincere simply because they do or do not receive a

salary. Sincerity is a matter between individuals and their God; only the individual knows the level of their sincerity.

The most important thing is that preachers benefit others and spread religious teachings to guide people on the straight path. However, while preaching, they must not neglect their primary obligation to provide for their families. Therefore, it is acceptable to set fees for preaching, but they should not be excessive, as da'wah is not a business activity but a religious and social one. Social activities generally involve volunteers who work sincerely without expecting anything in return, though they are not prohibited from receiving wages for their work. After all, they are human beings with basic needs such as food and shelter. If they dedicate their time to social activities, how can they support themselves financially? Even if compensation is provided, it may not be enough to cover the time, energy, and effort they have invested (Saidaturrahmah 2020).

Similarly, the wages received by preachers for sharing knowledge, which pertains to both worldly and spiritual matters, are not necessarily proportional to the value of the knowledge imparted. There is no harm in giving a preacher a salary as a form of respect and gratitude for the knowledge they share. When compared to the wages of artists, the wages of preachers are far less. This disparity should make people reflect on why they are so reluctant to invest in matters of the afterlife while eagerly competing to offer the best for artists in worldly matters.

So, it is not problematic if a preacher receives a salary for spreading religious teachings. However, if the context involves a preacher charging an exorbitant fee, let alone serving as a walakedu preacher, it clearly becomes haram. The prohibition is mentioned in the Qur'an, specifically in Surah Al-Baqarah, verse 41, which refers to the case of the Bani Israel :

وَأٰمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِئِيَّ وَلَا تَسْتَرُوا بِأَيْتِي نَمَنَّا
قَلِيلًا وَإِيَّيَ فَاتَّقُونَ

Meaning: " And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me." (Al-Baqarah; 41) (Sahih International)

Apart from that, the Qur'an also speaks about prophets who preached without asking for a reward. For instance, in Surah Ash-Shu'ara, verse 109, it is narrated that Prophet Nuh (Noah) told his people that he did not ask for any wages for his teachings, and that it was God who would reward him. This statement reflects the understanding that people have long valued actions and intentions based on material gain. However, for Prophet Nuh, the reward for his teachings was with God, and not necessarily in material form.

This statement is repeated five times in Surah Ash-Shu'ara: verse 109 (the statement of Prophet Nuh AS), verse 127 (the statement of Prophet Hud AS), verse 145 (the statement of Prophet Salih AS), verse 164 (the statement of Prophet Lut AS), and verse 180 (the statement

of Prophet Shu'ayb AS). Similar phrasing is also found in Surah Hud, verses 29 and 51, Surah Yasin, verse 21, and Yunus, verse 72. While these verses do not explicitly forbid asking for wages, they highlight the moral conduct of the Prophets in preaching. These verses implicitly demonstrate the sincerity of the Prophets, who spread Allah's message without expecting any material reward, as they were promised a far greater reward from Allah that was not bound to earthly possessions (Saidaturrahmah 2020).

Broadly speaking, *ijarah* (wages) refers to a contract in which the benefits of one thing are exchanged for another by giving a specified amount in return. The compensation does not necessarily have to be monetary; it can also be in the form of basic food items, clothing, or other goods. Such practices are permissible, as illustrated in the Qur'an in Surah At-Talaq, verse 6, concerning the compensation for women who breastfeed (Syaripudin 2018).

According to Taqiyyudin al-Nabhani, in Samheri's research, the following are the requirements for wages: First, the wage must be clearly defined in terms of amount and form. Second, wages must be paid according to the agreement or as soon as possible. Third, the wages must be useful for meeting the basic needs of life and the family. Fourth, the wages must be fair and valuable. Fifth, there should be no doubt that the wages are halal. Lastly, the replacement items for wages should not be defective (Samheri 2019).

The prohibition on taking wages for preaching is outlined in the code of ethics for

da'wah by the National Conference of Ittihadul Muballigin, as cited by Muhammad Rofiq. One of the principles in this code is that a preacher should not take remuneration (Rofiq, 2015). This guideline is derived, among other sources, from the Qur'an, specifically Surah Saba', verse 47:

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ
أَجْرِي إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ

Meaning: Say, "Whatever payment I might have asked of you – it is yours. My payment is only from Allah, and He is, over all things, Witness." (QS Saba':47) (Sahih International)

Likewise, the behavior of the Prophets, including the Prophet Muhammad SAW, in preaching, they never collected compensation, let alone set tariffs, bargained, and so on. Remuneration for acts of worship (obedience) such as prayer, fasting, Hajj and reading the Koran is disputed by scholars because of different perspectives on these jobs. The Hanafi Madzhab believes that *ijarah* in obedient acts such as hiring other people for prayer, fasting, Hajj or reading the Qur'an and remembrance whose rewards are given to certain people, such as the spirits of one's mother and father, is haram. Because this worship is obligatory for each congregation, not for representatives. Meanwhile, it is haram for those who hire them to do the call to prayer, do the iqamat and become an imam. It is haram to take wages from this work, because this kind of action is considered an act of devotion to Allah. The essence of da'wah

itself is to invite humans to return to the nature of nature which is none other than the way of Allah and to invite humans to return to the essential function and purpose of their existence in the form of believing in the teachings of truth and transforming faith into good deeds.(Slamet 2022).

Surah al-Baqarah verse 159 threatens that people who do not want to preach, they will be cursed by Allah SWT and the creatures who curse them. A person who does not want to preach unless he is given a reward means that he does not want to preach if there is no reward. The reward he takes is not payment for the knowledge he has, but as a form of help in obedience which is considered worship.(Syakhrani et al. 2022).

Based on Sa'idaturrahmah's research, a hadith narrated by Abu Dawud (1994, III: 238: number 3416) was quoted about 'Ubadah bin al-Shamith who said that he had taught reading and writing the Koran to the Ahl al-Shuffah community. Then someone gave him a bow as a gift. Then he asked the Messenger of Allah whether the bow was property while he threw it for Allah's sake. The Apostle answered, 'If worship likes to light coals of fire, then accept it.

According to some scholars, based on the hadith mentioned above, the act of asking for and receiving compensation for preaching is considered makruh (disliked). While doing so is not sinful, it can diminish the preacher's dignity. Ethically, actively asking for compensation for da'wah activities is seen as less virtuous than merely accepting it. Asking implies that the preacher determines a fee,

either unilaterally or through negotiation. In contrast, passively receiving compensation—without requesting it—indicates that the reward is determined by the da'wah partner or the community.

M. Quraish Shihab explains that, in principle, receiving material compensation, whether by the prophets or their successors, is not prohibited, as suggested in Surah Al-Muddaththir, verse 6:

وَلَا تَمُنُّنَّ تَسْتَكْبِرُ

Meaning: " And do not confer favor to acquire more." (Al-Muddaththir: 6) (Sahih International)

Meanwhile, Ibnu Katsir said: "Teaching knowledge by determining the honorarium is wisdom (Saidaturrahmah 2020). However, there are several things that must be considered when determining rates, namely: maintaining sincerity so as not to make rates the main goal in preaching. Second, don't let the goal of preaching not be achieved because the people cannot afford to pay the specified rates (Syaripudin 2018).

4. Conclusions and Recommendations

Based on the description and analysis presented above, the following conclusions can be drawn. First, da'i walakedu refers to preachers who deliberately set high rates for their preaching services and prioritize commercial value over the primary goal of preaching, which is to seek the pleasure of Allah SWT. In general, da'i walakedu are often labeled as preachers who are well-known either through television, social media, or within their local communities. Second, the al-

tha'ah concept of *ujrah* regarding the wages received by preachers at the Hamzah Yunus Muhammadiyah Kuok Islamic Boarding School presents a dilemma. The al-tha'ah-style concept of *ujrah* views wages not as payment for the knowledge provided but as a form of assistance in obedience, which is considered an act of worship, despite differing opinions among scholars regarding wages for preaching. However, accepting wages for preaching is permissible as long as the rates are not excessively high. Ideally, preachers should avoid setting specific rates and instead accept voluntary offerings.

At the Hamzah Yunus Muhammadiyah Kuok Islamic Boarding School, the wages received by preachers do not always carry a negative connotation. These wages are not a means of accumulating wealth but are used to meet personal and family needs and are even allocated to help those in need. Thus, preachers at the boarding school cannot be categorized as *walakedu da'i* (commercial preachers), even though some preachers do set rates for their services.

Suggestions for further research are directed at academic circles, recommending more in-depth studies on *da'i walakedu* using alternative methods. This includes gathering data directly through interviews with preachers or millennial preachers who currently use digital platforms, such as the TikTok application, for preaching and receive payments for their activities.

For preachers, it is essential to carry out *da'wah* with the sincere intention of spreading Allah's religion without expecting

material compensation. Even if preaching is your primary profession and necessitates earning a salary, it is advised not to set excessively high rates, as this could diminish the blessings of the knowledge being shared.

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