

Fundraising Strategy of Cash Waqf in Pondok Modern Tazakka in 2019

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ABSTRAK

Wakaf merupakan salah satu bentuk kegiatan ibadah yang sangat dianjurkan bagi umat Islam karena pahala wakaf akan selalu mengalir meskipun sang wakif telah wafat. Wakaf dibagi menjadi wakaf produktif dan non produktif. Wakaf tunai dapat dipandang sebagai salah satu solusi yang dapat membuat wakaf menjadi lebih produktif. Tazakka merupakan salah satu Pondok Pesantren yang dapat mengelola wakaf dengan baik, sehingga dapat memaksimalkan potensinya untuk mendukung perekonomian pesantren.

Penelitian ini memiliki tujuan yaitu untuk mengetahui metode fundraising wakaf tunai di Pondok Modern Tazakka dan untuk mengetahui strategi pengembangan penghimpunan dana oleh Laziswaf Pondok Modern Tazakka. Penelitian ini merupakan penelitian kualitatif deskriptif dengan sumber data primer dan data sekunder. Data primer didapat dari wawancara dan observasi sedangkan data sekunder dari referensi.

Hasil penelitian diketahui bahwa Laziswaf menghimpun dana dengan tiga strategi, yaitu strategi marketing, strategi fundraising, dan strategi pembinaan wakif. Berdasarkan metode direct dan indirect fundraising, strategi pembinaan wakif dan fundraising termasuk ke dalam metode direct fundraising. Sedangkan pada strategi marketing, penghimpunan dana melalui media merupakan metode indirect fundraising. Proses manajemen strategi yang dilakukan oleh Laziswaf sesuai dengan teori manajemen strategi yang diutarakan oleh Fred R. David dimana meliputi strategi formulasi, strategi implementasi, dan strategi evaluasi. Laziswaf mengembangkan penghimpunan dana wakaf tunai dengan cara memaksimalkan metode penghimpunan dana secara langsung dan tidak langsung. Optimalisasi pemanfaatan media digital dilakukan untuk mengembangkan penghimpunan dana secara tidak langsung. Kaderisasi sumber daya manusia untuk memaksimalkan kerja Laziswaf dalam melakukan penghimpunan dana secara langsung. Dan membuat inovasi program wakaf, seperti wakaf korporasi.

Kata Kunci: Strategi, Fundraising, Wakaf Tunai

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INTRODUCTION

Waqf is a form of obedient that is highly recommended for Muslims because Allah's reward will always flow even though the *waqif* has died. According to Indonesian Constitution No. 41 Year 2004 about waqf, waqf is a legal conduct done by *waqif* to separate or give a part of his wealth to be utilized permanently or temporarily for the purpose of obedient or general welfare as ruled by shari'ah.² Waqf can be divided into productive waqf such as cash waqf and non-productive waqf such as mosques. Over time, cash waqf can be seen as one solution that can make waqf more productive. Cash waqf is the transfer of ownership rights in cash to a person, group of people or nadzir institutions to be managed productively without reducing or eliminating 'ain assets so that the results or benefits can be taken by *maukuf 'alaih* in accordance with *waqif* requests in line with Islamic shari'ah.³

Currently, the productive waqf model is much in demand by *waqif*, because waqf can play a very important economic and social role as a source of funding for pesantren, schools, studies, and research, hospitals, social services and companies that produce output with clear benefits.⁴ In addition, cash waqf is more strategic than other form of waqf because money as an intermediary unit for any economic activities is needed by the community compared to immovable goods, for example, land that is only used as agricultural land or leased, but money can be used as productive business capital or become consumptive costs.⁵

Waqf can be used as a source of strength in order to increase potential economic empowerment sectors by managing needs distribution. However, before the waqf is distributed, the management of waqf starts from the collection of funds by the waqf management for the community. Collection is a fundraising activity from the community that is carried out through direct or indirect methods. In accordance with the

² Undang-undang Nomor 41 Tahun 2004, pasal 1, ayat (1).

³ Nurul Huda dan Mohamad Heykal, *Lembaga Keuangan Islam Tinjauan Teoretis dan Praktis*, (Jakarta : Kencana, 2010), p. 325-326

⁴ Iqbal Imari dan Syamsuri, "Pemberdayaan Waqf Produktif sebagai Media Pembangunan Ekonomi Pesantren: Satu Analisa Mekanisme Pelaksanaannya di Pesantren Wali Songo Ngabar" *Islamic Economics Journal*. Vol. 3, No. 1, Juni 2017, p. 3

⁵ Farid Wajdy dan Mursyid, *Wakaf Untuk Kesejahteraan Umat (Filantropi Islam Yang Terlupakan)*, (Jakarta: Pustaka Pelajar, 2007), p.99.

mandate of the law, waqf assets must be managed and developed through nazhir's optimal role. In Article 42 Chapter 5 of Law No. 41 of 2004 explained that nazhir is obliged to manage and develop waqf property in accordance with its objectives, functions and designation. Nevertheless, the problems that commonly arise are the understanding of most people that assume the object of waqf is only in the form of immovable objects, such as land or buildings for worship, etc. Therefore, waqf institutions are indeed in need to strive for fundraising strategies and models that by those, the *waqifs* are able to connect their waqf funds and help educate the public that waqf is not only in the form of assets.⁶

On the other hand, other problem that arises is the lack of understanding of the community about the existence of waqf institutions. This needs to be considered by the waqf management institution to provide information to the community so that the community knows the function and existence of the institution regarding waqf fundraising and development.

Today, waqf collection does not only use offline services but also uses online services. Based on data from the Ministry of Communication and Information of the Republic of Indonesia (2015), smartphone users in Indonesia are growing rapidly. In 2016 there were 65.2 million smartphone users, whereas in 2017 there were 74.9 million users. The digital marketing e-marketer research institute estimates that in the next year the number of active smartphone users in Indonesia will be more than 100 million people. These developments will lead into the growth of online transactions. The development of technology also causes many people to access e-commerce to promote various types of products or services, both in physical and digital forms. This e-commerce service is also used by waqf institutions to promote waqf to the community. Because, with the existence of e-commerce services, the public can access and conduct transactions with ease and flexibility, no longer limited by time and space.

One of the Islamic boarding schools that is able to raised and develop waqf successfully, whether online or offline is Pondok Modern Tazakka, that's why it can

⁶ Aisyah Ekawati Setyain, Skripsi : *"Efektivitas Strategi Fundraising Wakaf Berbasis Wakaf Online Di Global Wakaf Aksi Cepat Tanggap Yogyakarta"* (Yogyakarta : Universitas Islam Indonesia, 2018)

maximize its potential to support the pesantren's economy. Based on the preliminary studies that have been conducted, it is known that waqf in Pondok Modern Tazakka was raised and managed by Laziswaf. Pondok Modern Tazakka still continues to raise cash waqf both directly and indirectly. The following is a report on the comparison of 2012-2018 raising waqf fund.⁷

Table 1. Comparison of raised cash waqf in Pondok Modern Tazakka (2012-2018)

Ca sh Waqf	Rp1,411,5 74,203	Rp2,197,8 22,004	Rp2,287,3 90,800	Rp5,676,8 09,500
Ye ar	2012	2013	2014	2015

Ca sh Waqf	Rp2,544,4 59,900	Rp2,859,4 59,792	Rp2,533,3 32,130
Ye ar	2016	2017	2018

Source : Al-Jariya, berita wakaf Tazakka, (Laporan Wakaf Tazakka, 2015)

In this research, the author chose qualitative method. Qualitative method prioritizes the depth of studies, seeking values and meanings which are hard to find using numbers.⁸ This research purposed to find out the cash waqf fundraising at Pondok Modern Tazakka and to find out the strategy for developing cash waqf fundraising by Laziswaf Pondok Modern Tazakka.

LITERATURE REVIEW

There are many studies that discussed about fundraising. One of them is Royyan Ramdhani Djayusman in his research entitled "Analysis of strategies for zakat, infaq and shodaqoh fundraising" in Ponorogo in 2017. His research use SWOT analysis. The results of the SWOT analysis explain that the strength in collecting LAZ funds is found in the strategy of "*gepuk tular*" and "*jemput zakat*". The result of his research state that are four factors that influence the interest of Ponorogo Muslims to pay ZIS are belief, institution service, religious knowledge, and worship.⁹ The similarity of his study is on the focus of research on fundraising and the use of SWOT analysis. While Afifah Zulkarnia (2016) in her research "Fundraising Strategy by the Waqf Sidogiri Institution

⁷ "Laporan Wakaf Tazakka", *Al-Jariya, berita wakaf Tazakka*, 2015, p. 26.

⁸ Soerachman *et al*, *Penelitian Kualitatif di Bidang Kesehatan*, (Yogyakarta : PT Kanisiu, 2015), p. 36.

⁹ Royyan Ramdhani Djayusman, "Analisis Strategi Penghimpunan Dana zakat, Infak dan Sedekah", *Islamic Economics Journal*, Vol 3, No.1, juni 2017.

in Pasuruan Regency in the Optimization of Waqf Fundraising”¹⁰ more focused on waqf fundraising strategy.

Other research focused in cash waqf fundraising, like the research conducted by Rahmi Septiyani (2016) in her research “Review of Strategy for Fundraising Cash Waqf to Realize Community Empowerment”¹¹ and Jihan Mukhtari with the title “The strategy of cash waqf fundraising at the Pekanbaru Amil Zakat Swadaya Institution is reviewed according to Islamic Economics” at the Amil Zakat (LAZ) Institute in Pekanbaru in 2014.¹² Their research focused more in cash waqf fundraising strategy.

Meanwhile, there are two method to raising waqf fund, direct fundraising and indirect fundraising method. Like the research that conducted by Siti Nur Asiyah in Health Services at BMT Safinah Klaten, Central Java in 2019. The results of the research obtained are; First, the waqf fundraising strategy from the community, BMT Safinah Klaten which uses direct and indirect methods. The direct methods that applied by BMT Safinah Klaten are; a direct visit, a join activity between social services and waqf as well as educating partners who save at BMT Safinah. While the indirect method by BMT Safinah Klaten is like; offering letter, through advertisements, and brochures.¹³ It is similar with research conducted by Jihan (2014). From the results of the research conducted, it can be concluded that the cash waqf fund raising strategy used by the fundraising team of the Pekanbaru Ummah Amil Zakat Institution is divided into two methods: direct fundraising and indirect fundraising. In an effort to raise cash waqf funds, the fundraising team has several main obstacles and constraints, which are the lack of understanding and the communities concern an cash waqf. There is no Islamic economic review of the cash waqf fund raising strategy that violates the Shari'a, but the performance of the LAZ Swadaya Ummah fundraising team has not been optimal in efforts to raise funds in the form of cash waqf.

In conducting their research, Siti and Jihan used descriptive-qualitative method. This method also used by Aulia Tri Syamsul Alam (2018) with the title “The Strategy of Fundraising Waqf Property by Darunnajah 2 Islamic Boarding School Cipining”¹⁴ and Aisyah Ekawati Setyain in her research entitled Effectiveness Of Waqf Fundraising Strategy Based On Online Waqf In Global Wakaf Aksi Cepat Tanggap (Act) Yogyakarta in 2018.¹⁵ Also Siti Nuralamah, with the title “Fundraising and Waqf

¹⁰ Afifah Zulkarnia, Skripsi : “*Strategi Fundraising oleh Lembaga Wakaf Sidogiri Kabupaten Pasuruan dalam Optimalisasi Penghimpunan Dana Wakaf*” (Malang : Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2016).

¹¹ Rahmi Septiyani, Tesis :” *Telaah Strategi Penghimpunan Dana (Fundraising) Wakaf Tunai Untuk Mewujudkan Pemberdayaan Masyarakat (Studi kasus di Baitul Maal Hidayatullah Perwakilan Jawa Timur)*” (Malang : UIN Maulana Mallik Ibrahim, 2016)

¹² Jihan Mukhtari, Skripsi : “*Strategi Penghimpunan Dana Wakaf Tunai Pada Lembaga Amil Zakat Swadaya Ummah Pekanbaru Ditinjau Menurut Ekonomi Islam*” (Pekanbaru : Universitas Islam Negeri Sultan Syarif Kasim Riau, 2014).

¹³ Siti Nur Asiyah, Skripsi : “*Analisis Strategi Penghimpunan Dana dan Pengelolaan Wakaf Uang pada Pelayanan Kesehatan di BMT Safinah Klaten Jawa Tengah*” (Surakarta : IAIN Surakarta, 2019)

¹⁴ Aulia Tri Syamsul Alam, Skripsi : “*Strategi Fundraising Harta Benda Wakaf oleh Pondok Pesantren Darunnajah 2 Cipining*”, (Jakarta : UIN Syarif Hidayatullah, 2018).

¹⁵ Aisyah Ekawati Setyain, Skripsi : “*Efektivitas Strategi Fundraising Wakaf Berbasis Wakaf Online Di Global Wakaf Aksi Cepat Tanggap Yogyakarta*” (Yogyakarta : Universitas Islam Indonesia, 2018)

Management Strategy at the Islamic Education and Social Foundation (YAPSI) Darul ‘Amal Sukabumi” in 2017.¹⁶

There are many ways for raising cash waqf, such as online and offline media. This is similar with the research conducted by Aisyah Ekawati Setyain (2018) entitled Effectiveness Of Waqf Fundraising Strategy Based On Online Waqf In Global Wakaf Aksi Cepat Tanggap (Act) Yogyakarta. The result of the research showed that the ratio of effectiveness of waqf fundraising using online waqf amounted to 7,59%, in 2016, 22,52% in 2017 and 18,47% in 2018. This indicated the ineffective results, though the amount of waqf fund raised was increased, the institution had fixed the very high target and that was why the amount of fund did not fulfill the target. Based on the progressiveness, it can be stated effective along with the significantly increasing amount of waqf fund in each year since the online waqf was issued. However, in 2018, the percentage decreased for experiencing the increasing target. In the *before-after* analysis, the fund before the online waqf implementation was 7,59%; while after the online waqf implementation it increased by 20,49%. It can be then stated effective for the increasing fund. The implementation of online waqf is more practical, effective in time and simple in fund distribution. With the transparency of waqf financial data, the institution could be more professional and trusted in doing the task and it also has made the *waqif* to be more trusted as an institution. Finally, it can build conformity between the expectation of *waqif* and the performance of *nazhir*.

THEORY

1. Waqf

Etymologically, waqf is derived from *waqafa-yaqifu-waqfan*, which means standing, holding.¹⁷ Waqf (holding), *tahbis* (securing) and *tasbil* (charity for religious deeds) have the same meaning.¹⁸ Thus, waqf in the context of this study means to hold or secure something so it may only be used for certain purpose (الوقف بمعنى التحبيس و

التسبيل).¹⁹

¹⁶ Siti Nuralamah, Skripsi : “Strategi Penghimpunan (Fundraising) dan Pengelolaan Wakaf pada Yayasan Pendidikan dan Sosial Islam (YAPSI) Darul ‘Amal Sukabumi ” (Jakarta : Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2017).

¹⁷ Nurul Huda dan Mohamad Heykal, *Lembaga Keuangan Islam Tinjauan Teoretis dan Praktis*, p. 308

¹⁸ Imam Kamaluddin dan Tim, *Fiqih Wakaf Praktis (Dasar)*, (Ponorogo : UNIDA Gontor Press, 2018), p. 2

¹⁹ Iqbal Imari dan Syamsuri, *Pemberdayaan Waqf Produktif sebagai Media Pembangunan Ekonomi Pesantren: Satu Analisa Mekanisme Pelaksanaannya di Pesantren Wali Songo Ngabar*, p. 8

The objects of waqf may come in the form of movable or immovable property. Immovable properties may include land and building ownership. While the movable waqf in the form of money that we use daily. In conclusion, waqf means “to stop or to hold”.

Allah had stated waqf as a fruitful venture in the Holy Qur'an.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةُ حَبَّةٍ
وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ²⁰

“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.” (al-Baqarah : 261).²¹

Abu Hurairah stated that Rasulullah had said:

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ : صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ
صَالِحٍ يَدْعُو لَهُ . رواه مسلم

“Whenever a child of Adam died, his deeds were severed except three things; continuous charity (waqf), worthy knowledge and an obedient child praying for him. Muslim hadith”.²²

According to Indonesian Constitution No .41 Year 2004, waqf is defined as a legal conduct of a *waqif* to separate or give a part of his wealth to be utilized permanently or

²⁰ Al-Qur'an, Al-Baqarah 261

²¹ Al-Qur'an Cordoba, *Al-Qur'an Tajwid & Terjemah (Al-Qur'an Tafsir Bil Hadis)*, (Bandung : Cordoba, 2016), p. 44

²² A. Hassan, *Tarjamah Bulughul Maram*, (Bandung : Diponegoro, 2011), p.410-411

temporarily for the purpose of worship or general welfare as mentioned by shari'ah. The wealth mentioned before can be in any form, either property/asset or cash.²³

Waqf is divided into two categories: *Waqf Ahli* or *Waqf Dzurri*, that is a type where the benefits of waqf are only intended for certain group of people whether they are the family of the owner or not. Another type is *Waqf Khairi* which is clearly intended for religious or social improvement. Its benefit is not limited to certain group and it may be used for any type of activity as long as it brings good benefit. As in the object of the waqf itself, there are two types. First, immovable objects such as land, the building on it, along with the plants and everything attached to it according to shari'ah law. Second, movable objects that are allowed for waqf like money, precious metal, documents, vehicle and other movable objects as long as it comply shari'ah law.²⁴

Based by the definition of waqf described above, cash waqf is an ownership's change in the amount of cash by an individual, group or waqf institution to be productively managed so the intrinsic value may not depreciate. It allows the waqf to continually provide benefits for *mauquf alaih* as intended by the *waqif* according to Islamic shari'ah law.²⁵ Cash waqf was initially popularized in Bangladesh, which was a brainchild of A. Mannan.²⁶ Cash waqf also include cash in the form of deposit, stock or *waqf sukuk*. A nadzir may deduct his account deposit directly for cash waqf purpose.²⁷ The basis of cash waqf practice in Indonesia is The Indonesian Constitution No. 41 Year 2004 about waqf, guided by the regulation issued by the Government of Republic of Indonesia No. 42 Year 2006 about the practice guidance of the mentioned constitution. Indonesian Ministry of Religious Affair also had approved this type of waqf, their official definition of cash waqf is "a waqf done by individuals, group,

²³ Irfan Syauqi Beik dan Laily Dwi Arsyianti, *Ekonomi Pembangunan Syariah*, (Jakarta : Rajawali Pers, 2017), p. 197

²⁴ Musthafa Dasuki Kasbah, "Macam-Macam Wakaf ", *Al-Jariya Berita Wakaf*. 2015. p. 70-71

²⁵ Nurul Huda dan Mohamad Heykal, *Lembaga Keuangan Islam Tinjauan Teoretis dan Praktis*, p. 325-326

²⁶ Sudirman Hasan, "Wakaf Uang dan Implementasinya di Indonesia", *de Jure, Jurnal Syariah dan Hukum*. Vol. 2, No. 2, Desember 2010. p.164

²⁷ Musthafa Dasuki Kasbah, *Macam-Macam Wakaf*, p.71-72

institution or legal office in the form of cash". Indonesian Ulama Assembly (MUI) also supported cash waqf by issuing a fatwa in 11th of May 2002.²⁸ the fatwa says: ²⁹

حَبْسُ مَالٍ يُكُنُ الْإِنْفَاقُ بِهِ مَعَ بَقَاءِ عَيْنِهِ بِقَطْعِ التَّصَرُّفِ فِي رَقَبَتِهِ عَلَى مَصْرَفٍ

مُبَاحٌ

Holding a beneficial wealth along with preserving its value. Preventing it from being given, sold or inherited. So its benefit may be distributed for the sake of anything that allowed by the shari'ah (mubah).

With this definition, the value of waqf may be measured by its own intangible value, like the value of money, compared to its tangible value, which is the physical form of goods like buildings and vehicles. As something that is able to preserve its own value, money can be utilized as a means of waqf. MUI's definition above, legitimize such type of waqf to be conducted.³⁰

2. Strategy Management

Defining strategy is not simple. Strategy is a complex concept that involves many different processes and activities within an organization.³¹ The strategy in the Indonesia Dictionary (KBBI) is a manage planning of any activities in order to achieve specific goals.³² According to Fred R. David (2004: 5), Strategic Management is the science of formulating, implementing and evaluating cross-functional decisions that enable organizations to achieve their goals. According to Husein Umar (1999: 86), strategic management is an art as well as science in terms of formulating,

²⁸ Ira Chandra Puspita, "Implementasi Wakaf Tunai di Masjid Darush Sholikhin, Kota Batu", *Islamic Economics Journal*. Vol. 1, N0. 2, Desember 2015.

²⁹ الإمام أبي القاسم عبد الكريم بن محمد بن عبد الكريم الراعي القزويني الشافعي، "العزیز شرح الوجیز المعروف بالشرح الكبير"، (دار الكتب العلمية : بيروت، 1997)، ص. 249

³⁰ Sudirman Hasan, *Wakaf Uang dan Implementasinya di Indonesia*, p.165

³¹ Unnamed Author, *Mastering Strategic Management*, (Minnesota : University of Minneota Libraries Publishing, 2015), p. 4

³² Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia Online*, (Accessed from <https://kbbi.web.id/> on 5th of May 2019 at 23.14)

implementing and evaluating strategic decisions between various functions that enable an organization to achieve its objectives in the future.³³ Strategy seeks to relate the goals of the organization to the means of achieving them.³⁴

Strategic management is a set of managerial decisions and actions that determines the long run performance of a corporation.³⁵ Strategic management requires both thinking and action.³⁶ The *strategic-management process* consists of three stages: strategy formulation, strategy implementation, and strategy evaluation.³⁷ Strategy must be consciously considered and flexibly designed scheme of corporate intent and action to achieve effectiveness, to mobilize resources, to direct effort and behavior, to handle events and problems, to perceive and utilize opportunities, and to meet challenges and threats which related with the corporate's survival and success.³⁸

3. Fundraising

Fundraising is a fact of modern charity sector life.³⁹ Fundraising in the Indonesia Dictionary (KBBI) are processes, ways, action to collect.⁴⁰ Fundraising is a collective activities by individuals, organizations and legal entities. Fundraising is also a process of influencing the community or prospective *waqif* to be willingly doing do good deeds in the form of giving their assets to be represented. Fundraising is closely related to the ability of individuals, organizations, legal entities to invite and influence others so that

³³ Taufiqurokhman, *Manajemen Strategik*, (Jakarta Pusat : Fakultas Ilmu osial dan Ilmu Politik Universitas Prof. Dr. Moestopo Beragama, 2016), p. 15

³⁴ The Institute of Chartered Accountants of India, *Strategic Management*, (Noida : The Publication Department on behalf of CA. R. Devarajan, Additional Director of Studies (SG)), p. 2.2

³⁵ Thomas L. Wheelen and J. David Hunger, *Strategic Management and Business Policy Toward Global Sustainability*, (New Jersey : Pearson Education, 2012), p.5

³⁶ Hugh Macmillan and Mahen Tampoe, *Strategic Management: Process, Content, and Implementation*, (Oxford : OUP Oxford, 2000), p. 13

³⁷ Freed R. David, *Strategic Management Concept and Case*, (New Jersey : Pearson Education, 2011), p. 6-7

³⁸ The Institute of Chartered Accountants of India, *Strategic Management*, p. 2.4

³⁹ Nina Botting Herbst and Michael Norton, *The Complete Fundraising Handbook*, (London : Directory of Social Change, 2012), p. 3

⁴⁰ Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia Online*, (Accessed from <http://kbbi.web.id/> on 6th of May 2019 at 09.20)

awareness, concern and motivation are required to carry out waqf.⁴¹ There are five purposes of fundraising⁴², they are raising funds, increasing the number of *waqif*, improving the image of *nazhir*, keeping the relationship, and increasing *maslahah*. In carrying out fundraising activities, many methods and techniques can be carried out. This method basically can be divided into two types, direct and indirect fundraising. Direct fundraising method is a method that uses techniques or ways that involve direct participation. Indirect fundraising method is a method that uses techniques or ways that do not involve direct participation.

4. Pondok Pesantren

According to the Indonesian Language Dictionary (KBBI), *pondok* is schools and dormitories (places for reciting, studying Islam), and *pesantren* is dormitory places of *santri* or where students learn to recite, etc.⁴³ The word *pesantren* is derived from the word *santri*. *Santri* itself is derived from Tamil word *sashtri* which means a scholar that studies the Holy Scripture. When it become an Indonesian word, the prefix *pe-* and suffix *-an* was then added to *santri* which becomes *pesantren* which means a place where people study holy scriptures. Those people who learn the Holy Scriptures are called *santri*.⁴⁴ Another argument said that *santri* comes from Sanskrit *sastri* meaning a literate person, or from Javanese *cantrik* which means a student that devote its life to a teacher and following the teacher wherever he goes.⁴⁵ The term *pondok* came from Arabic *funduq* which means a place to stay.⁴⁶ From this etymology it is known that *pondok pesantren* has at least three factors, which are student (*santri*), teacher (*kyai*) and place for staying (hostel).

⁴¹ Suparman I.A, *Manajemen Fundraising dalam Penghimpunan Harta Wakaf* (Accessed from the site <http://bwi.or.id/> on 6th of May 2019 at 13.37)

⁴² Suparman Ibrahim Abdullah, "Strategi Fundraising Wakaf Uang", *Al-Awqaf*. Vol. 11, No. 2, April 2009. p. 18-19

⁴³ Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia Online*, (Accessed from <https://kbbi.web.id/pesantren> on 8th of May 2019 at 22.20)

⁴⁴ Marlina, "Potensi Pesantren dalam Pengembangan Ekonomi Syariah" *Jurnal Hukum Islam*. Vol. 12, No. 1, Juni 2014, p. 118.

⁴⁵ Herman, "Sejarah Pesantren di Indonesia" *Jurnal Al-Ta'dib*. Vol. 6, No. 2, Juli-Desember 2013, p. 147.

⁴⁶ Imam Syafe'i, "Pondok Pesantren : Lembaga Pendidikan Pembentukan Karakter" *Al-Tadzkiyyah : Jurnal Pendidikan Islam*. Vol. 8, Mei 2017, p. 87

According to Imam Zarkasyi, *pondok pesantren* came from two words. *Pondok* means a place for staying, while *santri* from which the word *pesantren* came, means a person who studies Islamic knowledge. Historically, a *pondok pesantren* started from a wise person called “*kyai*”. Some people then came to him attracted by his wisdom, and willing to become his disciples. Those disciples then stay at their teacher’s place. As time goes on, more disciples came seeking his wisdom. As the teacher’s place no longer able to accommodate them all, those disciples began to build their own shelter would be then known as *pondok*. These communities then grew larger and became a *pesantren*.⁴⁷ Imam Zarkasyi further define *pesantren* as “an institution of religious learning with boarding or *pondok* system, where the *kyai* acts as the central figure, *masjid* as its spiritual center and Islamic principle learning as its main activity. Therefore *kyai*, *santri*, *masjid*, *pondok* and Islamic learning are the main building blocks of a *pesantren*.⁴⁸

RESEARCH METHOD

This research located at Pondok Modern Tazakka, Sidayu Village, Bandar Sub-district, Batang Regency, Central Java, and conducted from February to June 2019. In this research, the author chose qualitative method. Qualitative method prioritizes the depth of studies, seeking values and meanings which are hard to find when using numbers.⁴⁹ The author also chose descriptive method to explain his findings in this research which involved data collecting and presentation supported by actual and factual information. Descriptive studies intend to present a systematic description of a certain social phenomenon. Phenomenological approach is utilized in this research in order to get better understand and to reveal hidden values or meanings that contributed to changes and relations in a social order.

In this study, the author used two types of data, primary and secondary data. Primary data acquired from summary of interviews with informants appointed as samples and source for this study, recorded by the author himself. Moreover, the

⁴⁷ Imam Zarkasyi, *Dari Gontor Merintis Pesantren Modern*, (Ponorogo : Gontor Press, 1996), p. 55

⁴⁸ *Ibid.*, p. 56.

⁴⁹ *Ibid.*

secondary data was derived from available data obtained from reading references which mainly came from former studies of related subjects.⁵⁰ Primary data includes the data obtained from author's observation of Pondok Modern Tazakka's cash waqf management and his interviews with the responsible informants there. While the secondary data about the cash waqf management is acquired from responsible sources in the form web, email, software and photograph related to this study. The author collect the data through observation, interview, and documentation. Data analysis is an act of focusing, abstracting and data organizing through systematic and rational manner to generate answers of problems. Data analysis will require three phases which are data reduction, data presentation and conclusion drawing.⁵¹

RESULT AND DISCUSSION

Islamic boarding schools as indigenous Indonesian Islamic education system in Indonesia, has given great contribution in developing *da'wah* and Islamic education for centuries. As an institution which its main objective was to teach well qualified Muslim generation, it stands sturdily in fortifying the *aqidah* of the *Ummah*, preserving *akhlaqul karimah*, building character and becoming a medium for the transformation of noble values and knowledge.

Pondok Modern Tazakka is one of the Islamic Boarding Schools that has contributed to the world of Indonesian education. All potential and abilities are devoted to realizing this mission. This is further emphasized without being involved in practical politics, and not affiliate with any social organization, so that it can independently determine the steps and have more room to move in the fields of education and teaching.

In its journey, Pondok Modern Tazakka continued to establish internal existence, as well as external expansion. Inward development by improving the quality of education and teaching, supplementing educational facilities, guiding the successor

⁵⁰ Jonathan Sarwono, *Metode Penelitian Kuantitatif & Kualitatif*, (Yogyakarta : Graha Ilmu, 2006), p. 209

⁵¹ Suryana, *Penelitian Model Praktis Penelitian Kuantitatif dan Kualitatif*, p. 57

cadres, expanding funding sources and improving the welfare of their cadres. The external development was done by expanding the networks, mobilizing communities preaching, in addition to preparing quality and meaningful universities, to realize their noble ideals, educating cadres of the people, reaching the glory of the nation, and laying the foundations of world civilization.

The establishment of the Tazakka Foundation and the birth of the Tazakka are inseparable. The Tazakka Foundation started from the *majlis taklim* activities from house to house, which was initiated by three brothers from the couple H. Anta Masyhadi and Hj. Susmiyati, they are Anang Rikza Masyhadi, Anizar Masyhadi, and Anisia Kumala Masyhadi, after the three brothers returned from their studies at Al-Azhar University, Cairo, Egypt.

Since its inception, the Tazakka Foundation headquartered in Bandar a sub district of Batang, Central Java, has dedicated itself to three fields of cultivation, namely; preaching, social, and education. In the field materials of *da'wah*, the Tazakka Foundation developed various Islamic studies, both through public recitation, special recitation, the *Qur'anic tadarus* program, trainings, as well as other forms in order to increase the understanding and practicing Islamic principle of Muslims towards their religious teachings.

In the social field, the Tazakka Foundation is always determined to always be there to help resolve the problems of the peoples, in a good manner of their ability. The Tazakka Foundation through Lazis Tazakka routinely holds blood donation activities, medical assistance to the poor, health insurance programs for the *da'i*, reciting teachers, and become *imam* of mosques in the villages, mass circumcisions, aid books to the sermons, capital assistance, compensation to the needy poor, *iftihar* program for *dhuafa* , Community Cadre Scholarship program (BKU), etc.

Indeed, in the field of education since the 1990s the Tazakka Foundation has realized the importance of investing in human resources to realize its great ideals. So hundreds of students have been encouraged by the Tazakka Foundation to continue

their education to Pondok Modern Gontor, and some of their alumni continue their undergraduate, postgraduate and doctoral degrees at various domestic and foreign universities. These cadres then gave birth to the establishment of Pondok Modern Tazakka approximately 20 years after the regeneration program began in the 1990s.

Since 2009 the Tazakka Foundation has begun to realize the dream of establishing a Modern Islamic Boarding School in Bandar, Batang Regency, affiliated to Pondok Modern Gontor by holding the Launching of the Plan for the Establishment of Pondok Modern Tazakka on September 6th, 2009 (16th of Ramadhan 1430). This event was packaged in the *Tabligh Akbar* and *Iftar* with Muslims by inviting scholars, religious leaders and the community. The activities held on the ground will be the establishment of a 1.7 ha *pondok* which was attended by around 1,500 *jamaah*. On that occasion also held a waqf fundraising for the release of pondok land. The enthusiasm of the community towards the waqf movement turned out to be very high, as evidenced in a short period of time around Rp. 900,000,000 million.

Since then, the encouragement of the community to immediately realize the establishment of modern Islamic boarding schools on Bandar Batang is getting stronger. Support from various parties flowed. Communities work together to contribute to all their potential. The waqf movement began to resonate for the construction of Tazakka.

The presence of prominent scholars and influential figures from inside and outside the country also accompanied the process of developing the Pondok Modern Tazakka. As recorded they are: HM. Jusuf Kalla (Vice President of the Republic of Indonesia), Prof. Dr. Nasaruddin Umar, MA (Deputy Minister of Religion Affair of the Republic of Indonesia), Prof. Dr. Din Syamsuddin (General Chairman of the MUI / General Chairperson of PP Muhammadiyah), DR. KH. M. Maftuh Basyuni, SH (former Minister of Religion Affair of the Republic of Indonesia), Sheikh Prof. Dr. Saleh Zarra (Morocco), Prof. Dr. Hasan Yusuf (Egypt), Prof. Dr. Amir Yasin An Najjar (Egypt), KH. Munir Abdullah (Grobogan), Erie Sudewo (Founder of "*Dompot Dhuafa*" Republika),

Prof. Dr. Emam Dawood (Egypt), Drs. Hajriyanto Y. Thohari, MA (Deputy Chairman of the MPR RI), Prof. Dr. H. Amin Abdullah, MA (former Chancellor of UIN Sunan Kalijaga), Prof. Dr. Alwi Amin Al-Sayyid Kholil (Egypt), Prof. dr. Ali Ghufroon Mukti, M.Sc. Ph.D (Deputy Minister of Health of the Republic of Indonesia), Sheikh Dr. Rajab Deeb (Syria), Shaykh Dr. Mahmud Syahatah (Syria), Habib Luthfi bin Yahya (Pekalongan), DR. KH. A. Musthofa Bisri (PBBNU Rais Am Syuriah), H. Taufik Ismail (Culture), Dr. Suswono (Indonesian Minister of Agriculture), H. Djan Farid (Republic of Indonesia Minister of Public Housing), H. Ganjar Pranowo (Governor of Central Java), Prof. Dr. Musthofa Dasuki Kasbah (Egypt), Ambassador KH. M. Muzammil Basyuni, etc. Of course, the leaders of Pondok Modern Gontor, KH. Dr. Abdullah Syukri Zarkasyi, M.A., KH. Hasan Abdullah Sahal, KH. Syamsul Hadi Abdan, KH. Prof. Dr. Amal Fathullah Zarkasyi, M.A, KH. Dr. Hidayatullah Zarkasyi, M.A., KH. Dihyatun Maskon, M.A., KH. Masyhudi Subari, MA., KH. Drs. Akrim Mariyat, Dipl. Ad.Ed., KH. Dr. Hamid Fahmi Zarkasyi, M.A. M. Phill, and the elder teacher of Pondok Modern Gontor.

Pondok Modern Tazakka separates between zakat and waqf. Whereas zakat for human resource, and waqf for physical. Either both resources for Tazakka have different characters. Zakat is the fifth obligation and pillar of Islam in which the terms and conditions are standard in the Islamic Shari'ah, while waqf are voluntary in nature, the amount of which is left to *waqif*. The allocation, usually waqf is used for the development of facilities and infrastructure for public purposes, such as the construction of mosques, roads, schools, public toilets and so forth. Zakat is distributed to 8 *asnaf* as contained in the Qur'an and Hadith. Almost all the legacies of Islamic civilization in the world are driven by waqf. For example mosques, high schools and colleges, laboratories, even other common public facilities such as roads, graves and toilets come in part from waqf. Included in this matter is the physical construction of buildings and facilities at Pondok Modern Tazakka, which are entirely from the waqf of the ummah. Zakat is intended for the development of human resources directly, like the way it is, zakat for software while waqf for the hardware.

The Tazaka Foundation in fundraising separates zakat and waqf, and people will be asked or confirmed first, the funds will be distributed to zakat or waqf, because the principle of allocation is different. Even so, most of the *muzakki* and *waqif* Tazakka already understood, even almost on average they equally. Education about the differences in zakat and waqf has been done since many years ago. Therefore the *muzakki* and *waqif* have automatically known. If both (zakat and waqf) are going well and correctly, God willing, the progress of the ummah civilization can be realized immediately. It is like if zakat and waqf develop all, meaning that the software and hardware are fulfilled, so, zakat and waqf are like the two wings of the advancement of the civilization.⁵²

In Pondok Modern Tazakka there are six varieties of waqf, they are:

1. Asset Waqf

Asset waqf is a form of facilities or infrastructures that benefits the wider community and can be used for various religious or economic educational activities. For example, building waqf, land waqf, vehicle waqf etc.

2. Cash Waqf

Cash waqf is waqf in the form of money. Productive waqf and waqf with money, can be given directly (cash), waqf moneybox, EDC, collective waqf, transfer, auto debit, etc. to the Tazakka Foundation as Nazir to support the construction of Pondok Modern Tazakka.

3. Waqf through Money

Waqf through money is waqf by giving money to be bought or made as immovable property or movable property as desired by the *waqif* or program offered to *waqif*, both for social and productive or investment purposes. Normally, in cash waqf, the object of waqf is money. Meanwhile, waqf through money, the object of waqf is not the money that is given by the interpreter, but the allocation.

⁵²Tim Redaksi, *Ahsanta, Kabar Tahunan Pondok Modern Tazakka*, p. 58

4. Benefit Waqf

Benefit waqf is waqf in the form of benefits from an item, production, service or benefit from an investment. For example, hospitals or inns, estates or farms, savings funds, car rentals, etc.

5. Profession Waqf

Profession Waqf is a waqf in the form of expertise or profession from someone to the Tazakka Foundation. For example, the headmaster of Tazakka who was not paid to serve pondok all his life, then the doctor who was willing to work at the Tazakka Hospital for several hours without payment. Every profession can be recited in a way that is in accordance with the character of the profession.

6. The Rights Transfer Waqf

The rights transfer Waqf is someone who authorizes copyright or his work. For example, waqf copyright of works or works of art. With the copyright document, the rights attached to copyright move from *waqif* to Tazakka as Nazhir.⁵³

Cash waqf fundraising strategy carried out by Pondok Modern Tazakka divided into three stages: marketing, fundraising, and *waqif* guidance.⁵⁴

Marketing strategies carried out in three forms, masterplan, media, and service.

1. Masterplan Strategy

In masterplan form, the Foundation of Tazakka provides socialization and education of waqf to the people. This marketing strategy is done through exposure and development pondok programs which becomes the vision, mission and pondok goals. Such programs are delivered through a masterplan and site plan (RAB). So people can know and follow the direction and development objectives programmed by Pondok Modern Tazakka.

⁵³ Interview with Subhi Mahmassani on 28th of May 2018 at Tazko

⁵⁴ Interview with Subhi Mahmassani on 5th of June 2018 at Tazko

2. Media Strategy

Tazakka Foundation publishes the Journal AHSANTA (*Ahkbar Akhirus Sanah Tazakka*), the annual journal containing a progress report Laziswaf achievement Tazakka For a year and Tazakka Laziswaf program for the coming year. In addition, the marketing strategy is also through leaflets, brochures, mini-monthly newspaper Tazakka, social media, and other print and electronic media, such as the official website of the Foundation Tazakka (www.tazakka.or.id), Twitter (@PondokTazakka), instagram (@PondokTazakka), facebook advertisement, youtube, bukalapak, etc. There was also the SMS service masking. This sms masking service is used to provide important information about pondok activities and also as media marketing for Wakaf Tazakka products.

3. Service Strategy

The Tazakka Foundation provides Counter for Zakat and Waqf in the porch of the mosque Az-Zaky, Pondok Modern Tazakka. This was done to facilitate the *waqif* and donors in disbursing cash waqf. This counter also serves as a waqf and zakat consultation services.⁵⁵

Fundraising strategy is an effort to collect waqf funds by various ways:

1. Identification of *waqif*'s candidate. This is needed to make a strategy so that the pattern of waqf guidance and education becomes right on target.
2. *Jemput Bola* Strategy. This strategy is done with provide pick up waqf service for *waqif* that can't deliver it to Tazakka.
3. Cash Waqf Service. In this case Tazakka open waqf service counter in the porch of the mosque Az-Zaky as well as in the Office Laziswaf Tazakka.
4. *Tabung Waqf* Service. Is a kind of moneybox given to the *jamaah* so that *jamaah* who want to distribute waqf in the form of coins can be facilitated. *Jamaah*

⁵⁵ Anang Rikza Masyhadi, *Pemberdayaan Ziswaf Untuk Kemajuan Umat*

can deposit *Tabung wakaf* directly to the counter of Laziswaf Tazakka, or waqf sms pick-up service at the number listed on the *Tabung Wakaf*.

5. The transfer service. Services in the form of direct transfers through accounts Wakaf Tazakka.

6. Collective Waqf Service. Waqf are carried out by certain groups. Can be a way to raise money for waqf, then the funds are used for completed building construction, or the group to build a business together with the group which it's benefits given to Tazakka Foundation.

7. Autodebit Waqf. *Waqif* can instruct the bank where he has stored his funds to be transferred automatically to the account of the Tazakka Foundation. *Waqif* can also contact the Waqf board to help autodebit withdraw process by filling out the form provided.

8. Utilizing the facility EDC (Electronic Data Capture). Currently Tazakka Foundation has collaborated with several banks launched EDC engine facilities that are either fixed line or mobile line for transactions through ATM cash waqf. The *waqif* can represent through EDC's cash.

9. While attending the assembly science Tazakka, or call center to waqf officials to utilize this facility.⁵⁶

Besides the above two strategies, Tazakka Foundation also guides the *waqif*, in order to make their struggle to *ummah* and loyalty to Tazakka increased. This strategy is carried through teaching and studying forum, program info, and progress info. The study forum is divided into three, which are *pengajian ahad pagi* of in fortnight, *pengajian malam selasa (pemasa)*, and *pengajian KIT (Kajian Islam Tematik)* carried out 2 times a year at the beginning and end of the year. Although the teaching material is general, there is usually room for *waqif* to consult and discuss various matters regarding waqf. Lazis Tazakka also holds an annual agenda in the form of *Waqif*

⁵⁶ Anang Rikza Masyhadi, *Pemberdayaan Ziswaf Untuk Kemajuan Umat*

Gathering. This forum is used to inform pondok programs and also the progress of pondok development, as well as reporting the management of waqf for a year.

The three strategies above can be classified into direct and indirect fundraising methods. Included in the direct fundraising method is a strategy for *waqif* guidance and fundraising strategies. Also the form of the masterplan and service to the marketing strategy go into direct fundraising. While the form of media in the marketing strategy, includes to indirect fundraising method. The collection of direct and indirect methods that performed by Laziswaf Tazakka, it ease *waqif* for doing waqf and simplify Laziswaf to raise funds.⁵⁷

According to Fred R. David (2004: 5) an organization needs to do strategies management process that includes the formulation, implementation and evaluation of cross-functional decisions that enable the organization to achieve its objectives.⁵⁸ Based on the theory above, these are the explanation :

1. Formulation

The process of formulation that can be done by Laziswaf Pondok Modern Tazakka is by SWOT analysis. This analysis seeks to integrate interactions between internal factors and external factors including strength, weakness, opportunity, and thread.⁵⁹

- a. Strength (Strength)

Laziswaf have leaders who understand the field of waqf and have more knowledge and skills needed to provide guidance to the maximum result in running the Laziswaf. The strength of Laziswaf not only in terms of internal, but also in terms externals. Seen from the support of the *jamaah* travel Hajj, teaching, and support from

⁵⁷ Anang Rikza Masyhadi, *Pemberdayaan Ziswaf Untuk Kemajuan Umat*

⁵⁸ The Institute of Chartered Accountants of India, *Strategic Management*, p. 2.2

⁵⁹ Freddy Rangkuti, *Analisis SWOT : Teknik Membedah Kasus Bisnis* (Jakarta : PT Gramedia, 2016)

influential peoples. As Nazhir Waqf of Tazakka, it has been officially registered in Indonesian Waqf Agency (BWI). This legality can make laziswaf work optimally.

b. Opportunity

A full support from the community to the Pondok Modern Tazakka is clearly an evident from Laziswaf's good level of trust. This trust is an important intangible capital for Laziswaf in implementing the system. Opportunities that can be maximized by Laziswaf as Nazhir of cash waqf is to having a great opportunity to synergize with banks so they can move to the *waqif* at the company level. This collaboration needs to be done to develop and maintain the continuity of the life of the pondok such as adding pondok facilities and infrastructure. Nazhir can move into the real and financial sector. Real sector like agriculture and livestock, and financial sector like time deposits.

c. Weakness

As a foundation, which is still relatively young, Pondok Modern Tazakka trying to maximize the existing human resources and allocate them to all sections. However, it was not enough because in the Laziswaf itself its membership is still very limited so it is still not maximized in terms of regeneration. Because of this, laziswaf has not been able to work optimally.

d. Threat

There are internal weaknesses in Laziswaf is still not optimally in terms of regeneration, and this is a threat in maintaining the continuity of Laziswaf itself. This is crucial because Laziswaf is the part that became one of the funding sources of pondok.

2. Implementation

Laziswaf has formal organizational and daily structure. Subkhi Mahmassani he is the coordinator of the waqf section, under the guidance of the commissioner, KH. Anang Rikza Masyhadi, M.A. The next step is to set short-term goal. It is a one-year

work programs so that the work system Laziswaf well ordered. Short-term goal will be adapted to the vision and mission of Pondok Modern Tazakka realized in the form of a work program. The work program implemented will also be adjusted to the priority of the closest needs for the year. So that it is possible that the priority of the work program will be different in one year to another. Priority targets for 2019 work program consists of the establishment *hafidz* student dormitories, TPQ establishment, establishment of new students dormitories and toilets. In an effort to achieve the target of the work program Laziswaf set goals for fundraising. The target comes from employers, banks and *waqif*. The marketing strategy, that is done through offline laziswaf like magazines, leaflets, newspapers mini, door to door, and teaching.

Not only through offline, Laziswaf also utilize existing information systems through the official media online of Pondok Modern Tazakka, which are official website, application Waqf Tazakka and social media. Social media like facebook, instagram and twitter utilized by Laziswaf Pondok Modern Tazakka as a promotional media because the amount of the user. This is expected to attract *waqif* candidate and increase waqf income. The mandate carried by Laziswaf is so great. Then the leader of the Tazakka has its own provisions, what should be a member of Laziswaf. The provisions of Pondok Modern Tazakka about Laziswaf including human resources must have 3K (*Komunikasi, Koordinasi, Kolaborasi*) and 4 Tas (*Integritas, Loyalitas, Totalitas, Kapasitas*). In addition to the interpersonal aspects of the members, the tazakka leader will gather Laziswaf's staff every week to give direction, motivation, and evaluation. This is very necessary as an effort to monitor and evaluate Laziswaf's performance so as not to deviate from the main focus of performance.

In an effort to motivate the performance of the members of Laziswaf, the head of Tazakka also has its own way to provide reward or punishment to laziswaf. The reward given is trust in the form of giving assignments or additional responsibilities. Whereas, the punishment is given in the form of discharging from responsibility. With the existence of rewards and punishments for Laziswaf staff, causing increased

performance for the Laziswaf management. Every year laziswaf holds waqf seminars and *waqif* gatherings accompanied by waqf reports. This is intended to guide *waqif* and keep *silaturahmi* with them. The event was also one of the events conducted by the leadership and Laziswaf to continue keeping the trust of *waqif*.

3. Evaluation

Evaluation is carried out by the head of pondok every year by looking at the reports provided by Laziswaf. From the results of the report given by Laziswaf to the head of pondok there were certainly obstacles. These constraints mentioned above are socialization through social digital that has not been maximized and there is still a lack of members in the waqf section. To overcome these problems it is necessary to carry out regeneration and member trainers. The development of cash waqf fundraising strategies at Pondok Modern Tazakka was carried out by maximizing the use of digital media for cash waqf indirect fundraising, carrying out regeneration of human resources that were trustworthy and self motivated while maintaining 3K and 4Tas, in order to maximize direct funding, and innovating waqf programs.

One result is the creation of a waqf innovation program is corporate waqf. The example of corporate Waqf in Tazakka is Ahsan Herbal. Starting from Ahsan restaurant which was established in 2013, it collaborated and developed into Ahsan Herbal in 2019 and already has subdivision in the Batang and Bawang regions. With Ahsan Herbal, the collection of funds continues despite the limited human resources in the waqf section. At the beginning of the establishment of ahsan herbal, it had received support from the community, because laziswaf had been trusted by the community and Ahsan herbal was a corporate product from laziswaf. This innovation is based on the experiences of Pondok Modern Tazakka.

CONCLUSION

After the author describes the fundraising strategy of cash waqf in Pondok Modern Tazakka, the conclusion are :

1. There are three fundraising strategies conducted by Pondok Modern Tazakka, these strategies are marketing (masterplan, media, services), fundraising, and *waqif* guidance (teaching forum, program info, progress info). These three strategies can be classified into direct and indirect fundraising methods. *Waqif* guidance and fundraising strategies are included in the direct fundraising method. While masterplan and service form in marketing strategy are included in direct fundraising. And the media form in the marketing strategy is included in the indirect fundraising method.
2. The strategy management process carried out by Laziswaf is clearly in line with the strategy management theory quoted from Fred R. David which includes formulation, implementation, and evaluation. Laziswaf develop the fundraising strategy of cash waqf by maximizing the method of raising funds both directly and indirectly. The development of cash waqf fundraising strategies was carried

out by maximizing the use of digital media for cash waqf indirect fundraising, carrying out regeneration of human resources that were trustworthy and self motivated while maintaining 3K and 4S, in order to maximizing direct fundraising. Also make an innovation in the waqf programs, such as corporate waqf.

The author gives suggestion for Laziswaf Tazakka which as follows:

1. Continuing the strategy of fundraising that have been programmed with *istiqomah* so that it can be maximized in directly or indirectly fundraising while maintaining the trust of the *waqif*.
2. Continue to carry out a strategy management process that is in accordance with the vision and mission and goals of Pondok Modern Tazakka and continues to develop strategies for fundraising through waqf program innovations.
3. The need for cadre regeneration of human resources for Laziswaf staff, who are trustworthy and have goals and are in accordance with the values of Pondok Modern Tazakka.

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