JDK: JURNAL DAKWAH DAN KOMUNIKASI
VOL. 11. NO. 2. 2026

ISSN: 2548-3293 (*Print*) 2548-3366 (*Online*)
Available online at https://journal.iaincurup.ac.id/index.php/jdk/index

Yatim Mandiri's Management in Empowering Orphans and Underprivileged Children through the Sanggar Genius and Qur'an Programs in Medan City

Received: 17-10-2026 *Revised: 30-10-2026* *Accepted: 30-10-2026* *DOI: 10.29240/jdk.v11i2.18336*

Muhammad Fikih Alpiansyah*
Universitas Islam Negeri (UIN) Sumatera Utara
muhammad0104221008@uinsu.ac.id

Abdullah
Universitas Islam Negeri (UIN) Sumatera Utara
abdullah@uinsu.ac.id

*) *Corresponding Author*

Keywords: Management, Empowerment, Orphans, Underprivileged Children

ABSTRACT

Purpose – This study aims to analyze the implementation of management functions in the administration of the Sanggar Genius and Sanggar Al-Qur'an programs organized by LAZNAS Yatim Mandiri North Sumatra in Medan City, as well as to examine the implementation of educational empowerment initiatives for orphans and underprivileged children.

Method – This study employed a qualitative approach with a case study design. Data were collected through interviews, observations, and documentation, and analyzed using the Miles, Huberman, and Saldaña model, which consists of data condensation, data display, and conclusion drawing and verification.

Findings – The findings indicate that the management of both programs incorporates four interrelated management functions: planning, organizing, actuating, and controlling. Program implementation combines policies established by the central office with adjustments to local community conditions. Supporting factors include community coordination, the use of learning modules, and teacher involvement, while a key limitation is the absence of a dedicated program management structure. In terms of empowerment, the findings indicate positive changes in the children's academic self-confidence, moral development, and Qur'an-reading abilities. This study highlights the importance of strengthening organizational structures, documentation, and program evaluation to ensure more systematic and sustainable empowerment initiatives. Academically, the findings suggest that the management of educational programs based on Islamic philanthropy requires the integration of management functions and the ability to adapt to local community needs.

Cite this article: Fikih Alpiansyah , M., & Abdullah. (2026). Yatim Mandiri's Management in Empowering Orphans and Underprivileged Children through the Sanggar Genius and Qur'an Programs in Medan City. *Jurnal Dakwah Dan Komunikasi*, *11*(2), 656–672. https://doi.org/10.29240/jdk.v11i2.18336

Copyright © 2026 by Authors
This is an open access article under the Creative Commons Attribution-Non Commercial-ShareAlike 4.0 International License

INTRODUCTION

The issue of orphans and underprivileged children is a social and religious concern that requires continuous attention, particularly in fulfilling children's educational rights and developing their potential. Limited family economic conditions not only affect the fulfillment of basic needs but may also restrict children's access to supplementary education services, tutoring, and religious guidance beyond formal schooling. Such socioeconomic conditions remain relevant in Medan City. According to data from the Central Statistics Agency (BPS) of Medan City, the poverty rate in 2025 reached 7.25%, decreasing from 7.94% in 2024, or approximately 187.04 thousand people (BPS Kota Medan, 2024; 2025). These figures indicate that economic vulnerability remains a challenge for some segments of Medan's population. Although poverty rates do not directly reflect disparities in access to non-formal education, they serve as a relevant social indicator for understanding families' limited resources in supporting children's learning needs. In this context, Islamic philanthropic institutions, particularly National Zakat Amil Institutions (LAZNAS), play an important role in expanding educational access through the utilization of zakat, infaq, sadaqah, and waqf (ZISWAF) funds. However, the effectiveness of educational programs funded through ZISWAF depends not only on the availability of funds but also on an institution's ability to plan for beneficiaries' needs, organize human resources, implement learning activities, and monitor and evaluate students' development. Therefore, issues concerning the continuity of learning activities, the availability and coordination of teaching personnel, the monitoring of participants' progress, and program evaluation mechanisms are important aspects to examine in understanding how educational empowerment for orphans and underprivileged children is managed effectively.

Conceptually, zakat, infaq, sadaqah, and waqf (ZISWAF) are Islamic philanthropic instruments that function not only as forms of religious worship but also as instruments for social empowerment and improving community welfare. Zakat management oriented toward empowerment requires adequate resources, assistance, and institutional governance to ensure that distributed funds generate sustainable benefits (Hosen et al., 2024). Pertiwi et al. (2020) also demonstrate that institutional support from zakat organizations contributes to the success of empowerment programs and is associated with improvements in beneficiaries' welfare. In this study, ZISWAF is positioned as both a funding resource and an empowerment instrument that enables philanthropic institutions to provide educational services to communities in need. Nevertheless, the availability of these funding sources must be supported by systematic organizational governance so that resources can be translated into educational activities that provide sustainable benefits. In this context, program sustainability is not merely understood as the regular continuation of activities but also encompasses the continuity of the learning process, the development of participants' academic and religious abilities, beneficiary involvement, and accountability in resource utilization. Accordingly, the Sanggar Genius and Sanggar Al-Qur'an programs organized by Yatim Mandiri should be understood not merely as the distribution of ZISWAF funds in the educational sector but also as empowerment initiatives that require integrated planning, organizing, implementation, and supervision.

Previous studies on ZISWAF management indicate that institutional professionalism is an important factor in determining the effectiveness of empowerment programs. Latief and Sandimula (2022), in their study of zakat management accountability at BAZNAS in North Sulawesi, highlight the importance of institutional accountability in zakat management. This principle is relevant to the management of educational programs because the success of educational services depends not only on the accuracy of fund distribution but also on how activities are managed at the operational level. Within the planning function, institutions need to identify beneficiaries' needs and characteristics, establish learning objectives, and prepare program schedules and resource requirements. The

organizing function concerns the distribution of responsibilities among institutional administrators, program coordinators, tutors, and other parties involved in sanggar activities. Furthermore, the implementation function is realized through the coordination of learning activities, participant assistance, and the provision of educational materials suited to children's needs. Meanwhile, the supervision function includes monitoring attendance, assessing learning progress, evaluating program implementation, and following up on identified challenges. These functions are consistent with the study by Mariyah et al. (2021), which explains that educational management is a process involving planning, organizing, implementing, and supervising to achieve educational objectives effectively and efficiently. In addition, Wijayanti and Wicaksana (2023) explain that the application of George R. Terry's management functions in educational institutions involves goal setting, task distribution, implementation coordination, and supervision and evaluation. Thus, professionalism in ZISWAF management needs to be viewed more broadly as an organization's ability to transform its available resources into educational services that are planned, coordinated, measurable, and accountable.

The selection of Medan City as the research location is based on the relevance of its urban socioeconomic conditions and the presence of Islamic philanthropic institutions that implement community empowerment programs. As the capital of North Sumatra Province, Medan is a center of government, economic activity, education, and social services, bringing together communities with diverse socioeconomic backgrounds. BPS Medan City data for 2025, which recorded a poverty rate of 7.25%, indicates that economic vulnerability remains part of the city's social conditions. On the other hand, Medan's characteristics as a regional activity center provide a relevant context for examining the implementation of philanthropic-based educational programs, particularly regarding teacher coordination, learning activity management, and program supervision. Nevertheless, the availability of urban infrastructure does not automatically guarantee equal access to supplementary educational services for all segments of society. Therefore, research in Medan City is important for understanding how philanthropic institutions manage resources and address operational challenges in providing educational programs for orphans and underprivileged children.

In the context of educational empowerment for orphans and underprivileged children, several previous studies have provided insights into Yatim Mandiri's program activities and management. The study by Khoirunjannah and Arifia (2024) on the management of educational zakat funds at Yatim Mandiri Pasuruan indicates community involvement in program planning. However, the study focuses more on fund management and does not examine in depth the interrelationship among management functions in implementing learning activities at the sanggar level. Meanwhile, the study by Santoso and Hana (2024) on Yatim Mandiri's empowerment services in Surabaya focuses more on beneficiary satisfaction with the services received, leaving the organization's internal processes of planning, organizing, implementing, and supervising programs as a less explored area. Furthermore, Harahap and Sahputra (2026), in their study of innovation in Yatim Mandiri North Sumatra's da'wah programs, provide an overview of the institution's five program pillars: education, economy, health, da'wah, and humanitarian services. Nevertheless, their study focuses on da'wah program innovation in general and does not specifically analyze the management mechanisms of the Sanggar Genius and Sanggar Al-Qur'an programs through the application of management functions. Based on these studies, research on Yatim Mandiri has contributed to explaining fund management, service quality, and program innovation. However, the managerial processes connecting institutional resources with the provision of educational services at the sanggar level still require further investigation.

Based on the mapping of previous studies, three research gaps provide the foundation for this study. First, the empirical gap concerns the limited explanation of how planning, organizing,

implementing, and supervising functions are interconnected in the implementation of non-formal educational programs organized by philanthropic institutions. The issue that needs to be understood is not merely whether a program has been implemented but also how participants' needs are identified, responsibilities are distributed, learning activities are coordinated, and participants' progress and implementation challenges are addressed. Second, the contextual gap relates to the characteristics of Yatim Mandiri's educational programs in Medan City, an urban social environment with its own needs and challenges. Examining this context is necessary to understand how the institution adapts program management to beneficiaries' conditions, the availability of teaching personnel, and learning needs within the community. Third, the theoretical gap concerns the limited explanation of the extent to which classical management theory can explain the transformation of Islamic philanthropic resources into educational services oriented toward empowerment. In this regard, management functions are not merely understood as separate administrative stages but as interconnected processes that influence program effectiveness and sustainability. Therefore, this study offers an analytical contribution by examining the relationship between institutional resource management, the implementation of management functions, and educational empowerment through the Sanggar Genius and Sanggar Al-Qur'an programs. Both programs are examined within a single analytical framework to understand how differences in academic and religious learning services are managed through the management mechanisms implemented by Yatim Mandiri North Sumatra in Medan City.

Based on the foregoing discussion, this study aims to describe and analyze the implementation of management functions, including planning, organizing, implementing, supervising, and evaluating, in the administration of the Sanggar Genius and Sanggar Al-Qur'an programs organized by Yatim Mandiri North Sumatra in Medan City. This study also seeks to understand the relationship between institutional resource management, learning activity implementation mechanisms, and efforts to achieve educational empowerment objectives for orphans and underprivileged children, particularly in terms of academic abilities, moral development, and Qur'an-reading skills. Using a qualitative approach, this study seeks to understand how management functions are implemented in program activities, including the strategies employed, the involvement of administrators and teaching personnel, and the various challenges encountered in improving the quality of education, moral development, and Qur'an-reading abilities among orphans and underprivileged children in Medan City. This approach enables the researcher to understand the phenomenon through the experiences, perspectives, and activities of parties directly involved in program implementation (Aspers & Corte, 2019). Theoretically, this study is expected to enrich the field of da'wah management, particularly regarding the application of management functions in the administration of educational programs based on Islamic philanthropy. Practically, the findings are expected to provide evaluative recommendations for Yatim Mandiri North Sumatra to improve the quality of planning, human resource coordination, activity implementation, and program supervision and evaluation systems, thereby enabling the Sanggar Genius and Sanggar Al-Qur'an programs to operate more effectively and sustainably

METHOD

This study employed a qualitative approach with a case study design and a descriptive-analytical method to gain an in-depth understanding of the implementation of management functions by Yatim Mandiri North Sumatra in empowering orphans and underprivileged children through the Sanggar Genius and Sanggar Al-Qur'an programs in Medan City. The qualitative approach was selected because this study seeks to explore the processes, experiences, actions, and

interactions of the parties involved in program management within their natural settings. Meanwhile, the case study design was adopted because the research focuses on an in-depth examination of a phenomenon within a specific institutional context, enabling the researcher to obtain a comprehensive understanding of program management processes, supporting factors, and challenges encountered during implementation (Crowe et al., 2011). The descriptive-analytical method was operationalized through two activities: systematically describing program management processes based on field data and analyzing the relationship between these processes and the theoretical framework of management functions. The case boundary in this study was the management of the Sanggar Genius and Sanggar Al-Qur'an programs by Yatim Mandiri North Sumatra in Medan City, while the unit of analysis was the implementation of management functions in the administration of both programs. The two programs were selected because they have different educational service characteristics: strengthening academic abilities through Sanggar Genius and providing religious guidance through Sanggar Al-Qur'an. Nevertheless, both operate within the same institutional context and share the same empowerment objectives. The analysis combined deductive and inductive approaches. Deductively, planning, organizing, actuating, and controlling were used as initial analytical categories based on the management theory framework. Inductively, the researcher developed additional categories or themes based on field findings, such as implementation strategies, coordination patterns, supporting factors, and program constraints. Thus, the analysis was not only intended to assess the alignment between actual practices and theoretical concepts but also to identify the dynamics of program management emerging within the research context (Sugiyono, 2022; Crowe et al., 2011).

This study was conducted at Yatim Mandiri North Sumatra, located at Jl. Karya Asih No. A2, Pangkalan Masyhur, Medan Johor District, Medan City. The location was selected because the institution administers the Sanggar Genius and Sanggar Al-Qur'an programs, which are the focus of this study, allowing the researcher to directly observe program management and implementation within a single institutional context. Informants were selected using purposive sampling, namely the deliberate selection of individuals based on their involvement, experience, knowledge, and relevance to the research focus. The informants included Yatim Mandiri North Sumatra administrators who understood program policies and management, program coordinators responsible for coordinating activities, Sanggar Genius tutors involved in academic learning, and Sanggar Al-Qur'an instructors involved in religious guidance. Parents or guardians could also be included as supporting informants to obtain information regarding family involvement and children's development during program participation. The criteria for selecting informants included direct involvement in program management or implementation, relevant experience and knowledge of sanggar activities, and the ability to provide information relevant to the management functions under investigation. The number of informants was determined based on data requirements and the adequacy of information obtained throughout the research process, rather than on a predetermined numerical target. Data adequacy was assessed based on the depth of information, the relevance of informants' experiences, the representation of perspectives from involved parties, and the extent to which additional information provided new insights into the research problem. This consideration is consistent with the concept of *information power*, which explains that the adequacy of the number of informants in

qualitative research is determined by the relevance and richness of the information obtained in addressing the research objectives (Malterud et al., 2016).

Data were collected through three primary techniques: in-depth interviews, direct observation, and documentation. Interviews were conducted in a semi-structured manner using an interview guide developed in accordance with the research focus, while allowing informants to elaborate on their experiences and perspectives. The interview questions focused on program planning, the distribution of tasks and responsibilities, the implementation of learning activities, supervision mechanisms, activity evaluation, and challenges encountered in administering both programs. Direct observation was conducted to obtain a factual understanding of program activities in the field, including the learning process, interactions between tutors and participants, activity coordination, the availability of learning facilities, and mechanisms for monitoring sanggar activities. Meanwhile, documentation involved reviewing relevant materials, such as organizational structures, program implementation guidelines, activity schedules, participant attendance records, activity reports, learning materials, and evaluation documents, where available and accessible. Interview data were recorded in written notes and, with the informants' consent, audio-recorded for subsequent transcription. Observation notes and document review findings were also systematically organized to enable comparison with interview data. Data collection was conducted from [starting month and year] to [ending month and year], in accordance with the research schedule and fieldwork activities.

Data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña (2014), which consists of three stages: data condensation, data display, and conclusion drawing and verification. During data condensation, the researcher selected, focused, simplified, and categorized data obtained from interview transcripts, observation notes, and documents according to their relevance to the research focus. The data were then coded and grouped into initial categories: planning, organizing, actuating, and controlling. Data that did not directly fit these initial categories were also considered and analyzed inductively when they contained important information concerning implementation strategies, supporting factors, constraints, or program management dynamics. During data display, the categorized information was systematically organized into narrative descriptions, matrices, or comparative tables to illustrate the relationships among informants' statements, observational findings, and supporting documents. This presentation was also used to compare the implementation of management functions in the Sanggar Genius and Sanggar Al-Qur'an programs. The final stage involved drawing and verifying conclusions by interpreting patterns, relationships, similarities, and differences in the data to address the research focus. The conclusions were re-examined by tracing the original data sources, comparing information across informants, and cross-checking it against observational findings and documentation to ensure that the resulting interpretations were supported by adequate empirical evidence. Data analysis was conducted iteratively throughout the data collection process until a comprehensive understanding of the management of both programs was achieved (Miles et al., 2014).

To ensure data credibility and trustworthiness, this study employed source triangulation and methodological triangulation. Source triangulation was conducted by comparing information obtained from institutional administrators, program coordinators, Sanggar Genius tutors, Sanggar

Al-Qur'an instructors, and parents or guardians, where included as informants. This comparison aimed to assess the consistency of information concerning program planning, task distribution, activity implementation, and supervision from the perspectives of different stakeholders. When discrepancies emerged between statements from administrators and teaching personnel, the researcher did not immediately consider one account to be more accurate than the other. Instead, the context of the differences was further investigated through follow-up questions, document examination, and observation of program activities. Meanwhile, methodological triangulation was conducted by comparing interview data with direct observation findings and documentation relating to the same aspects. For example, information provided by administrators regarding activity schedules and implementation was examined through observations of sanggar activities and relevant schedules and attendance reports, where available. The use of multiple data sources and collection techniques aimed to provide a more comprehensive understanding and identify both consistencies and discrepancies in the field findings (Carter et al., 2014). Accordingly, the credibility of the research findings was established not solely through informants' statements but also through the consistency between interview information, actual field conditions, and available documentary evidence.

RESULTS AND DISCUSSIO

A Brief History of Yatim Mandiri and Its Establishment in Medan City

Yatim Mandiri was established out of the concerns of five orphanage activists in Surabaya, namely Sahid Haz, Sumarno, Hasan Sadzili, Syarif Mukhodam, and Moch Hasyim. They were troubled by the situation of many orphaned children who graduated from senior high school at orphanages but had no opportunities to continue their education or find employment. Consequently, these children were left without adequate support after returning to families that were not yet economically independent (Yatim Mandiri, 2022). These concerns led to the establishment of the Foundation for the Guidance and Development of Islamic Orphanages and Former Foster Children (YP3IS) on March 31, 1994. On April 22, 2008, the foundation officially changed its name to Yatim Mandiri following approval from the Ministry of Law and Human Rights of the Republic of Indonesia. This name change marked a shift in the institution's orientation, from merely providing orphanage care to becoming an empowerment institution focused on the overall independence of orphans in terms of worship, education, and economic well-being.

A new chapter in the institution's development began in 2016, when Yatim Mandiri was officially registered as a National Amil Zakat Institution (LAZNAS) under Decree of the Ministry of Religious Affairs of the Republic of Indonesia No. 185 of 2016, which was subsequently reaffirmed through Decree No. 509 of 2021. Its LAZNAS status provided Yatim Mandiri with legal authorization to collect and distribute zakat, infaq, sadaqah, and waqf funds nationwide. It also expanded the scope of its beneficiaries beyond orphans to include underprivileged individuals (dhuafa) and the other eight categories of zakat

recipients (asnaf). This broader outreach subsequently encouraged Yatim Mandiri to establish service offices in various provinces across Indonesia, including North Sumatra.

Based on interview findings, Yatim Mandiri North Sumatra began operating in Medan City in 2017, as explained by Ari Oldwin Sitorus, in line with the institution's expansion of its empowerment activities following its designation as a LAZNAS. Specifically regarding the Sanggar Genius and Sanggar Al-Qur'an programs, Yudha Septian Pratama explained that these programs are extensions of the central office's education programs, designed to provide orphans and underprivileged children with additional learning opportunities outside formal school hours, similar to the tutoring services commonly attended by other children. To date, Yatim Mandiri North Sumatra has managed nine learning centers across Medan City, consisting of eight Sanggar Genius centers and one Sanggar Al-Qur'an center. This distribution indicates that Sanggar Genius is the flagship program with the widest reach, while Sanggar Al-Qur'an complements it by focusing on strengthening the religious competencies of the children under its guidance.

Profile of the Sanggar Genius and Sanggar Al-Qur'an Programs

Sanggar Genius and Sanggar Al-Qur'an are two of Yatim Mandiri North Sumatra's leading non-formal education programs, specifically targeting orphaned and underprivileged children in grades three through six of elementary school. Sanggar Genius focuses on strengthening academic abilities, particularly in mathematics, while Sanggar Al-Qur'an focuses on moral development and improving children's ability to read the Qur'an correctly and fluently. The Sanggar Genius program is designed around a structured, tiered learning module. As Yudha Septian Pratama explained, the learning packages range from Package A to Package H, enabling each child's progress to be monitored systematically based on the learning packages they have completed.

Both programs are entirely free of charge, with no fees imposed on participants or their parents/guardians. Their funding comes from zakat, infaq, and sadaqah collected by Yatim Mandiri from the community. Ari Oldwin Sitorus stated that participants must meet the eligibility criteria of being either orphans or underprivileged children, as evidenced by a certificate of financial hardship issued by the village or subdistrict administration. Orphaned participants must also provide their father's death certificate or an official statement confirming his death. In practice, learning activities are normally held twelve times per month, with the schedule adjusted to eight sessions during certain months that coincide with school semester breaks. Each session lasts approximately one and a half hours, beginning with a prayer and icebreaking activities before proceeding to the core learning materials based on modules provided by the central office. In a study of the Muhammadiyah Learning Guidance Center in Kampung Bharu, Malaysia, Rangkuti (2023) found that this approach was effective in increasing children's interest in learning and reducing boredom during the

learning process.

Yatim Mandiri's Management in Empowering Orphans and Underprivileged Children through the Sanggar Genius and Al-Qur'an Programs

Program Planning

Based on the research findings, the planning of the Sanggar Genius and Sanggar Al-Qur'an programs in Medan City follows a two-way process. The Sanggar programs are derived from the education pillar designed by Yatim Mandiri's central office, while the selection of learning center locations and prospective beneficiaries is adapted by the branch management to local conditions. Yudha Septian Pratama explained that the selection of sanggar locations is based on several criteria: the concentration of orphans and underprivileged children in the area to ensure that the program reaches its intended beneficiaries; the availability of supporting facilities that are easily accessible to nearby children; field survey results to assess the suitability of the location and the readiness of prospective participants; and coordination with local community leaders, such as neighborhood and community unit representatives (RT/RW) or village/subdistrict officials, to facilitate supervision and the mobility of teaching and learning activities. This process is followed by outreach activities for the parents of prospective beneficiaries at village community centers. The program also establishes measurable targets, namely that children under its guidance should complete all learning module packages (Packages A–H) as an indicator of educational independence. Nevertheless, the planning process faces several challenges, particularly difficulties in identifying valid data on orphans and underprivileged children, limited awareness among some community members of the program's benefits, and the misconception that participation in the sanggar program requires payment.

These findings indicate that the planning of the Sanggar Genius and Sanggar Al-Qur'an programs is not conducted through a single, one-directional policy process. Instead, it involves a clear division of roles: the central office determines the overarching policies and curriculum framework to maintain consistent program quality across all branches, while operational and technical decisions are delegated to branch management so that the programs remain responsive to local social conditions. This two-way model is a reasonably rational strategy, considering that the needs and characteristics of beneficiary communities may vary from one region to another. Nevertheless, challenges related to data collection and limited community awareness demonstrate that sound planning on paper does not necessarily translate into smooth implementation in the field. Therefore, continuous communication and public education strategies are needed to ensure that the program's objectives are fully understood by the target communities.

From the perspective of Terry's management theory (1954), as cited in Susanto (2022), planning is understood as the process of determining objectives and formulating the

steps required to achieve them before actions are implemented. The two-way planning model identified in Medan City is consistent with the findings of Harahap and Sahputra (2026), who explain that the planning of Yatim Mandiri's da'wah programs begins with the central management designing the programs and disseminating them to all branches. The programs are then introduced to local communities, followed by location surveys. Their study also identifies similar challenges, including difficulties in collecting beneficiary data and community misconceptions regarding program costs. The similarities between the North Sumatra branch and other branches across Indonesia indicate that Yatim Mandiri applies a planning model that is centralized at the policy level but decentralized at the implementation level. Furthermore, the establishment of measurable targets, namely the completion of learning module Packages A–H, is consistent with the principles of effective planning outlined by Fadia and Rahman (2023), who argue that zakat institutions' planning processes should include clear and measurable targets so that subsequent evaluations can be conducted objectively.

Division of Responsibilities among Program Managers

The findings show that the Sanggar Genius and Sanggar Al-Qur'an programs do not have a separate, dedicated management structure. Instead, they operate directly under the organizational structure of Yatim Mandiri North Sumatra's branch office, as explained by Yudha Septian Pratama. This structure consists of three core elements: the branch head, who is responsible for policies and general supervision; program staff, who coordinate technical implementation in the field; and teachers or instructional staff, who interact directly with the children under the program's guidance. Regarding human resource qualifications, Ari Oldwin Sitorus explained that prospective Sanggar Genius and Sanggar Al-Qur'an teachers must be Muslim, at least eighteen years old, and predominantly hold an undergraduate degree, although some are still active university students. Teacher recruitment is conducted through an open recruitment process. Applicants who meet the established criteria and pass the selection process are subsequently issued a contractual Decree (SK), which serves as the formal basis for their employment relationship with Yatim Mandiri North Sumatra.

These data indicate that the division of responsibilities in managing the Sanggar Genius and Sanggar Al-Qur'an programs is relatively lean and does not operate as a separate organizational unit. Nevertheless, clear boundaries of responsibility remain in place among the policy level (branch head), coordination level (program staff), and implementation level (teaching staff). Such a simplified structure can be understood as a form of efficiency, whereby the institution prioritizes allocating resources to the programs themselves rather than to administrative bureaucracy. However, this simplicity also has implications for task specialization, as program staff are required to perform multiple roles simultaneously,

ranging from administrative duties to community engagement and social guidance. The teacher recruitment criteria, which emphasize Islamic identity and maturity, also indicate that Yatim Mandiri North Sumatra considers not only academic competence but also teachers' readiness to serve as role models for the children under its guidance. The implementation of an open recruitment mechanism followed by the issuance of contractual decrees further demonstrates that, despite its lean organizational structure, the recruitment of teaching staff is conducted through formal and transparent procedures, thereby providing clarity regarding the employment status and responsibilities of recruited teachers.

In relation to Terry's management theory (1954), as cited in Syahputra and Aslami (2023), organizing refers to the process of dividing tasks, establishing organizational structures, and determining relationships among individuals in pursuit of shared objectives. This relatively simple organizational arrangement is consistent with the view that regional zakat management institutions generally adopt lean organizational structures to maximize the allocation of funds to empowerment programs rather than institutional operational costs. The teacher recruitment criteria are also relevant to the concept of exemplary conduct (*uswah hasanah*) in Islamic education, as discussed by Sanusi et al. (2024). They emphasize that educators in the context of da'wah are expected not only to possess academic competence but also to demonstrate moral integrity worthy of emulation, considering that sanggar teachers serve a dual role as academic facilitators and spiritual mentors. The clarity of these recruitment criteria further reinforces the idea that the organizing function in non-formal educational institutions cannot be separated from the management of teaching personnel. As emphasized by Kulsum and Waluyo (2022), teacher performance is strongly influenced by the clarity of educational management functions, from recruitment to continuous professional development. Thus, the quality of teaching and learning depends not only on the curriculum but also on the readiness and qualifications of the teaching staff.

Implementation of the Sanggar Programs

Field findings reveal that the Sanggar Genius and Sanggar Al-Qur'an programs in Medan City are provided free of charge, as explained by Ari Oldwin Sitorus. Participants are elementary school students in grades three through six, and learning activities are normally conducted twelve times per month, with the schedule adjusted to eight sessions during school semester breaks. Dwi Kalsum explained that although the learning modules are developed by the central program team, their implementation at the sanggar relies largely on learning through play. Children are not merely asked to sit and listen; they are also encouraged to participate in discussions and memorize materials together, using simplified language appropriate to their age. She added that teachers strive to create an enjoyable learning atmosphere by providing simple forms of appreciation, such as praise and small gifts for children who are diligent and actively participate. At the same time, teachers

continuously instill the understanding that learning is an important investment in their future. In terms of funding and infrastructure, Yudha Septian Pratama explained that basic teaching and learning facilities are generally provided when a sanggar is first established. This is preceded by an invitation to local residents to contribute to the organization of learning activities. Nevertheless, Dwi Kalsum noted that additional resources are still needed, particularly reading books, stationery, and learning media.

These practices demonstrate that program implementation does not merely follow the curriculum established by the central office rigidly. Rather, teachers in the field interpret and adapt it flexibly to the characteristics of the children under their guidance. The combination of structured modules and learning through play indicates that successful program implementation depends largely on teachers' ability to translate learning materials into relevant and enjoyable learning experiences for children, rather than simply delivering information in a one-way manner. The use of appreciation and motivational reinforcement also shows that program implementation involves an effective leadership dimension. Teachers do not merely serve as providers of learning materials but also act as figures who build emotional bonds and trust with their students. Meanwhile, the continued need for additional facilities indicates that program implementation in the field still faces resource constraints that require ongoing improvement.

From a management theory perspective, this is consistent with Manurung (2024), who describes implementation as the most decisive stage in the management cycle because it is at this stage that previously formulated plans are translated into concrete actions through direction, motivation, and communication with all resources involved. The learning-through-play approach implemented by Dwi Kalsum is in line with the findings of Yuangga et al. (2024), who demonstrate that project-based learning and interactive methods for orphans can significantly improve learning motivation, academic achievement, and collaborative skills. This is because children from orphaned and underprivileged backgrounds tend to require more personalized and appreciative learning approaches than conventional one-way teaching methods. The motivational strategies applied by teachers also reinforce Susanto's (2022) view that the sustainability of community participation in community-based empowerment programs depends heavily on program implementers' ability to foster trust and active involvement among target groups, rather than merely fulfilling administrative targets.

Program Supervision and Evaluation

The interview findings indicate that Yatim Mandiri North Sumatra implements a multi-layered supervision system through a series of evaluation cycles conducted monthly, quarterly, every semester, and annually, as explained by Yudha Septian Pratama. At the monthly level, teachers submit reports on children's progress through a digital link provided

by the central office. At the quarterly level, children are assessed through practice questions to measure their mastery of the learning module packages provided. At the semester level, learning achievements are documented in progress reports. Meanwhile, at the annual level, a Mathematics Olympiad is held, bringing together representatives from each sanggar across North Sumatra. Winners at the sanggar level proceed to the provincial competition, while provincial winners advance to the national level. In addition to evaluating the children, he explained that supervision also covers teacher performance through monthly development and guidance sessions. These sessions provide teachers with opportunities to communicate the challenges they encounter during the teaching and learning process, which are then discussed collectively as part of the evaluation. Challenges identified in the field include irregular attendance among some children, slower learning progress among certain participants, and difficulties in coordinating learning schedules between students and teachers.

This tiered evaluation scheme indicates that supervision of the Sanggar Genius and Sanggar Al-Qur'an programs is not solely administratively oriented but also functions as a motivational instrument that encourages healthy competition among the children and across branches. The supervision mechanism, which targets both program participants and program implementers, demonstrates that Yatim Mandiri North Sumatra understands supervision as a comprehensive process rather than merely a one-way administrative audit. Nevertheless, challenges related to children's attendance and differences in learning pace indicate that a supervision system that is well structured on paper has not yet fully addressed practical difficulties in the field. Therefore, indicators of program success, such as improvements in children's academic rankings at formal schools and their ability to answer sets of questions that they previously struggled to complete, can be considered relevant measures. However, these indicators need to be complemented by strategies to address attendance problems and differences in the learning pace of children under the program's guidance.

These findings are consistent with Herry Krisnandi, S.E. (2018), who explains that supervision serves as a mechanism for ensuring that program implementation proceeds according to established plans while also providing a basis for continuous improvement. This tiered evaluation model is also consistent with the principles of participatory monitoring proposed by Islami et al. (2021), who argue that the evaluation of empowerment programs should not be exclusively *top-down* in the form of administrative reporting. Instead, it should also provide opportunities for target groups to demonstrate their achievements, allowing the evaluation process to strengthen participants' self-confidence. Meanwhile, challenges involving irregular attendance and differences in learning pace are commonly encountered in community-based non-formal education programs. This is reflected in the

study by Fatoni and Taufiq (2023) on the empowerment of orphans at the Ulil Abshar Dau Sengkaling Orphanage in Malang, which found that the success of life-skills training programs is strongly influenced by consistent attendance and personalized assistance for participants with different learning paces.

The Impact of Empowerment on Orphans and Underprivileged Children

The interviews reveal that this empowerment program has brought about changes experienced by the children under its guidance, including both orphans and underprivileged children, as explained by Dwi Kalsum. These changes can be observed across three main dimensions. In the academic dimension, children have demonstrated increased confidence in learning and completing school assignments. In the moral dimension, they have shown greater politeness and respect for others in their daily interactions. In the religious dimension, their Qur'an-reading fluency has improved, along with their confidence in reading aloud in front of other children participating in the program. The changes across these three dimensions were also directly corroborated by Raisa Nabila, one of the children participating in the Sanggar program who is both an orphan and from an underprivileged background. She explained that she had experienced many changes: whereas she had previously felt shy, she had become more confident, and her school grades had also improved. In terms of religious development, she stated that her Iqra' reading had become more fluent, while in terms of moral development, she felt that she had become more polite and diligent.

These achievements indicate that the program's impact extends beyond the transfer of knowledge to encompass the broader development of children's character. Changes in the academic dimension reflect the growth of children's confidence in facing learning challenges at formal schools, while changes in the moral dimension indicate the internalization of Islamic social values in their daily behavior. Improvements in the religious dimension also suggest that the program has helped build children's spiritual confidence. Such development is relevant both for orphans who have lost their fathers as role models at home and for underprivileged children whose families' economic limitations may reduce the availability of attention and learning support at home. Thus, although the administrative eligibility requirements for orphans and underprivileged children differ, the Sanggar Genius and Sanggar Al-Qur'an programs provide meaningful opportunities for empowerment to both groups in practice, as both require educational support and character development that may not be fully available within their respective family environments.

These findings are consistent with Soejono's (2023) research, which shows that education for orphans' independence based on Qur'anic values, combining *learning by doing* with spiritual guidance, can significantly enhance orphans' independence and potential in a holistic manner. Similar findings were also reported by Maulida (2023) in a study of the

Sanggar Ilmu program at the Yatim Impian Indonesia Foundation. The study found that the gradual development of life skills among orphans and underprivileged children, beginning with awareness-building and progressing to the development of reading, creative thinking, and religious competencies, can produce tangible improvements in children's personal, social, and academic skills. This consistency reinforces the observation that the three dimensions of achievement, academic development, moral development, and religious development, identified in the Sanggar Genius and Sanggar Al-Qur'an programs in Medan City are not isolated findings, but reflect patterns of impact also observed in sanggar-based empowerment programs for orphans and underprivileged children in other regions.

CONCLUSION

This study shows that the management of the Sanggar Genius and Sanggar Al-Qur'an programs run by LAZNAS Yatim Mandiri North Sumatra in Medan City has incorporated four interrelated management functions: planning, organizing, implementation, and supervision. The management approach combines policies established by the central office with adjustments to local conditions. Successful program implementation is supported by coordination with the community, the availability of facilities, learning modules, and the involvement of teaching staff. However, the absence of a dedicated management structure remains one of the institution's organizational limitations.

In terms of empowerment, qualitative data indicate positive changes in the children's academic self-confidence, moral development, and Qur'an-reading abilities. Nevertheless, these findings cannot yet be generalized to all beneficiaries or used to conclude that the programs have an equivalent impact on orphans and underprivileged children.

Since its establishment in Medan City in 2017, Yatim Mandiri North Sumatra has developed nine learning centers, consisting of eight Sanggar Genius centers and one Sanggar Al-Qur'an center. These findings highlight the importance of integrating management functions to ensure program sustainability. In practical terms, the institution needs to strengthen its organizational structure, documentation, and program evaluation. Future research could expand the geographical scope and compare program implementation and outcomes across different learning centers to provide a more comprehensive understanding of empowerment effectiveness.

REFERENCES

Agustini, A. G., San Putra, S., Guampe, F. A., Akbar, J. S., Lubis, M. A., Maryati, I., Ririnisahawaitun, Mesra, R., Sari, M. N., Robert, T. P., Rahmadhani, M. V., & Rulanggi, R. (2023). *Metode Penelitian Kualitatif*. PT. Mifandi Mandiri Digital.

Fadia, N., & Rahman, M. A. (2023). Manajemen serta fungsi zakat pada Badan Amil Zakat dan Lembaga Amil Zakat. *Ekosiana: Jurnal Ekonomi Syari'ah*, *10*(1), 1–12.

Fatoni, A., & Taufiq, H. N. (2023). Pemberdayaan anak yatim melalui program pelatihan keterampilan hidup sehari-hari di Panti Asuhan Ulil Abshar Dau Sengkaling Malang. *Community Development Journal*, *4*(6), 12023–12031.

Harahap, R. P., & Sahputra, D. (2026). Inovasi program dakwah di Yatim Mandiri Sumatera Utara dalam pemberdayaan anak yatim dan dhuafa. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman*, *16*(1), 125–144.

Herry Krisnandi, S.E., M. M. (2018). Pengantar Manajemen. In *Pengantar Manajemen*.

Islami, M. N., Aini, D., Rosyida, E. F., Arifa, Z., & Machmudah, U. (2021). Manajemen Program Perencanaan, Pelaksanaan, Dan Evaluasi Munadharah 'Ilmiyah Pekan Arabi Di Universitas Negeri Malang Di Masa Pandemi. *Taqdir*, *7*(2), 181–197.

Khoirunjannah, D., & Arifia, K. (2024). Pengelolaan dana zakat untuk pemberdayaan pendidikan anak yatim dhuafa. *Tasharruf: Journalof Islamic Economicsand Business*, *5*(1), 37–46.

Kulsum, U., & Waluyo, B. (2022). Fungsi manajemen pendidikan dalam kinerja guru. *Jurnal An-Nur: Kajian Pendidikan Dan Ilmu Keislaman*, *8*(2), 303–312.

Manurung, R. S. (2024). Penerapan Fungsi Manajemen Pada Gerakan Dakwah Di Pimpinan Wilayah Muhammadiyah Sumatera Utara. *Komunida: Media Komunikasi Dan Dakwah*, *14*(01), 36–53. https://doi.org/10.35905/komunida.v7i2.http

Maulida, A. R. (2023). *Pengembangan lifeskill anak yatim dan dhuafa melalui program Sanggar Ilmu di Yayasan Yatim Impian Indonesia Kelurahan Klender Jakarta Timur*. Universitas Islam Negeri Walisongo Semarang.

Rangkuti, D. A. (2023). Pengaruh penerapan icebreaking terhadap pembelajaran dalam menarik minat dan efektivitas siswa di Sanggar Bimbingan Belajar Muhammadiyah Kampung Bharu Malaysia. *Innovative: Journal of Social Science Research*, *3*(6), 6253–6261.

Rany, N., & Yunita, J. (2022). *Metode Penelitian Kualitatif*. CV. Global Aksara Pers.

Sahabi, A., & Ajuna, L. H. (2022). Transformasi filantropi Islam sebagai model pemberdayaan zakat, infak, sedekah, dan wakaf (ZISWAF). *Asy Syar'iyyah: Jurnal Ilmu Syari'ah Dan Perbankan Islam*, *7*(2), 233–252.

Santoso, S., & Hana, U. A. (2024). Analisis layanan pemberdayaan yang dilakukan oleh Lembaga Amil Zakat Nasional Yatim Mandiri pada anak yatim di Surabaya. *Al-Ujrah*, *3*(1), 1–11.

Sanusi, I., Suhartini, A., Nurhakim, H. Q., Nur'aeni, U., & Muhammad, G. (2024). Konsep uswah hasanah dalam pendidikan Islam. *Masagi: Jurnal Pendidikan Karakter*, *1*(1), 1–12.

Soejono, S. R. (2023). *Eksplorasi potensi anak yatim melalui pendidikan kemandirian perspektif Al-Quran*. CV. Minhaj Pustaka.

Sugiyono, P. D. (2022). Metode Penelitian Kualitatif. In *Alfabeta*.

Susanto, A. (2022). Penerapan prinsip POAC (Planning, Organizing, Actuating, Controlling, Evaluating) dalam pemberdayaan masyarakat. *Inteleksia: Jurnal Pengembangan Ilmu Dakwah*, *4*(2), 293–312.

Syahputra, R. D., & Aslami, N. (2023). Prinsip-Prinsp Utama Manajemen George R. Terry. *Manajemen Kreatif Jurnal (MAKREJU)*, *1*(3), 51–61.

Yatim Mandiri. (2022). *Sejarah dan perjalanan Yatim Mandiri. Yatim Mandiri News*. Yatim Mandiri. https://yatimmandiri.org/news/sejarah-dan-jejak-langkah-yatim-mandiri/

Yuangga, K. D., Sunarsi, D., & Pratama, G. D. (2024). Metode inovatif dalam pendidikan untuk menciptakan pengalaman belajar yang menarik dan efektif bagi anak yatim dan duafa. *Dinamika: Jurnal Manajemen Dan Bisnis*, *2*(1), 42–49.