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**SWOT Analysis of Cash Waqf Fundraising Strategies in Waqf-Based
Educational Institutions (Case Study at Modern Islamic Boarding School
Tazakka, Indonesia)**

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Abstract

An effective waqf fundraising strategy is essential in waqf management. It is not easy to raise funds due to its non-obligatory status in Islam, especially in the current condition where the challenges are getting tougher. Although historically waqf has played a significant role in easing the burden on people in need, in current conditions it must be managed strategically. This study aims to analyse waqf fundraising strategies in Tazakka waqf institutions and find alternative strategies to be recommended for further implementation. This study uses a qualitative approach with a triangulation model. Data collection was obtained from observations, interviews, and documentation collection related to the current situation. Regarding the analysis of strategy, this research used SWOT analysis and found 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. Based on the results of strategy analysis using SWOT analysis, this study resulted in eight recommended strategies to be implemented by Tazakka waqf institutions. This recommendation strategy includes increasing collection through other strategic programs, empowering waqf coordinators in expanding cash waqf collection, hiring more human resources, increasing cooperation in building Waqf Collection Units, strengthening collaboration and collection in educational institutions, increasing individual service programs, maximizing collaboration with LAZISWAF Tazakka partners in improving services, improving the quality of human resources through various activities such as training and delegation. 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 and vision and mission of the institution.

Keywords: Fundraising; Management; Strategy; Waqf

1. Introduction

Waqf has played a major role in the past Islamic civilization 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 (Hasanah et al. 2017) The total area of *waqf* land in Indonesia is 54,770.96

hectares spread in over 409,525 locations. There are various kinds of the use of *waqf* land which comprises of mosques 44.02%, prayer rooms 28.15%, schools 10.70%, graves 4.43%, Islamic boarding schools 3.75%, and other social activities 8.95%(Sistem Informasi Wakaf, 2021).

Furthermore, it can be seen from the success history of *nazir waqf* in Egypt, especially at Al-Azhar University as the manager of *waqf* land. They could play an important role in financing educational operations needed by the university due to the abundance of *waqf* assets owned, both tangible and intangible, 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 effective. It is evident by the capability of the university in managing university-owned hospitals for the general public and commercializing 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 (Sa'adah and Wahyudi, 2016).

The problems currently faced by *nazir* are how to organize and manage assets to strengthen Islamic educational institutions, develop the community's economy, and protect significant liquid assets so that they are not lost/inexhaustible (Hassan and Shahid, 2010). Based on these situations, it is important to create excellent fundraising management and administration.

However, due to a large number of fundraising operations carried out by social organizations, such as the institutions that manage these *waqfs*, a fundraising plan is needed to utilize the potential and resources of the organization. The fundraising approach used by social service organizations to conduct fundraising operations should be tailored to match the goals of the organization. Social service organizations need a fundraising strategy to carry out fundraising activities in various ways that make it easier for donors to donate. (Rachmasari, Nulhaqim, and Apsari 2016)

Fitri and Wilantoro (2018) observed that many *waqf* institutions still have the problem of *nazir* being less creative, understanding society a traditional worldview, and having an insufficient managerial ability. As a result, it inhibits the growth of *waqf*. 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 (Suryani and Mursyidah 2020).

Based on the previous phenomenon, an effective fundraising strategy is needed. *Nazirs* are obliged to manage *waqf* assets properly, to contribute to the long-to 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 utilize the potential and resources of the organization (Huda, 2015). In this case, the application of SWOT analysis is one of the processes to find out more appropriate organizational strategies.

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 analysing internal strengths and weaknesses. Hopefully, by identifying the external and internal facts, the institution will be able to fulfil its objectives effectively and efficiently (Istiqomah and Andriyanto 2018).

In addition, carrying out fundraising activities is not only by collecting funds, but the scope is more universal and comprehensive, this greatly affects the growth and existence of the institution. 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 *nazir* in collecting funds/power from the community (Huda, 2013).

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, some collaborate with companies to obtain benefits and convenience through the agreements and objectives of inter-institutional cooperation. In addition, social institutions usually carry out the media coverage a 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 relationship with the donor and services donors (Rachmasari, Nulhaqim, and Apsari 2016).

The establishment of the Tazakka Foundation cannot be separated from the establishment of the Modern Islamic Boarding School in 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 ("Selayang Pandang - Tazakka.or.Id" n.d.). Tazakka Foundation is one of the *waqf*-based educational institutions that has already proven in managing *waqf* to optimize its ability to help the pesantren economy (Iskandar, 2019).

In the field of education, the Tazakka Foundation established the Modern Islamic Boarding School Tazakka on September 6, 2009. It was officially established during *iftar jama'i* and *tabligh Akbar* event by inviting religious, intellectual, and community leaders. Around 1,500 congregates attended 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 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. (“Selayang Pandang - Tazakka.or.Id” n.d.)

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.

2. Literature Review

2.1 Cash Waqf and its Legal Basis

Before discussing cash *waqf*, it is necessary to discuss *Waqf*. *Waqf* is initially taken from the word *waqf-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 wasallam* (PBUH) 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 (Qahaf 2005).

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 performed *waqf* and giving alms for current or future good. 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 by the applicable provisions with the will of the *waqif* (Rozalinda, 2016).

As a guide for Muslims, the Qur'an contains information about *aqidah*, *shariah*, morals, and history. Likewise, the hadith whose source is from the Prophet Muhammad PBUH is 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:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَلِّعُ 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 grows seven ears, and each ear hath a hundred grains. God giveth manifold increase to whom He pleaseth: and God careth for all And he knoweth all things. (QS. Al-Baqarah: 261) (Ali 1983)

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” was 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 imprinted. 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 (Lasmana, 2016).

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

“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)

Cash *waqf* is a *waqf* performed in cash by a person, group of people, institutions, or legal entities. Another view of cash *waqf* is *waqf* in the form of money, which is then productively handled by the *nazir* with the benefit being used for *mauquf alaihi*. As a result, the money submitted to the *mauquf alaihi* must first be invested by the *nazir*, and then the profits of investment are distributed to the *mauquf alaihi*. "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 by its interests for worship and/or general welfare according to *sharia*." by the explanation of the Regulation of the Minister of Religion Number 4 of 2009 concerning Administration of Cash *Waqf* Registration Article 1 (Menteri Agama RI, 2009).

Based on the fact that cash *waqf* has a lot of flexibility and offers many benefits that other goods do 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 (Engel 2010).

2.2 Fundraising Strategy

Strategy is a decision to engage in various activities or to engage in activities differently from rivals (Eddy Yunus, 2016). The process of planning steps for the future with the company, developing the organization's vision and mission, setting strategic goals, and designing strategies to achieve these goals 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 to improve the company's position. According to Rothwell (2005), the process of strategy formulation is described as follows:

- 1) Establishment 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 can be interpreted as helping social enterprises grow along with the terminology that 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 (Huda, 2015). Fundraising factors should be considered when running an optimal fundraising campaign (Abidah 2016). Analysis of needs, segmentation, identification of donor profiles, goods, and advertisements are elements in raising funds. 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 (Huda 2015).

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 (Huda 2015). In this case, Sargeant divides the fundraising strategy used by social service organizations into four strategies:

1. Dialogue Fundraising

The dialogue fundraising strategy is a strategy that is carried out in direct dialogue or commonly described as a face-to-face. This strategy is the easiest and most effective strategy to do 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 (Huda 2015).

2. Corporate Fundraising

A 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, and the programs offered, therefore social organizations can approach potential companies with the programs offered (Huda 2015).

3. Multichannel Fundraising

The multichannel fundraising strategy aims to obtain funding for the organization's survival through 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. (Huda 2015)

4. Retention and Development of 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 for maintaining and developing bonds with donors. So that it can maintain loyalty and maintain the trust of donors to the organization (Huda, 2015).

2.3 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. More comprehensively, Fahmi (2014) used 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 by adjusting to the strengths and weaknesses faced by the company in order to generate strategy that must be carried out. This matrix is illustrated in Table 1.

Table 1. Matriks SWOT.

External ↙	Internal	Strength (S) Determine 5-10 internal strength factor	Weakness (W) Determine 5-10 factors of external weakness
	Opportunities (O) Determine 5-10 external opportunity factors	<u>Strategi SO</u> Create strategies that use strengths to take advantage of opportunities	<u>Strategi WO</u> Create strategies that minimize weaknesses to avoid threats
	Threats (T) Determine 5-10 external threat factors	<u>Strategi ST</u> Create strategies that use strength to overcome threats	<u>Strategi WT</u> Create 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:

1. SO (*Strength-Opportunity*) Strategy

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 a major weakness, the company will 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 (I Fahmi 2013).

2. WO (*Weakness-Opportunity*) Strategy

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 (I Fahmi 2013).

3. WT (*Weakness-Threat*) Strategy

This position is very difficult for the company, but the company can overcome this difficult position. The company must minimize weaknesses or if possible the company will eliminate internal weaknesses and avoid existing external threats to achieve organizational goals (Rangkuti 2016).

2.4 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.

Miftahul Huda, (2014) in his research entitled “Manajemen Fundrising Wakaf Potret Yayasan Badan Wakaf Universitas Indonesia Yogyakarta Dalam Menggalang Wakaf” revealed that some *waqf* assets are not managed effectively, so they cannot be developed productively. The *nazir* 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 (Miftahul Huda 2014).

Rahmi Septiyani, (2018) in her journal, “Telaah Stategi Fundraising Wakaf tunai Mewujudkan Pemberdayaan Masyarakat”. This study aimed 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: proactively collecting *waqf* in the field and using creative promotional and advertising media (Septiyani, Djalaluddin, and Munir 2018).

Muhammad Shulthoni, (2018) in 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 (Shulthoni and Saad 2018).

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 *nadir* can indirectly improve people's welfare and build economic independence (Syamsuri and Wibisono 2019).

3. Research Method

In this study, the main source is primary data which is generated through direct interviews with informants. The primary data in this study was obtained through in-depth interviews, 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.

Collecting data is an important and very decisive job in research. 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 (Sangadji and Sopiah, 2010). In this data collection technique, triangulation can be interpreted as a data collection technique by combining various data collection techniques to obtain the same data source. These methods include participatory observation, in-depth interviews, and documentation to obtain the same data source simultaneously (Ibrahim, 2015).

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 (Emzir, 2016). Along with literature and theories related to history, systems, and appropriate fundraising management to be applied to Modern Islamic Boarding School Tazakka.

4. Results and Analysis

4.1 First Question of Research

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 to achieve goals and results. Organizing cash *waqf* can be done through three main models, namely fundraising, organization, and distribution of benefits (Imari and Syamsuri 2017).

4.2 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 to benefit the welfare of society. This, if associated with the number of the Muslim population in Indonesia, would be very appropriate. However, it takes the right *waqf* collection strategy to be able to exploit this system optimally (Fuadi, 2018). 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:

4.2.1 Dialogue Fundraising Strategy

This strategy is a strategy that directly interacts with donors to obtain 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 by the donor targets determined by the organization. In addition, fundraisers must be able to give confidence to potential donors (Rachmasari, Nulhaqim, and Apsari 2016).

4.2.2 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 partnerships and networks with companies. A corporate fundraising strategy is a context for building the development of social service organizations in cooperation with companies that have certain interests (Rachmasari, Nulhaqim, and Apsari 2016).

4.2.3 Multichannel Fundraising Strategy

From the first establishment, the Tazakka *waqf* institution started by using a face-to-face strategy or dialogue fundraising which was considered 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 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:

4.2.4 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 data when *waqf* is offline after a routine study or at the Tazakka *waqf* office. The *waqf* funds that are collected are focused on building infrastructure and supporting facilities of the Tazakka institution.

4.2.5 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.

4.2.6 Crowdfunding

Crowdfunding is one of the channels for collecting funds carried out by Tazakka *waqf* institutions in raising money or also known as joining 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

4.2.7 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 has been carried out, namely activities held by the Alumni guidance of the 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 501 SAR. ("Reuni Haji Alumni KBIH Muzdalifah Tradisikan Gerakan Zakat & Wakaf - Tazakka.or.Id" n.d.)

4.3 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 is hopefully able to increase public awareness of caring for 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 with 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 as follows:

4.3.1 The legality of fundraising

The Tazakka *waqf* institution has the legal entity as one of the *Nazir* cash *waqf* by the Central Indonesian *Waqf* Agency (BWI) with registration 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 were submitted to the government.

4.3.2 The Information Service

This will provide complete information to the public or donors either directly through fundraisers or from websites and social media that the public can easily access. In addition, donors can contact customer service regarding complaints and suggestions for Tazakka *waqf* institutions.

4.3.3 The Ease of payment

Some various ways and alternatives make it easier to pay for donations, including; payment by debit card, payment by *waqf* pick-up service, and auto withdrawal. Ease of payment in *waqf* at Tazakka *waqf* institutions by providing various choices of donation and alternative payments to make it easier for donors to donate at Tazakka *waqf* institutions.

4.3.4 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 the modern Tazakka Islamic boarding school

5. 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 as a guide so that the company becomes more focused on carrying out its duties and objectives (Murpin and Fatihudin 2020). The following are the results of identification after conducting interviews and observations:

5.1 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 analyze 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 as follows:

5.1.1 Strengths

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 good so 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.
2. Reliable collection experience
Another advantage that LAZISWAF Tazakka has in collection is that LAZISWAF Tazakka is a *waqf* institution that has been established in 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.
3. *Waqif* loyalty
Among the characteristics of LAZISWAF Tazakka with other *waqf* institutions is that LAZISWAF Tazakka has many loyal *waqifs*. They became loyal donors as the result of the attention that LAZISWAF Tazakka always gives them as good relations. It can also be seen from the number of *waqif* who prefer to perform *waqf* on their assets by simply registering the *waqf* at their home, office, or residences. Furthermore, the donors always broadcast the programs owned by this *waqf* institution to be able to provide more benefit for the people.
4. It has a systematic program
Regarding 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 donating because of the commitment of LAZISWAF Tazakka that keeps its responsibility over the *waqf* funds.
5. Transparency and accountability
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 report to the donors the results of the funds that have been given.

5.1.2 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 a maximum performance from each LAZISWAF Tazakka line.
2. Limited branch office
As time goes along, it requires every institution to engage in the social sector and always thinks about 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 amid 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.
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 requested by donors. Due to the limitations of this nadir, LAZISWAF Tazakka must try to realize that all requests for donors and funds are also other elements that must be considered.

5.2 External

The 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 researcher can recover at least four factors of opportunities and obstacles or threats of LAZISWAF Tazakka in maintaining the sustainability of the institution.

5.2.1 Opportunity

Some of the opportunities that LAZISWAF Tazakka has are:

1. Huge potential of 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.
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.
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 the community coordinator/*waqif*
The collection area owned by LAZISWAF Tazakka is quite large, although it does not has 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.

5.2.2 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 increasing consumer lifestyle will bring influence and threat to institutions in the collection of social funds and 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 is reduced. In the end, this will be a threat to the fundraising in LAZISWAF Tazakka.
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.
4. Inflation
Like other *waqf* institutions, LAZISWAF Tazakka has a challenge from the external side, which is the inflation that 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*.

6. 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 can respond to opportunities and threats that exist from the external side of the company.

Table 2. Analysis matriks SWOT.

		Internal	
		Strengths	Weaknesses
External	Internal	<ol style="list-style-type: none"> 1. Having excellent programs in the field of education 2. Proven collection experience 3. <i>Waqif</i> loyalty 4. Has a systematic program 5. Transparency and accountability 	<ol style="list-style-type: none"> 1. Limited Human Resources 2. Don't have a branch office for service 3. Limited Online Innovation Space 4. Lack of collaboration services
	External	<ol style="list-style-type: none"> 1. Huge potential cash <i>waqf</i> 2. Public trust 3. Large location area in East Java 4. Loyalty of <i>waqif</i> coordinator 	<ol style="list-style-type: none"> 1. Increasing Collection through other strategic programs 2. Empowering <i>waqif</i> coordinators in expanding the collection of cash <i>waqf</i>
Opportunity	<ol style="list-style-type: none"> 1. HR addition & development 2. Increase cooperation in building the <i>Waqf</i> Collection Unit 	<ol style="list-style-type: none"> 1. Strengthening collaboration and gathering in educational institutions 2. Improving individual service programs 	<ol style="list-style-type: none"> 1. Maximizing the collaboration of LAZISWAF Tazakka partners in Service improvement 2. Improving the quality of human resources through various activities such as training and delegation
Threat	<ol style="list-style-type: none"> 1. BWI dual function 2. The spread of modern lifestyles and consumerism in Batang society 3. Competition and Innovation of other <i>Waqf</i> 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:

6.1 S-O (Strengths-Opportunities) Strategy

1. Increase Collection through other strategic programs
By looking at LAZISWAF's shortcomings, Tazakka runs previous several programs. Problems with several previous services 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.

6.2 W-O (Weaknesses-Opportunities) Strategy

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 can carry out programs that are by LAZISWAF Tazakka especially to maintain the reputation of the institution.

6.3 S-T (Strengths-Threats) Strategy

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 increasing individual service programs. As a result, the community will continue to participate in channeling their *waqf* funds.

6.4 W-T (Weaknesses-Threats) Strategy

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 are 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.

7. 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 weeklies, monthly, and annual study programs are implemented. Apart from that, *waqf* socialization activities are carried out in 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 with 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 *waqif* 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.

8. Recommendation for Future Research

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, 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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