

## SWOT ANALYSIS ON CASH WAQF FUNDRAISING STRATEGIES IN WAQAF-BASED EDUCATIONAL INSTITUTIONS

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### Abstract

Implementing an effective waqf fundraising strategy management is essential. Waqf funds are needed by guardians or mutawalli in order to manage them productively. However, it is not easy to raise funds because of the non-obligatory status of waqf unlike zakat. Especially in today's contemporary era, the challenges are getting tougher. Although historically waqf has played a significant role in easing the burden on people in need, however in current conditions it must be managed strategically. This study purposed to identify the impact of implementing waqf fundraising strategies in tazakka waqf institutions and finding various alternative strategies to be recommended for further implementation. This type of research is a field research that using a qualitative approach with a triangulation model. Data collection was obtained from observations, interviews and documentation collection related to the current situation. In the strategy analysis of this research using SWOT analysis, the results showed that the tazakka waqf institution has applied the theory of fundraising strategy proposed by Sargeant which divides the fundraising strategy into four strategies, namely; Dialogue fundraising, corporate fundraising, multichannel fundraising, donor retention and development. As for the results of strategy analysis by using swot analysis, this study resulted in eight recommended strategies to be implemented by tazakka waqf institutions. This study can be a reference for waqf fundraising strategies in waqf-based educational institutions or waqf institutions. This study provides consideration for waqf institutions in choosing waqf fundraising models to develop waqf institutions in achieving the goals, vision and mission of the institution.

**Keywords:** Fundraising, Management, Strategy, Waqf.

### I. Introduction

#### 1.1. Background

Waqf has played a major role in the past of Islamic civilisation whether in the religious field as well as the social one. Although the use of waqf assets in Indonesia has traditionally been limited to religious matters, the use of waqf assets has expanded in recent years.<sup>1</sup> The total area of waqf land in Indonesia is 54,770.96 hectares spread in over 409,525 locations. As for information on the use of waqf land, namely mosques 44.02%, prayer rooms 28.15%, schools 10.70%, graves 4.43%, Islamic boarding schools 3.75%, other social activities 8.95%.<sup>2</sup>

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<sup>1</sup> Idaul Hasanah and Rahmad Hakim, 'Pelestarian Hutan Kota Melalui Optimalisasi Wakaf Tunai', *PROSIDING SEMINAR NASIONAL III TAHUN 2017 "Biologi, Pembelajaran, Dan Lingkungan Hidup Perspektif Interdisipliner"*, 2017, p. 345

<sup>2</sup> "Sistem Informasi Wakaf," last modified 2021, accessed August 29, 2021, <http://siwak.kemenag.go.id/>.

Furthermore, it can be seen from the success of nadzir waqf in Egypt, especially at Al-Azhar University as the manager of waqf land, from these assets they can play a role in financing educational operations needed by institutions due to several waqf assets owned, both movable and immovalk. such as shares in several companies, banks, property and investment certificates, as well as apartments and settlements that are rented out to residents. Waqf management at Al-Azhar is very efficient. The university is able to manage university-owned hospitals for the general public, as well as commercialize campus buildings and auditoriums, thereby generating sufficient income to cover the salaries of lecturers and employees, research funds, academic scholarships, elementary schools and madrasas, student dormitories, libraries, and research institutes. .<sup>3</sup>

The problems that faced by *nadzir* currently are how to organize and manage assets to strengthen Islamic educational institutions, to develop the community's economy, and to protect significant liquid assets so that they are not lost/inexhaustible.<sup>4</sup> Based on these situations, it is important to create excelent fundraising management and administration.

However, due to the large number of fundraising operations carried out by social organizations, such as the institutions that manage these waqfs, a fundraising plan is needed to utilizes the potential and resources of the organization. The fundraising approach used by social service organizations to conduct fundraising operations should be tailored in order to match the goals of the organization. Social service organizations need a fundraising strategy in order to carry out fundraising activities in various ways that make it easier for donors to donate.<sup>5</sup>

Resfa Fitri and Heni P Wilantoro observed that there are many waqf institutions that still have the problem on *Nadzir* being less creative, understanding society a traditional worldview, and unsuficient managerial ability. As a result, it inhibits the growth of waqf.<sup>6</sup> This *waqf* program is not yet ideal, meaning that the collection of *waqf* funds is still limited to short-term planning compared to long-term planning.<sup>7</sup>

Based on previous phenomenon, an effective fundraising strategy is needed. Nadzirs are obliged to manage waqf assets properly, in order to contribute the long-term sustainability of the organization. However, due to the large number of social organizations that carry out fundraising activities, a fundraising plan is needed to utilizes the potential and resources of the organization.<sup>8</sup>

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<sup>3</sup> Nailis Sa'adah and Fariq Wahyudi, 'Manajemen Wakaf Produktif: Studi Analisis Pada Baitul Mal Di Kabupaten Kudus', *EQUILIBRIUM: Jurnal Ekonomi Syariah*, 4 (2016), p. 336

<sup>4</sup> Abul Hassan and Abdus Shahid, 'Management and Development of the Awqaf Assets', *Proceeding of the Seventh International Conference-the Tawhidi Epistemology: Zakat and Waqf Economy Bangi 6-7 January 2010*, Institut Islam Hadhari, Universiti Kebangsaan Malaysia, 2010, p. 310

<sup>5</sup> Yessi Rachmasari, *Strategi Fundraising: Konsep Dan Implementasi* (Bandung: UNPAD Press, 2016), p. 4-5

<sup>6</sup> Resfa Fitri and Heni P Wilantoro, 'Analisis Prioritas Solusi Permasalahan Pengelolaan Wakaf Produktif (Studi Kasus Kabupaten Banjarnegara)', *Al-Muzara 'ah*, 6.1 (2018), p. 50

<sup>7</sup> Ermi Suryani and Azizah Mursyidah, 'Manajemen Wakaf Berbasis Teknologi Blockchain Dalam Meningkatkan Produktifitas Nadzir Dan Kebijakan Sustainable Development Goals', *Reslaj : Religion Education Social Laa Roiba Journal*, 2.1 (2020), p. 21

<sup>8</sup> Miftahul Huda, *Mengalirkan Manfaat Wakaf Potret Perkembangan Hukum Dan Tata Kelola Wakaf Di Indonesia* (Bekasi: Gramata Publishing, 2015), p. 213

The application of SWOT analysis is one of the processes in an effort to find out more appropriate organizational strategy.

SWOT analysis is a systematic method of identifying various elements for developing organizational strategy. In general, finding the best strategy for an organization begins by identifying external opportunities and threats, and analyzing internal strengths and weaknesses. Hopefully by identifying the external and internal facts, the institution will be able to fulfill its objectives effectively and efficiently.<sup>9</sup>

In addition, in carrying out fundraising activities, it is not only by collecting funds, but the scope is more universal and comprehensive, this greatly affects the growth and existence of the institution. In order to understand the situation of fundraising, it can be viewed from these factors, there are motivation, program, and method. Direct and indirect are two types of basic methods in carrying out special activities by *nadzir* in collecting funds/power from the community.<sup>10</sup>

Fundraising strategies used by social service organizations are usually a direct or face-to-face dialogue in the search for sources of funds carried out by fundraisers, there are also those who collaborate with companies in order to obtain benefits and convenience in accordance with the agreements and objectives of inter-institutional cooperation. In addition, social institutions usually carry out the media coverage strategy by using various media channels to broadcast or notify the programs carried out by these institutions, finally maintaining donor loyalty and developing donors, such as; performing a good relationships with donor and services donors.<sup>11</sup>

The establishment of the Tazakka Foundation cannot be separated from the establishment of the Modern Islamic Boarding School Tazakka. The Tazakka Foundation started from house-to-house preaching and religious learning activities. Since being pioneered by the Tazakka Foundation, which is based in Bandar District, Batang Regency, Central Java Province, it has been committed to three areas of activity: *da'wah*, social, and education.<sup>12</sup> Tazakka Foundation is one of the waqf-based educational institutions that already proven in managing waqf to optimize its ability to help the pesantren economy.<sup>13</sup>

In the field of education, the Tazakka Foundation established the Modern Islamic Boarding School Tazakka on September 6, 2009. It was held in a congregation iftar and *tabligh akbar* event by inviting religious, intellectual, and community leaders. Around 1,500 congregates attending the event which was being held on the land that would be purchased to build the Tazakka Modern Islamic Boarding School. On this occasion, a waqf fundraising was held for the purchase of land to be built for the Islamic boarding school. The enthusiasm of the public reached Rp 900 million

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<sup>9</sup> Irsad Andriyanto, 'Analisis SWOT Dalam Pengembangan Bisnis ( Studi Pada Sentra Jenang Di Desa Wisata Kaliputu Kudus )', *BISNIS : Jurnal Bisnis Dan Manajemen Islam*, 5.2 (2017), p. 370

<sup>10</sup> Miftahul Huda, 'Model Manajemen Fundraising Wakaf', *AHKAM : Jurnal Ilmu Syariah*, 13.1 (2013)..., p. 35

<sup>11</sup> Yessi Rachmasari, *Strategi Fundraising: Konsep...*, p. 22

<sup>12</sup> "Selayang Pandang - Tazakka.or.Id," accessed September 1, 2021, <https://www.tazakka.or.id/2015/02/tak-berkategori/selayang-pandang/>.

<sup>13</sup> Farid Izda Iskandar, 'Fundraising Strategy of Cash Waqf in Pondok Modern Tazakka in 2019', *Journal of Islamic Economics and Philanthropy*, 2.4 (2019), p. 541

in a short time. Since then, the community's encouragement to realize the establishment of a modern Islamic boarding school in Bandar Batang has increased.<sup>14</sup>

For this reason, this study will try to explore and understand the cash waqf fundraising strategy in the Modern Islamic Boarding School Tazakka, to provide alternative fundraising strategies that are applied to waqf institutions or waqf-based educational institutions.

## 1.2. Objective

Departing from the research background and research questions above, the research objectives for this research are: (1) To know the cash waqf fundraising strategy implemented by Tazakka Waqf Institution. (2) To get an alternative strategy for fundraising cash waqf using a SWOT analysis to be implemented by Tazakka Waqf Institution.

## II. Literature Review

### 2.1. Background Theory

#### Definition of Waqf

Waqf comes from the word *waqafa-yaqifu-waqfan* which means to stop, as opposed to *istamarra* which means to continue. Waqf in Arabic is synonymous (*taraduf*) with the term *habs*, which comes from the root word *habasa-yahbisu-habsan* and means "to hold back". The Prophet sallallahu 'alaihi wa sallam also used the term *habs* (hold), which refers to the act of withholding something whose benefits are used for good and is recommended by Islam.<sup>15</sup>

In terminology or literally, waqf has several definitions that are often put forward by scholars: First, Hanafi scholars formulate the definition of waqf by holding the property of the person who is waqf and giving alms for good now or in the future. Second, according to Malikiyah scholars, waqf is a contract that makes the benefits of the property owned, even though it is in the form of rent or the results are like dirhams (money) with a certain *sighat* within a certain period of time in accordance with the applicable provisions with the will of the waqif.<sup>16</sup>

#### The Legal Basis of Waqf

As a guide for Muslims, the Qur'an contains information about aqidah, sharia, morals, and history. Likewise the hadith whose source is from the Prophet Muhammad SAW as a messenger to convey revelation. So we need to know in advance which verses from the two main legal sources support the waqf commandment, including the following:

#### Al-Qur'an Surah Al-Baqarah verse 261

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

The parable of those who spend their substance in the way of God is that of a grain of corn: it growth seven ears, and each ear hath a hundred grains. God giveth manifold increase to whom he pleaseth:

<sup>14</sup> "Selayang Pandang - Tazakka.or.Id."

<sup>15</sup> Rozalinda, *Manajemen Wakaf Produktif* (Depok: Rajawali Press, 2016), p. 14

<sup>16</sup> *Ibid*, p. 14-16

and God careth for all And he knoweth all things. (QS. Al-Baqarah: 261)<sup>17</sup>

Allah SWT makes an example of those who spend their wealth in the way of Allah with a seed as described by Allah in the verse. Phrase ” في سبيل الله ” interpreted by 'Abduh with the benefit of the people who can deliver to His pleasure, moreover the benefits are comprehensive and the effect is very imprint. Their parable is like sowing seeds in fertile soil so that they produce multiplied results. As for the similarities between "spending wealth in the way of Allah" and "a seed that grows seven ears. In each ear a hundred seeds" because those who spend their wealth in the way of Allah will get rewards in this world that are doubled as if they sow seeds in the ground fertile..<sup>18</sup>

### Al-Hadits History of Muslim

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ<sup>19</sup>

“When a person dies, his deeds are cut off, except for three things: almsgiving, useful knowledge, and a pious child who always prays for him.” (HR. Muslim)

### Waqf Valid Requirements

According to the majority of scholars, there are four pillars of waqf: waqif, mauquf, mauquf 'alaih, and shihat.<sup>20</sup>

- a) People who are waqf (*Waqif*)
- b) Waqf object (*Mauquf*)
- c) The goal or purpose of waqf (*Mauquf 'Alaih*)
- d) Waqf Pledge (*Sighat waqf*)

### Cash Waqf

#### Definition of Cash Waqf

Cash waqf is a waqf established in cash by a person, group of people, institutions, or legal entities. Another view of cash waqf is waqf in the form of rupiah money, which is then productively handled by the nadzir, with the proceeds being used for mauquf alaih. As a result, the money submitted to the mauquf alaih must first be invested by the nadzir, and then the investment proceeds are distributed to the mauquf alaih. "Cash waqf is a legal act of waqif to separate and/or surrender part of the money to be used forever or for a certain period of time in accordance with its interests for the purposes of worship and/or general welfare according to sharia." in accordance with the explanation of the Regulation of the Minister of Religion Number 4 of 2009 concerning Administration of Cash Waqf Registration Article 1.<sup>21</sup>

### Cash Waqf Law

Based on the fact that cash waqf has a lot of flexibility and offers many benefits that other goods do

<sup>17</sup> A. Yusuf Ali, *The Holy Qur'an* (Maryland: Amana Corp, 1983). P. 106

<sup>18</sup> Nunung Lasmana, “Wakaf Dalam Tafsir Al-Manar (Penafsiran Atas Surat Al-Baqarah Ayat 261-263 Dan Ali ‘Imran Ayat 92),” *Al-Tijary Jurnal Ekonomi dan Bisnis Islam* 1, no. 2 (2016): 203.

<sup>19</sup> “Hadits Muslim 3084 Tentang ‘Wasiat: Amalan Yang Bisa Sampai Kepada Mayat Setelah Meninggal,” accessed November 1, 2021, <https://hadits.in/muslim/3084>.

<sup>20</sup> Rozalinda, *Manajemen Wakaf Produktif..*, p. 22-33

<sup>21</sup> Menteri Agama RI, ‘Peraturan Menteri Agama Republik Indonesia Nomor 4 Tahun 2009 Tentang Administrasi Pendaftaran Wakaf Uang/Tunai’ (Jakarta: Menteri Agama Republik Indonesia, 2009), p. 2

not have. On May 11, 2002, the Fatwa Commission of the Indonesian Ulema Council issued a fatwa on cash waqf legislation stating that it is permissible.<sup>22</sup>

## **Strategy**

### **Definition of Strategy**

The word strategy is an adjective referring to the process of putting strategy into action. Certo (2010) defines strategy as strategy execution with explicit planning, time targets, and goals.<sup>23</sup>

From Ohmae's (2012) point of view, it will be easier to understand the notion of strategy. Strategic thinking, according to Ohmae, will produce solutions that are more creative and unique in form than mechanical and intuitive thinking. To summarize, strategy is a decision to engage in various activities or to engage in activities in a different way from rivals.<sup>24</sup>

### **Strategy Formulation Stage**

The process of planning steps for the future with the company, with the aim of developing the organization's vision and mission, setting strategic goals, and designing strategies to achieve these goals in order to produce the best value that comes from commitment, is known as strategy formulation. The strategy chosen must be in line with the company's objectives in order to improve the company's position. According to Rothwell (2005), the process in strategy formulation is described as follows.<sup>25</sup>

1. Entebishment of Vision, Mission, and Goals
2. Identifying Past and Present Strategies
3. Diagnosing Past and Present Performance
4. Setting Objectives
5. SWOT Analysis and Strategy Formulation
6. Developing Evaluating and selecting Alternative Strategies

### **Fundraising Concept**

#### **Definition of fundraising**

Fundraising can be interpreted helping help social enterprises grow along with the terminology, fundraising is not only considered in the context of fundraising. This is understandable because generosity and public concern do not have to be in the form of money, therefore fundraising in the form of other resources that can help social and individual activities is very possible.<sup>26</sup>

#### **Fundraising Principle**

Principles must also be considered. The following are the principles of fundraising: First, the concept of fundraising is to remind donors. Donors are more likely to donate when they are reminded, even if they don't expect anything in return. He still feels that doing something of value is very important to contributors because their contribution can really improve the standard of living in a given area.

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<sup>22</sup> Kementerian Agama RI..., p. 150

<sup>23</sup> Eddy Yunus, *Manajemen Strategis* (Yogyakarta: CV Andi Offset, 2016)..., p. 163

<sup>24</sup> *Ibid*, p. 164

<sup>25</sup> *Ibid*, p. 165-168

<sup>26</sup> Miftahul Huda, *Mengalirkan Manfaat Wakaf...*, p. 199

However, some contributors contributed because they want to be recognized by others and the community for their generosity in making gifts.<sup>27</sup>

### **Fundraising elements**

The fundraiser strength must be aware of what's going on and how to improve results. Fundraising factors should also be considered when running an optimal fundraising campaign.<sup>28</sup> Analysis on needs analysis, segmentation, identification of donor profiles, goods, and advertisements are elements in raising funds.

### **Fundraising Substance**

Motivation, program and method are three ways to characterize the essence of fundraising. Motivation is described as a collection of ideas, attitudes, and motivations that encourage potential contributors to donate a portion of their income. Institutions must continue to educate, disseminate, promote, and convey information in the context of fundraising to raise awareness of the need for potential donors, to carry out program activities and to manage institutional activities.<sup>29</sup>

### **Fundraising Strategy**

A fundraising strategy will give the best results in the effort to raise funds. This opinion is supported by Sargeant (2010), a fundraising strategy is an element of the approach to achieving goals and differentiating fundraising activities carried out by other organizations.<sup>30</sup> In this case, Sargeant divides the fundraising strategy used by social service organizations into four strategies:

### **Dialogue Fundraising**

The dialogue fundraising strategy is a strategy that is carried out in a direct dialogue or commonly described as a face-to-face. This strategy is the easiest and most effective strategy to do in order to raise a large amount of money. According to Smith (1997) social service organizations can focus on certain donors who are the target in carrying out this strategy. In a face-to-face strategy or dialogue fundraising, good interaction is needed to raise funds. In interacting with potential donors, good skills and abilities are needed to carry out this strategy.<sup>31</sup>

### **Corporate Fundraising**

Corporate fundraising strategy is an activity to build the development of social organizations in cooperation with companies that have common interests. In establishing cooperation with certain companies, organizations must have certain information, such as terms and conditions, the programs offered, therefore social organizations can approach potential companies with the programs offered.<sup>32</sup>

### **Multichannel Fundraising**

The multichannel fundraising strategy aims to obtain funding for the organization's survival through

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<sup>27</sup> Ibid., p. 202

<sup>28</sup> Atik Abidah, 'Analisis Strategi Fundraising..', p. 172-173

<sup>29</sup> Miftahul Huda, *Mengalirkan Manfaat Wakaf..*, p. 209-210

<sup>30</sup> Miftahul Huda, *Mengalirkan Manfaat Wakaf..*, p. 20

<sup>31</sup> Ibid., p. 26-27

<sup>32</sup> Ibid., p. 31

diversity and support in the use of various channels and communication media to the public. By utilizing various communication channels and media, it will be easier for organizations to convey information and invite the public to contribute.<sup>33</sup>

### Retention and Development donor

There are many reasons why donors in social service organizations stop their financial support. This is due to poor service quality, poor communication and no notification of financial statements from the organization. Therefore, organizations need to consider strategies in maintaining and developing bonds with donors. So that it can maintain loyalty and maintain the trust of donors to the organization.<sup>34</sup>

### SWOT analysis

SWOT analysis is an abbreviation of strengths and weaknesses, opportunities and threats, where SWOT is used as a model in analyzing either a profit-oriented or non-profit organization with the main aim of knowing the state of the organization. in a more comprehensive manner.<sup>35</sup>

A tool for analyzing and determining decisions by placing a SWOT matrix approach. This matrix clearly illustrates how the opportunities and threats faced by the company can be adjusted to the strengths and weaknesses faced by the company in order to achieve a given strategy that must be carried out.<sup>36</sup> This matrix is illustrated as follows:

### Matriks SWOT

Internal External	Internal	Strenght (S) etermine 5-10 internal strength factor	Weakness (W) etermine 5-10 factors of external weakness
	Opportunities (O) etermine 5-10 external opportunity factors	ategi SO eate strategies that use strengths to take advantage of opportunities	ategi WO eate strategies that minimize weaknesses to avoid threats
	Threats (T) etermine 5-10 external threat factors	ategi ST eate strategies that use strength to overcome threats	ategi WT eate strategies that minimize weaknesses to avoid threats

**Source: Freddy Rangkuti (Membedah Kasus Bisnis Analisis SWOT, 2016)**

After looking at the table, there are four alternatives for institutions to carry out waqf fundraising strategies. The alternative fundraising strategies include:

#### Strategi SO (*Strength-Opportunity*)

This strategy uses the internal strengths of the organization to take advantage of external opportunities.

The SO strategy is achieved by implementing the ST, WO, and WT strategies. If the company has

<sup>33</sup> *Ibid.*, p. 37

<sup>34</sup> *Ibid.*, p. 43-44

<sup>35</sup> Irham Fahmi, *Manajemen: Teori, Kasus, Dan Solusi* (Bandung: Alfabeta, 2014), p. 343

<sup>36</sup> Irham Fahmi, *Manajemen: Teori, Kasus..*, p. 351-352



a major weakness, the company will definitely try to turn that weakness into a strength. If the company faces a major threat, the organization will try to avoid the threat if it concentrates on the opportunities that exist.<sup>37</sup>

#### Strategi WO (*Weakness-Opportunity*)

This strategy aims to improve the company's internal weaknesses by taking advantage of existing external opportunities. One alternative to the WO strategy is for the organization to recruit and train staff with the required skills and qualifications.<sup>38</sup>

#### Strategi ST (*Strength-Threat*)

This strategy is carried out by using the company's strengths to avoid threats if circumstances allow or minimize external threats faced.<sup>39</sup> These external threats do not always have to be faced by the company alone, depending on the threat problems faced, such as economic factors, government regulations, natural phenomena, and so on.

#### Strategi WT (*Weakness-Threat*)

This position is very difficult for the company, but it is possible for the company to overcome this difficult position. The company must minimize weaknesses or if possible the company will eliminate internal weaknesses and avoid existing external threats in order to achieve organizational goals.<sup>40</sup>

## 2.2. Previous Studies

Before starting the discussion, many previous studies and studies were evaluated and reviewed to determine the core point of the topic to be discussed. Here are some of the main factors to be considered: Miftahul Huda, (2014) in his research entitled "*Manajemen Fundraising Wakaf Potret Yayasan Badan Wakaf Universitas Indonesia Yogyakarta Dalam Menggalang Wakaf*". This study reveals that some waqf assets are not managed effectively, so they cannot be developed productively. The nadzir fundraising waqf management approach developed by UII not only produces waqf efficiently, but also sustainably. The raising of waqf assets also aims to promote social entrepreneurship for the benefit of the people and to improve people's welfare.<sup>41</sup>

Rahmi Septiyani, (2018) in her journal, "Telaah Strategi Fundraising Wakaf tunai Mewujudkan Pemberdayaan Masyarakat". This study purposed to identify strategies for collecting cash waqf from BMH East Java, as well as the role of waqf collection techniques in achieving community empowerment. This research is using the qualitative approach with a case study strategy. BMH East Java used two techniques for collecting cash waqf funds, according to the findings:

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<sup>37</sup> Irham Fahmi, *Manajemen Pengambilan Keputusan: Teori Dan Aplikasi* (Bandung: Alfabeta, 2016), p. 254

<sup>38</sup> *Ibid*, p. 254

<sup>39</sup> Freddy Rangkuti, *Teknik Membedah Kasus Bisnis: Analisa SWOT* (Jakarta: Gramedia, 2016), p. 84

<sup>40</sup> *Ibid*, p. 84

<sup>41</sup> Miftahul Huda, 'Manajemen Fundraising Wakaf Potret Yayasan Badan Wakaf Universitas Indonesia Yogyakarta Dalam Menggalang Wakaf', *Justitia Islamica*, 2014, p. 96–117

proactively collecting waqf in the field and using creative promotional and advertising media.<sup>42</sup> Muhammad Shulthoni, (2018) on the journal “Waqf fundraising management: A conceptual comparison between traditional and modern methods in the waqf institutions”. Found that the financial theoretical framework for Islamic generosity, particularly waqf, is the topic of this research. Waqf is expected to play a bigger role in overcoming current social problems, with financial sustainability being one of the biggest difficulties for waqf institutions. It is necessary to investigate the different fundraising approaches that can be used to improve waqf institutions.<sup>43</sup> Syamsuri, (2019) in his journal “*Strategies of Islamic Education Institutions in Fundraising Waqf to Create Economic Independence in the Era of the 4.0 Industrial Revolution*”. The purpose of this study is to explore the approach of Islamic Education Institutions in collecting cash waqf to achieve economic independence in the period of the industrial revolution 4.0. The scope of the discussion will cover the topic of distribution management and waqf fundraising, with the ultimate goal of responding to the needs of the poor. The findings of this study indicate that having a solid waqf fundraising plan implemented by *nadzir* can indirectly improve people's welfare and build economic independence.<sup>44</sup>

## **II. Methodology**

### **3.1. Data**

In this study, the main sources is this source the object of this research. primary data in this study is data generated through direct interviews with informants, primary data in this study were obtained through in-depth interviews in (dept interview), and using unstructured interviews, so that in obtaining data or information they were not stuck in the interview text. In this study, researchers conducted interviews with several informants who were considered competent in this field, Deputy Director of Waqf Tazakka, LAZISWAF Tazakka's Permanent Partner & Waqif, information and publication division, Head of the Department of Institutional and Foreign Cooperation Modern Islamic Boarding School Tazakka, Scholarship Recipient at Tazakka Institute.

### **3.2. Model Development**

Collecting data is an important and very decisive job in a research. A data research is said to be successful if the data can be collected. On the other hand, if data cannot be obtained or cannot be collected, then a study is considered unsuccessful or failed.<sup>45</sup> In this data collection technique, triangulation can be interpreted as a data collection technique by combining various different data collection techniques to obtain the same data source. These methods include: participatory

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<sup>42</sup> Rahmi Septiyani, Ahmad Djalaluddin, and Misbahul Munir, ‘Telaah Stategi Fundraising Wakaf tunai Mewujudkan Pemberdayaan Masyarakat’, *Islamic Economics Quotient*, 1.2 (2018), p. 6-19.

<sup>43</sup> Muhammad Shulthoni and Norma Md Saad, ‘Waqf Fundraising Management: A Conceptual Comparison between Traditional and Modern Methods Inthe Waqf Institutions’, *Indonesian Journal of Islam and Muslim Societies*, 8.1 (2018), p. 57-58

<sup>44</sup> Syamsuri and Vina Fithriana Wibisono, ‘Strategies of Islamic Education Institutions in Fundraising Waqf to Create Economic Independence in the Era of the 4.0 Industrial Revolution’, *At-Ta’dib*, 14.1 (2019), p. 35-50.

<sup>45</sup> Sangadji EM, Sopiah. *Metode Penelitian Pendekatan...*, p. 190

observation, in-depth interviews, and documentation to obtain the same data source simultaneously.<sup>46</sup>

### **3.3. Method**

This type of research is in the form of qualitative research, namely the researcher uses inductive reasoning techniques and thinks that many points of view can be articulated. Qualitative research focuses on social issues and individuals' feelings and views.<sup>47</sup> Along with literatures and theories related to history, systems, and appropriate fundraising management to be applied to Modern Islamic Boarding School Tazakka.

## **III. Results and Analysis**

### **4.1. Results**

Cash waqf requires the right fundraising strategy. The pattern or model of fundraising and good management will have an impact on achieving the goals and benefits of cash waqf. This is because management is a series of processes consisting of strategic planning, managing resources, and developing assets in order to achieve goals and results. Organizing cash waqf can be done through three main models, namely fundraising, organization, and distribution of benefits.<sup>48</sup>

#### **Cash Waqf Collection Strategy**

Waqf is a social empowerment system owned by Islam for the economic development of the people. Muslims in Indonesia have long known and implemented waqf, it provided people's endowment funds for benefit in the welfare of society. This, if associated with the number of Muslim population in Indonesia, would be very appropriate. However, it takes the right waqf collection strategy to be able to exploit this system optimally.<sup>49</sup> Based on this, collecting waqf assets is an obligation that must be carried out by an institution that collects waqf assets. The collection of waqf both in terms of direct dialogue, cooperation, utilizing owned media, and building good relations with donors is explained as follows:

#### **Dialogue Fundraising Strategy**

This strategy is a strategy that directly interacts with donors with the aim of obtaining funds faster than other strategies. In carrying out this strategy, the institution's management must have good interaction skills to get donors. Through the capabilities of fundraisers, in the end, they can invite the community to be involved in donating to social service organizations in accordance with the donor targets determined by the organization. In addition, fundraisers must be able to give confidence to potential donors.<sup>50</sup>

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<sup>46</sup> Ibrahim. *Metode Penelitian Kualitatif...*, p. 79

<sup>47</sup> Emzir, *Metode Penelitian Kualitatif...*, p. 2

<sup>48</sup> Iqbal Imari and Syamsuri, 'Pemberdayaan Waqf Produktif Sebagai Media Pembangunan Ekonomi Pesantren', *Islamic Economics Journal*, 3.1 (2017), p. 4.

<sup>49</sup> Nasrul Fahmi Zaki Fuadi, 'Wakaf Sebagai Instrumen Ekonomi Pembangunan Islam', *Economica: Jurnal Ekonomi Islam*, 9.1 (2018), p. 152.

<sup>50</sup> Yessi Rachmasari, *Strategi Fundraising: Konsep...*, p. 25-30

### **Corporate Fundraising Strategy**

The corporate fundraising strategy carried out by tazakka waqf institutions is purposed to develop various funding sources for tazakka institutions for the long-term sustainability of education and service programs in building partnership and networks with companies. Corporate fundraising strategy is a context for building the development of social service organizations in cooperation with companies that have certain interests.<sup>51</sup>

### **Multichannel Fundraising Strategy**

From the bigenning the Tazakka waqf institution started by using a face to face strategy or dialogue fundraising which was considered as an effective way to get funds. Then the tazakka waqf institution seeks to develop another strategy, which is the multichannel fundraising strategy because by using this strategy, it can to increase the source of obtained funding and as an anticipatory step if one of the other fundraising strategies does not function effectively. Variations of the acquisition strategy or multichannel, carried out by tazakka waqf institutions include:

#### **Telefundraising**

Telemarketing or telefundraising is a way of fundraising carried out by tazakka waqf institutions via phone. In this case, the management gets community contact, one of which is when the community fills in their datas when waqf offline after a routine study or at the tazakka waqf office. The waqf funds that collected are focused on building infrastructure and supporting facilities of the tazakka institution.<sup>52</sup>

#### **Online fundraising**

Online fundraising or digital fundraising is related to fundraising activities carried out online. The public can donate through the services provided on the LAZISWAF Tazakka website and the Tazakka Mobile application which will later be transferred through the personal WhatsApp chat of the Tazakka waqf institution to make transactions.

#### **Crowdfunding**

Crowdfunding is one of the channels for collecting funds carried out by tazakka waqf institutions in raising money or also known as join ventures from the community to make things happen. In this case, the crowdfunding that has been carried out by the tazakka waqf institution is the construction of educational facilities at the modern tazakka cottage such as the construction of 2 basketball courts, the initiation of construction of tazakka girls

#### **Community fundraising**

Community fundraising is a fundraising activity carried out by the community and the results of the activities are donated to the tazakka waqf institution. Community fundraising that has been carried out, namely activities held by Alumni guidance of KBIH Muzdalifah class of 2016 and 2017 that held friendship and reunion events. On the occasion of the reunion held at the Rabithah Pondok Modern Tazakka Building Hall, H. Budi Waluyo as Treasurer of the 2017 class at the meeting handed over cash waqf from all 2017 congregations in the amount of Rp. 32.400.000 and

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<sup>51</sup> Yessi Rachmasari, *Strategi Fundraising: Konsep...*, p. 31

<sup>52</sup> Interview with Ustadz Rohul Akbar, S.E., M.H. as Deputy Director of Waqf Tazakka, 23 November 2021

501 SAR.<sup>53</sup>

### **Retention and Development Donor Strategy**

The tazakka waqf institution carried out this donor retention and development strategy as an opportunity. Thus, this strategy can maintain the trust of donors and even develop donors in the long term so that the tazakka institution strives to provide the best service to donors and potential donors. Donors' trust in tazakka waqf institutions hopefully able to increase public awareness to of caring on educational institutions that produce community cadres and institutions that always think about the benefit of the people. In implementing this strategy, the tazakka waqf institution also builds regular communication to its donors by providing information related to accountability reports sent via email or inviting inauguration and general agendas. In addition, there is also an information service to respond quickly to complaints, criticisms and suggestions from donors. The services provided by tazakka waqf institutions to donors are;

#### **The legality of fundraising**

The tazakka waqf institution has the legal entity as one of the Nazhir Cash Waqf by the Central Indonesian Waqf Agency (BWI) with register number: 3.3.00188 in 2018. In this case the methods and mechanisms of fundraising to financial reports from fundraising activities of tazakka waqf institutions submitted to the government.

#### **The Information Service**

This will Provide a complete information to the public or donors either directly through fundraisers or from websites and social media that can be easily accessed by the public. In addition, donors can contact customer service regarding complaints and suggestions for tazakka waqf institutions.

#### **The Ease of payment**

There are various ways and alternatives that make it easier to pay for donations, including; payment by debit card, payment by waqf pick-up service and auto withdraw. Ease of payment in waqf at tazakka waqf institutions by providing various choices of donation and alternative payments in order to make it easier for donors to donate at tazakka waqf institutions.

#### **Accountability Report**

The responsibility of the tazakka waqf institution to its donors is to provide periodic reports. The tazakka waqf institution ensures that it provides regular reports to donors and that funds are used efficiently for the facilities and infrastructure needed for modern tazakka islamic boarding school

### **Analysis**

To analyze the strategy, one should know the state of the organization more comprehensively. In this case it is necessary to identify the company's internal and external conditions so that later on it can be analyzed and provided a guide so that the company becomes more focused in carrying out its duties and objectives.<sup>54</sup> The following are the results of identification after conducting interviews and observations:

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<sup>53</sup> "Reuni Haji Alumni KBIH Muzdalifah Tradisikan Gerakan Zakat & Wakaf - Tazakka.or.Id," accessed February 22, 2022, <https://www.tazakka.or.id/2018/05/lazis/wakaf-lazis/reuni-haji-alumni-kbih-muzdalifah-tradisikan-gerakan-zakat-wakaf/>.

<sup>54</sup> Irham Fahmi, *Manajemen Strategi Teori Dan Aplikasi* (Bandung: Alfabeta, 2015).

### Internal

Internal analysis is used to determine the strengths and weaknesses of the Tazakka Waqf Institution in carrying out its role as a waqf institution in charge of collecting and managing the main waqf funds and distributing the results from the management of these funds. To conduct an analysis of the internal environment, internal and external factors need to be identified. Internal and external factors were obtained from interviews with respondents from internal and external LAZISWAF Tazakka. From the interviews, there are five strength factors and four weakness factors. The explanation of the internal factors of LAZISWAF Tazakka is:

#### Strenghts

Some of the strengths that LAZISWAF Tazakka has are:

1. It has excellent programs in the field of education

LAZISWAF Tazakka in conducting activities has many advantages, there are the image of the institution that has been built on the Tazakka Institute is a good image so that the strategic program of LAZISWAF Tazakka is a program related to education. This makes LAZISWAF Tazakka's trust even greater. This can be seen from the results of interviews with internal parties LAZISWAF Tazakka as revealed by the deputy director of Waqf Tazakka.<sup>55</sup>

2. Proven collection experience

Another advantage that LAZISWAF Tazakka has in collecting is that LAZISWAF Tazakka is a waqf institution that has been established since 2012 or has been around for 9 years. Thus, experience and evidence of development are considered superior and able to provide an example to other waqf institutions.<sup>56</sup>

3. waqif loyalty

Among the characteristics of LAZISWAF Tazakka with other waqf institutions is that LAZISWAF Tazakka has many loyal waqifs. Loyal donors are the result from the attention that LAZISWAF Tazakka always gives waqif a good relations, it can also be seen from the number of waqif who prefer to waqf their assets by simply registering the waqf at their home, office or residences, the donors always broadcast the programs owned by this waqf institution to be able to provide more benefit for the people.<sup>57</sup>

4. it has a systematic program

regarding to the collection of LAZISWAF Tazakka, fund management is an important means to shape the image of the institution and build interest in raising funds. Many LAZISWAF Tazakka's donors are loyal to donate because of the commitment of LAZISWAF Tazakka who is always responsible for the waqf funds.<sup>58</sup>

5. The transparency and accountability

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<sup>55</sup> Interview with Ustadz Rohul Akbar, S.E., M.H. as Deputy Director of Waqf Tazakka, 23 November 2021

<sup>56</sup> Interview with Dr. Hj. Ida Susilaksmi, M.Kes. as LAZISWAF Tazakka's Permanent Partner & Waqif, 2 Desember 2021

<sup>57</sup> Interview with Ustadz Rohul Akbar, S.E., M.H. as Deputy Director of Waqf Tazakka, 23 November 2021

<sup>58</sup> Interview with Dr. Hj. Ida Susilaksmi, M.Kes. as LAZISWAF Tazakka's Permanent Partner & Waqif, 2 Desember 2021

The collection and management finances at LAZISWAF Tazakka are always reported through various media such as whatsapp groups and personal chats. In addition, LAZISWAF Tazakka also publishes waqif through bulletins and magazines so that the waqif can find out the circulation of money in LAZISWAF Tazakka. In addition, donors will be invited to the groundbreaking ceremony of building construction or the inauguration of the building to actually report to the donors the results of the funds that has been given.<sup>59</sup>

#### Weaknesses

Some of the weaknesses of LAZISWAF Tazakka are:

##### 1. Limited Human Resources

Human resources are essential to carry out achievements in an institution. One of the weaknesses of LAZISWAF Tazakka is the limited number of adequate human resources in each section. For this reason, it is necessary to create maximum performance from each LAZISWAF Tazakka line.<sup>60</sup>

##### 2. Limited branch office

As the time goes along, it requires for every institution to engaged in the social sector and always think on the progress and growth of the institution. The lack of LAZISWAF Tazakka in facing the demands of community service from various regions requires LAZISWAF Tazakka to create branch offices that can play a more significant role in an area. Meanwhile, LAZISWAF Tazakka still didn't have a branch office.

##### 3. The Limited Online Innovation Space

Some sections of LAZISWAF Tazakka have limited space, one of which is the online collection section. This is one of the weaknesses of LAZISWAF Tazakka. Because in the midst of the development of other zakat institutions in developing service innovations in the media sector, LAZISWAF Tazakka is still just starting and has not provided much room for it.<sup>61</sup>

##### 4. The Lack of collaboration services

Collaboration is one of the main activities that LAZISWAF Tazakka has given to each of its waqif, both individually and in groups. Seeing the importance of this activity, LAZISWAF Tazakka encountered several problems in fulfilling all services that requested by donors. Due to the limitations of this nadzir, LAZISWAF Tazakka must try to realize that all requests for donors and funds are also other elements that must be considered.

#### External

External environmental analysis was conducted to determine the external environmental conditions around LAZISWAF Tazakka and their effect on the existence of LAZISWAF Tazakka in the future. Therefore, it is necessary to analyze external factors; These external factors were obtained through interviews with respondents from internal and external parties. Therefore, from the interviews the resercker is able to recover at least four factors of opportunities and obstacles or threats of LAZISWAF Tazakka in maintaining the sustainability of the institution.

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<sup>59</sup> Interview with Ustadz Ferry Hidayat, S.Fil., S.Th.I. as information and publication division, 17 Februari 2022

<sup>60</sup> Interview with Ustadz Rohul Akbar, S.E., M.H. as Deputy Director of Waqf Tazakka, 23 November 2021

<sup>61</sup> Interview with Ustadz Rohul Akbar, S.E., M.H. as Deputy Director of Waqf Tazakka, 23 November 2021

### Opportunity

Some of the opportunities that LAZISWAF Tazakka has are:

#### 1. Huge potential cash waqf

Seeing the collection of cash waqf that still has not been able to realize the potential of existing cash waqf, LAZISWAF Tazakka believes that this potential must continue to be explored. Thus, one of the opportunities for LAZISWAF Tazakka to raise substantial funds is behind the institution's consistency in implementing programs that suit the vision, mission and goals of the institution.<sup>62</sup>

#### 2. Public trust

Trust is the main capital to run a business, in the field of trade or services. The best step has been taken by LAZISWAF Tazakka where public trust in LAZISWAF Tazakka is one of the most extraordinary opportunities in carrying out fundraising activities or administrative programs.<sup>63</sup>

#### 3. Large location area in Central Java

As an institution that has been executed in Islamic boarding schools, LAZISWAF Tazakka already has a sufficient location but there are still many areas that have not become the object of ownership of LAZISWAF Tazakka.

#### 4. The Loyalty of community coordinator/waqif

The collection area owned by LAZISWAF Tazakka is quite large, although it does not have a branch office. However, with the loyal donors and coordinators of LAZISWAF Tazakka, they will be able to reach even more because the coordinator of LAZISWAF Tazakka does not only act as waqif and waqif coordinator. They are also able to act as the institutional image and informants of LAZISWAF Tazakka.<sup>64</sup>

### Threat

Some of the threats or challenges of LAZISWAF Tazakka:

#### 1. BWI dual function

BWI as the government institution that carries out two functions, both as regulator and implementer, is a challenge for other waqf institutions, including LAZISWAF Tazakka because the absorption of BWI and public trust in government institutions have a significant influence on fundraising. In addition, several policies issued by the government can facilitate the collection of BWI itself. In the end, this is perceived as a challenge that must be faced continuously to help LAZISWAF Tazakka itself in facing the existing challenges.

#### 2. The spread of modern lifestyles and consumerism in Batang society

The increasingly consumer lifestyle will bring influence and threat to institutions in the collection of social funds, certainly will impact LAZISWAF Tazakka. As a result of the attitude of people who use their wealth more in fulfilling their lifestyle, the sense of caring and the desire to donate

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<sup>62</sup> Interview with Dr. Hj. Ida Susilaksmi, M.Kes. as LAZISWAF Tazakka's Permanent Partner & Waqif, 2 Desember 2021

<sup>63</sup> Interview with Dr. Hj. Ida Susilaksmi, M.Kes. as LAZISWAF Tazakka's Permanent Partner & Waqif, 2 Desember 2021

<sup>64</sup> Interview with Ustadz Rohul Akbar, S.E., M.H. as Deputy Director of Waqf Tazakka, 23 November 2021



is reduced. In the end, this will be a threat to the fundraising in LAZISWAF Tazakka.<sup>65</sup>

### 3. Competition and Innovation of other Waqf Institutions

Behind the development of the emergence of various waqf institutions, innovation and institutional commitment are important things to pay attention to because the current era requires every provider of goods or services to have innovations that can attract public interest. LAZISWAF Tazakka as a social institution must always improve the innovation and commitment of the institution so that it is always in demand. Thus, innovation becomes a big challenge for LAZISWAF Tazakka in maintaining the existence of the institution.<sup>66</sup>

### 4. Inflation

Like other waqf institutions, LAZISWAF Tazakka has a challenge from the external side, which is the inflation which needs to be watched out for because it will have a significant impact on the attractiveness of collections and the public's desire for waqf.

### SWOT Analysis on Collection Strategy

SWOT (Strength-Weakness-Opportunity-Threat) analysis was conducted to obtain the institutional strategy developed through the analysis of the company's internal and external factors. SWOT analysis is used to provide clear results regarding the strengths and weaknesses of the institution, so that it is able to respond to opportunities and threats that exist from the external side of the company.

		Strenghts	Weaknesses
		Internal	External
Opportunity	1. Huge potential cash waqf 2. Public trust 3. Large location area in East Java 4. Loyalty of waqif coordinator	1. Having excellent programs in the field of education 2. Proven collection experience 3. Waqif loyalty 4. Has a systematic program 5. Transparency and accountability	1. Limited Human Resources 2. Don't have a branch office for service 3. Limited Online Innovation Space 4. Lack of collaboration services
		1. Increasing Collection through other strategic programs 2. Empowering waqif coordinators in expanding the collection of cash waqf	1. HR addition & development 2. Increase cooperation in building the Waqf Collection Unit

<sup>65</sup> Interview with Dr. Hj. Ida Susilaksmi, M.Kes. as LAZISWAF Tazakka's Permanent Partner & Waqif, 2 Desember 2021

<sup>66</sup> Interview with Ustadz Rohul Akbar, S.E., M.H. as Deputy Director of Waqf Tazakka, 23 November 2021

Threat	1. BWI dual function	1. Strengthening collaboration and gathering in educational institutions	1. Maximizing the collaboration of LAZISWAF Tazakka partners in Service improvement
	2. The spread of modern lifestyles and consumerism in Batang society	2. Improving individual service programs	2. Improving the quality of human resources through various activities such as training and delegation
	3. Competition and Innovation of other Waqf Institutions		
	4. Inflation		

*Source: Primary data analysis*

The SWOT Matrix provides alternative strategies that can be used by LAZISWAF Tazakka in implementing current conditions by looking into the company's internal and external factors from the factors that collaborate to produce alternative output strategies. The alternative strategies that LAZISWAF Tazakka must use are:

#### Strategy S-O (Strengths-Opportunities)

##### 1. Increase Collection through other strategic programs

By looking at LAZISWAF's shortcomings, Tazakka runs previous several programs. Problems with several previous service require LAZISWAF Tazakka to maximize partners who have collaborated with LAZISWAF Tazakka. To support the LAZISWAF program, Tazakka does not only run the basic program, but other institutions also have a role. Thus, the relationship of each partner can complement each other.

##### 2. Empowering waqif coordinators in expanding the collection of cash waqf

The empowerment of the LAZISWAF Tazakka coordinator will greatly assist the institution in expanding the collection network because the loyalty of the waqif coordinator is one of the strengths of the institution in utilizing external resources.

#### Strategy W-O (Weaknesses-Opportunities)

##### 1. HR addition and development

Increasing the number of human resources for LAZISWAF Tazakka's management will make it easier for the institution to carry out its activities more effectively and eliminate public perceptions of LAZISWAF Tazakka regarding management's slow response in responding to requests for assistance.

##### 2. To Increase cooperation in building the Waqf Collection Unit

To have a branch office in each region, the best step that LAZISWAF Tazakka can take is to collaborate with a zakat institution that has just grown into a cash waqf collection unit, so that the legalization of the cash waqf collection unit is taken by the legality of LAZISWAF Tazakka and is able to carry out programs that are in accordance with LAZISWAF Tazakka especially to maintain the reputation of the institution.

#### Strategy S-T (Strengths-Threats)

1. Strengthening collaboration and collection in educational institutions

One of the strategies in conditions of access and threats currently being faced is to face external threats such as the BWI monopoly, lifestyle and existing competition. LAZISWAF Tazakka must defend itself and focus on strengthening collections through educational institutions because LAZISWAF Tazakka has added value in the field of education.

2. Improving individual service programs

LAZISWAF Tazakka as an initial institution must be able to see the strengths and threats that are currently being faced, such as lifestyle and consumerism that are rooted in society as big problems in raising funds. Then one alternative that can be done by LAZISWAF Tazakka is to look at the existing advantages, including by increasing individual service programs. As a result, the community will continue to participate in channeling their waqf funds.

Strategy W-T (Weaknesses-Threats)

1. Maximizing the collaboration of LAZISWAF Tazakka partners in service improvement

By looking at LAZISWAF's shortcomings, Tazakka runs several programs that it has. Problems with several service devices require LAZISWAF Tazakka to maximize partners who have collaborated with LAZISWAF Tazakka. To support the LAZISWAF Tazakka program, the management does not only run the basic program, but other institutions also have a role. Thus, the relationship of each partner can complement each other.

2. Improving the quality of human resources through various activities such as training and delegation

Understanding of the institution is required for all administrators, the vision and mission of LAZISWAF Tazakka is attached to the personality of the employees to support the development of the institution. human resource development can be done through the delegation of external activities, and so on.

## **IV. Conclusion and Recommendation**

### **5.1. Conclusion**

Based on the results of research on the strategy of collecting cash waqf funds at LAZISWAF Tazakka, the following conclusions are drawn;

Based on the results of research and discussion of strategies for collecting cash waqf funds, LAZISWAF Tazakka implemented a dialogue fundraising strategy, corporate fundraising strategy, multichannel fundraising strategy, donor retention and development strategy. In the dialogue fundraising strategy, several weekly, monthly, and annual study programs are implemented. Apart from that, waqf socialization activities are carried out to the Tazakka Institution fostered communities. While the corporate fundraising strategy carried out by the Tazakka waqf institution by building a partnership network with the company aims to encourage and accelerate the progress of the Tazakka institution, as for the companies that are partnerships from the tazakka waqf institution, namely: PT. Gaido Azza Darussalam Indonesia, Chefi's Arabian Cafe & Resto. Then for the multichannel fundraising strategy, the tazakka waqf institution implements telefundraising,

online fundraising, crowdfunding, and community fundraising strategies. For the retention and development strategy of donors, the tazakka waqf institution implements a proposal to collect waqf through a legal entity issued by the Indonesian Waqf Board, provides complete information services, provides several alternative payments in donating for the convenience of donors, and carries out accountability reports.

Based on a SWOT analysis of internal and external factors at LAZISWAF Tazakka, it can be formulated that there are at least 8 alternative strategies that can be applied by LAZISWAF Tazakka in the current conditions, namely: (1) Increasing Collection through other strategic programs, (2) Empowering waqf coordinators in expanding collection of cash waqf, (3) Addition of human resources, (4) Increasing cooperation in building Waqf Collection Units, (5) Strengthening cooperation and collection in educational institutions, (6) Increasing individual service programs, (7) Maximizing collaboration with LAZISWAF Tazakka partners in improving services, (8) Improving the quality of human resources through various activities such as training and delegation.

## **5.2. Recommendation**

Based on the results of data analysis regarding the collection strategy on internal and external conditions at the Tazakka Waqf Institution, the researcher recommends the following;

It is recommended that tazakka waqf institutions use more media to present the institution to the public, such as national television advertisements and marketing through educational institutions, especially universities. After that, responding to potential donors by sending direct response messages to viewers or followers on social media is an effective step to take. In addition, to increase the collection of institutional funds, it is better to do more partnerships in government institutions and private institutions, as has been done by tazakka waqf institutions at this time.

Tazakka waqf institutions should use various techniques, including increasing new programs and partnerships in the collection, either individually, in groups, or through agencies, in order to continue to increase and be stable. Then by increasing the quality and quantity of human resources, it is recommended that the internal management of the institution be improved.

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