

MODELS OF WAQF FUNDRAISING MANAGEMENT IN INDONESIA

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Abstract

Nowadays, strengthening the capacity of nazir is very essential in getting benefits in terms of self-reliance and empowerment of *mauquf alaih*. One of its attempts is raising fund as an advance of the improvement assets and *waqf* potential management. Therefore, this paper aims to investigate the uniqueness of *waqf* management in the view point of fundraising from three Nazir, namely, Hasyim Ashari Islamic boarding school Tebuireng Jombang, Foundation for *Waqof* Board and the Islamic University of Indonesia Yogyakarta and Al-Falah Social Fund Surabaya. This study employed multi case study from the perspective of comparative approach. The findings showed that there are three uniqueness of obtaining *waqf*, they are, tradition wisdom-based fundraising in Nazir Tebuireng Jombang, university-based fundraising for community empowerment in Nazir UII Yogyakarta and the community-based fundraising which focused on marginalized people in YDSF Surabaya. Referring to the experiences of those three nazir above, there is diverse models in *waqf* fundraising. The diversity is in the form of internalization fundraising, relationship fundraising, and integrated fundraising. Those three models lead to a series of holistic model of *waqf* fundraising in order to keep the sustainable of *waqf* management, including the sustainability of nazir, assets, benefits, *wakif* and *mauquf 'alaih*.

Abstrak

Saat ini, penguatan kapasitas nazir sangat penting dalam pengembangan kemandirian dan pemberdayaan *mauquf alaih*. Salah satu upayanya adalah mengumpulkan dana sebagai uang muka dari peningkatan aset dan potensi manajemen wakaf. Oleh karena itu, makalah ini bertujuan untuk menggali keunikan manajemen wakaf dalam sudut pandang penggalangan dana dari tiga Nazir, yaitu Universitas Hasyim Ashari Tebuireng Jombang, Dewan Wakaf dari Universitas Islam Indonesia Yogyakarta dan Dana Sosial Al-Falah Surabaya. Penelitian ini menggunakan studi multi kasus dari perspektif pendekatan komparatif. Temuan menunjukkan bahwa ada tiga keunikan dalam memperoleh wakaf, yaitu penggalangan dana berbasis tradisi kearifan di Nazir Tebuireng Jombang, pendanaan berbasis universitas untuk pemberdayaan masyarakat di Nazir UII Yogyakarta dan pendanaan berbasis masyarakat yang berfokus pada orang-orang pinggiran di YDSF Surabaya. Mengacu pada pengalaman ketiga nazir di atas, ada beragam model dalam penggalangan dana wakaf. Keanekaragaman itu dalam bentuk internalisasi, hubungan dan integrasi penggalangan dana. Ketiga model tersebut mengarah pada serangkaian model penggalangan dana wakaf holistik dalam rangka mewujudkan keberlanjutan pengelolaan wakaf, termasuk keberlanjutan nazir, aset, manfaat, *wakif* dan *mauquf 'alaih*.

Keywords: Waqf Fundraising, Wisdom Tradition, Holistic Model, Sadaqah Jariyah

A. Introduction

The phenomenon of the *waqf* development and management in Indonesia is currently still in progress and it must be handled well starting from the understanding of *waqf* regulation, institutional *Nazir*, its management and so on¹. Before solving problems related to *waqf* adequately, *waqf* institutions are not able to provide benefits to *mauquf 'alaih* as its primary mission and even it will create some troubles to *Nazir* as *waqf* manager. Moreover, the huge potential of the *waqf* assets and human resources does not automatically assist *Nazir* to develop its programs. Sometimes a great potential asset of *waqf* doesn't improve due to some problems. One of the reasons is that it needs a lot of funds for stimulating the *waqf* assets productivity. Therefore, this phenomenon becomes a challenge for the management of *waqf*. Furthermore, the development of *Nazir* is important in strengthening *waqf* itself incessantly for the benefit of *mauquf 'alaih*

Referring to the important aspects in the management of *waqf*, it is found some obstacles, such as the aspect of collecting *waqf* property from public sources and the aspect of investment or productivity of *waqf* assets. As a result, it requires appropriate programs in developing *waqf* such as experiences of some *Nazir* in Indonesia that develop *waqf* in different models and characteristics. They are Foundation of Hasyim Ash'ari Tebuireng Islamic Boarding School Jombang, *Waqf* Board of Indonesia Islamic University (UII) Yogyakarta and *Al-Falah* Social Fund Foundation (YDSF) Surabaya.

In Foundation of Hasyim Ashari Tebuireng Islamic Boarding School Jombang, the management of *waqf* as stated by its *Nazir*, is institutionally focused on running *waqf* property in general. It involves maintaining, extending the existing *waqf*, regulating their function, and administer certificates and matters concerning the legal certainty of existing *waqf* objects. In terms of organizational management, it appears that *Nazir* from Tebuireng has aware of the importance of managing *waqf* professionally, however, in practice, they are in the processing of carrying out the functions of modern management, including planning, developing and evaluating the performance of *Nazir*. It's occurred due to the lack of skilled human resources in the field of management as well as able to adapt to the situation and condition of the Islamic boarding school².

The *waqf* land assets at 2008 was 405 824 m² or 40.582 ha belongs to *Nazir* in Tebuireng, which is divided into two periods, namely wakif of K.H. M. Hashim Ash'ari and the period thereafter. Furthermore, *waqf* in the form of money, up to April 2010 the sum of money is 10,842,646,568.00, for the construction of the Foundation of Hashim Ash'ari Islamic Boarding School Tebuireng, then the assets in the form of money is more or less 6,480,294,000.00. The cash from *waqf* fund are

¹ Uswatun Hasanah, "Waqf Produktif Untuk Kesejahteraan Dalam Perspektif Hukum Islam Di Indonesia" (Universitas Indonesia Jakarta, 2009).

² Muhsin KS, *Interview*: 2015.

mostly manifested for the development of education and Islamic schools, partly used for the investment and development of *waqf* assets³.

The Yogyakarta Board of *Waqf* UII runs its *waqf* management through community empowerment. It was born on July 8, 1945, at the same time at the struggle of Indonesian independence⁴. According to Subowo, the head of the community empowerment, the Board of Nazirin UII Yogyakarta more emphasis on community empowerment through the institution of *waqf*. It is both productive in coaching activities on Kali Code mosque and the empowerment of medicinal plants in Sedayu Kulonprogo, and so forth.⁵ Various programs and *waqf* empowerment is carried out due to the number of assets of The Yogyakarta Board of *Waqf* around Rp 513,418,592,580.56 for non *waqf* and assets donated land itself is about 11 669 m² or Rp. 7,056,788,000.00. In addition, some *waqf* land handled by The Yogyakarta Board of *Waqf* UII existed in a lot of areas.⁶

While *Nazir* YDSF management of *waqf* that focused its activities in the city, as stated by Arief as one of YDSF managers, the form of *waqf* is more tangible in the form of money for buying Al-Quran, Quran in Braille, ambulances, and for the building of mosques and schools. For ambulances as one of *waqf*'s form provides income for YDSF⁷. YDSF was established on March 1, 1987. It is initially as an institute fundraising as management of donation and alms and transform to become *amil zakat* institutions and *nazir*⁸. In 2009, the amount of donations is Rp. 30,097,221,688.00 and for *waqf* in the form of money is Rp. 542,920,500.00.

It is undeniable that those three *Nazir* above, it's different ways in managing their *waqf* due to its problematic aspects in managing endowments. Nevertheless, the existence of *Nazir* must be appreciated. The Islamic College of Tebuireng is presumably being the oldest Islamic College that survived nowadays. Likewise, The Yogyakarta Board of *Waqf* UII is considered to be a barometer of institutional model in the university in managing *waqf* which is in Indonesia. YDSF Surabaya as the oldest Islamic philanthropic institutions in Indonesia has been assisting the community. This phenomenon showed that their existence is likely related to the activities of *waqf* management.

One of *nazir*'s effort is by fundraising in order to manage and develop their assets. It can be in various forms such as the cash and non-cash funding and strengthening networking in order to make their assets to be productive. These activities are known as a fundraising activity.⁹ Fundraising is important in the management of *waqf*. Fundraising can be defined as a series of activities to raise funds and other resources of the community that will be used to pay for the programs of the institution for

³ Laporan Yayasan Hasim Asy'ari PP Tebuireng Jombang: 2010.

⁴ Djauhari Muhsin and Dkk, *Sejarah Dan Dinamika Universitas Islam Indonesia* (Yogyakarta: Badan Waqf UII, 2003), 34.

⁵ Subowo, *Interview*: 2012.

⁶ Lihat Anggaran Dasar/Anggaran Rumah Tangga Yayasan Badan Waqf UII: 2009.

⁷ Arief, *Interview*: 2015.

⁸ Agus Yanto and Dkk, *Sepuluh Tahun YDSF* (Surabaya: Dunia Ilmu, 1999), 20.

⁹ Richard Holloway, *Menuju Kemandirian Keuangan* (Jakarta: Yayasan Obor, 2002), 21–22.

achieving the objectives and to develop social enterprises (social enterprise)¹⁰ and developing *social enterprise*¹¹. Fundraising activities are potential in the productivity development of management of *waqf*. The function of fundraising is not only in the context of endowment assets, but also as an attempt to develop *waqf* assets there, which is considered not optimal¹². It is expected that through fundraising, the development of the institutional management of *waqf* is more independent and sustainable. Therefore, it is benefit for *mauquf 'alaih* or community

Referring to the description above, the writer is interested to describe and scrutinize the management of *waqf* in Tebuireng Islamic Boarding School Hasyim Ashari Jombang, The Board of *Waqf* UII Yogyakarta, and the Board of Al-Falah Social Fund (YDSF) Surabaya in fundraising perspective.

B. Developing The *Waqf* Fundraising

According to three *waqf nazir* that are talked, all of them use more strategies in doing the *waqf* fundraising. The source to collect the *waqf* does not just take in one source. The variation of the model and the source to collect the fund is aimed to enlarge the *waqf* asset total which is gotten and it becomes the anticipation step if there is ineffective strategy. It is done in order to support fundraising to be practice effectively and efficiently. The success of fundraising or *waqf* power depends on the method or the program that is chosen. Some methods developed by three nazir in obtaining *waqf* are as below:

1. Covering from The Available *Waqf* Source

In fundraising *waqf* to cover the available *waqf* source, the strategy that is employed direct mail or letter even proposal, membership or *wakif*, campaign or socialization media through various techniques while the activities of them are such as covering the fund from company donation or labor world, doing alumnus, students or university students network. The narration is as below :

a. The letter or proposal

The effort to cover the *waqf* through sending the letter to *wakif* donor to be (*direct mail*) is the most commonly used in an organization. YDSF nazir applies direct mail strategy, however the quantity and the quality are different and they do the direct mail strategy relevantly and continuously. Tebuireng nazir usually submit after offering from *wakif* donor to be. The instrument that is used in this activity still belongs to conventional aspect. They are still taking less attention on the letter form, colour, content, and cover. The letter that is sent is as same as other administration letters which contains application to be *wakif* or additional program done by its organisation. Generally, the letter is attached by proposal, organisation profile, and

¹⁰ Klein, *Fundraising for Social Change*, Fourth Ed (Oakland California: Chardon Press, 2001), 13.

¹¹ Suparman, "Strategi Fundraising *Waqf* Uang," *Jurnal Waqf Dan Ekonomi Islam* II, no. No. 2 (2009).

¹² See Michael Norton, *Menggalang Dana: Pedoman bagi Lembaga Swadaya Masyarakat* (Jakarta: Yayasan Obor, 2002).

other brochures. In general, the letter sender is followed up through personal approach done by the committee, director, founder or other staff administration to donor to be. The problem in facing the direct mail activity is the wide enough fund factor both the letter making and sending. In order that, this strategy must be supported by donor or *wakif* clearly, a correct tool, also special staff to hold this problem. Al-Falah Social Fund Surabaya (YDSF) *Nazir* has started taking a big attention on the aspects to do the segmentation or to select the donor to be who will be sent the letter. The punctual time in sending the letter becomes one of success keys in this direct mail.

b. Membership

Membership is the effort to obtain the fund using the donor institute membership or program participation. The strategy to obtain the fund or source with membership system is applied by the institute that has the member basis or gives the responsible for the individual donor or the institute as the fund supporters.¹³ YDSF applies the model above. To keep the communication and loyalty from the members, YDSF gives the facility or special service for them like giving the souvenir as Al-Quran and other things. Furthermore, according to Tebuireng *nazir*, the *wakif* who still survive usually are invited in regular meeting. Beside giving the information about the *waqf* asset of management result to the *wakif*, it is also as media for gathering between *nazir* and *wakif*. The other aims of the meeting is sent the praying for who have been died in order to get the best treatment of their living.

c. Media Campaign

Media Campaign is the strategy for collecting the sources by doing the campaign through mass media. Generally, this strategy is done by *nazir* who has the media or the relation even the cooperation with media. Al-Falah Social Fund (YDSF) Surabaya is often utilizing the mass media for socialisation efforts such as *waqf* program during Ramadhan month, Al-Quran Braille *waqf*, and so on. Fortunately, *nazir* also has the media itself to do its program by its own way. Three of *waqf*, among bulletin from Tebuireng itself, Al-Falah bulletin from YDSF, and *waqf* board of the Islamic University of Indonesia also obtain the fund by their media that they have.

d. The Company Fund /CSR

One of the sources that can be understood from three *nazir*'s social fund exploited by the company. Unfortunately, there is still less amount of *nazir* who applies this fund source with some reasons such as the minimum link or connection and communication trouble between the company and *nazir*. Based on the available *nazir*, Islamic Boarding School Tebuireng and YDSF have been cooperated with PT Sucofindo, PT Kutai Timber Indonesia, PT Petrokimia, and ect. YDSF has taken much relationship with Exxon, Bank Bukopin, and others.

e. Alumnus and Students' Networks

The strategy for covering the fund source using this network is done by *nazir* who has a periodic and internal stakeholder as institutionally such as *nazir* Islamic Boarding School Tebuireng and the *waqf* board of the Islamic University of Indonesia.

¹³ Andriant Sargeant and Elaine Jay, *Fundraising Management Analysis, Planning and Practice*, Second Edi (London: Routledge Taylor & Francis Group, 2010), 160.

2. Creating Waqf Asset Productivity

This effort is applied through building the exertion and economic unit which may get the income for *nazir*. The strategy that may be done to develop this asset is selling the products, renting the tools and facilities, cooperating with business world or company,¹⁴ cooperating toward the society participation around *waqf* land, and building PT or CV to increase the production.

3. Empowering Waqf Outcome for *Mauquf 'Alaih*

The other strategies of *waqf* fundraising applied three *nazir* are doing the *waqf* outcome empowerment for *mauquf 'alaih*. Because the object is *mauquf 'alaih*, *nazir* must empower the *waqf* receivers productively and do not give the free empowerment. It means that the distribution of *waqf* outcome gives the income as *mauquf 'alaih* empowerment context, either directly or indirectly for *nazir* and also toward the receivers themselves both the benefit like financial and the benefit in general. The strategies that are used are by doing the education and learning, training and practicing, making the central activity on *waqf* land in developing the social *entrepreneurship*, and developing the social *enterprise* for the society who are lining in low levels near the *waqf* land.

C. The Uniqueness Diversity of *Waqf* Fundraising

1. *Waqf* Fundraising in Islamic Boarding School Based on Wisdom Tradition

Historically, Islamic Boarding School dynamic has been observed through the cooperation between the function and the changes. It is proved when the Islamic Boarding School confronts the colonialism. Islamic Boarding School with his spirit resistance has been succeed to keep its socio-culture function. It is not only called by the education institute, both also such as the Islamic treatment institute, training, social development and even the Islamic civilization symbol. To support the school in dynamic function, there is a basic function of Islamic school. Its school function are 1) formal, non-formal and formal education in social area and the religion, 2) social service through the activity, consultation, leadership and community development, 3) Islamic preaching and information spreading, 4) dedication for Islamic Boarding School as one of the treatment institution and community development which more concerns on general benefit than individual benefits. 5) a whole value system and Islamic Boarding School characteristics shows the ability for being independently or autonomy.¹⁵

In order to achieve the vision and the mission as a part of madani community, Islamic boarding school needs power or fund sources in holding on the previous aims. Furthermore, *waqf* Islamic boarding school is the Islamic school that be built as Islamic philanthropy form. Those are like *waqf* institution that can be seen as right

¹⁴ Sargeant and Jay, 228–29.

¹⁵ Abd A'la, *Pembaruan Pesantren* (Yogyakarta: Pustaka Pesantren, 2006), 157–58.

views as independent Islamic boarding school development model in contemporary era at Indonesia. *Waqf* Islamic boarding school development can be applied by taking some supporter power pillars such as 1) the founders of Islamic School who endowed their wealth (2) the professional *nazir* (3) *Waqf* asset management productively, and 4) The distribution of *waqf* outcome, both for the internal school and the societies.¹⁶

According to the context, Islamic Boarding School of Tebuireng has been developed the *waqf* by taking more attentive in tradition wisdom that they hold at this moment. The definition of tradition wisdom is the value, norm, and tradition systems which become the viewpoint gathered with a social God, nature, and other humans. Social system which grows and develops to be tradition wisdom is a value and norm potential that are available in a society or other societies. Those can be used as one of the strengthening tools in social relation both in one community and other communities. Tradition wisdom such as humanity, generosity, brotherhood value and other providing models are important enough to be conserved, especially to confront the changes and to respond the modernity in all of life aspects.

Tradition wisdom that is meant in *nazir* Islamic Boarding School Tebuireng manages the *waqf* in holding on “trusteeship” tradition. In consequence, that aspect is seen when *nazir* Tebuireng just respond immediately if there is an offer from *wakif* to be. Moreover, when you have received *waqf* assets, *nazir* will arrange the management well with fully of trust and mandate. It is also declared by Muhsin KS, if *nazir* Tebuireng can manage mandately, *wakif* will feel comfort and has been thought as its hoped. Those can give the good image for wide societies in order to appear new *wakif*. For keeping the relationship with *wakif* before, *silaturahmi* is a good way to keep the relation. For the *die wakif*, there is an event like praying together for them¹⁷.

2. University-based Fundraising for Community Empowerment

The empowerment as the effort to create the power and authority for marginalized people in large amount by building in mechanism for selecting the right allocation. In other hand, empowerment not only gives the chance to the people for using the power source and building payment, but also the effort to support them looking for the way to solve the problem¹⁸. From the explanation above, the desire to support the people for having a power as financial can be realized soon. The sustainable of fund distribution program is done through the community centrals like a mosque. In community centrals, there are unite fund distribution in four sectors such as EduCare, HealthCare, YouthCare and EcoCare.¹⁹

Basically, empowerment is the effort for elaborating community in developing their some potentials so that they can be able to achieve the knowledge quality, skill

¹⁶ Miftahul Huda, “Pemikiran Kyai Pesantren Tentang *Waqf* Uang Dan *Waqf* Berdurasi” (Diktis Kementerian Agama, 2010).

¹⁷ Muhsin KS, *Interview*: 2015.

¹⁸ Mochtar Buchori, “Pengantar,” in *Riset Partisipatoris-Riset Pembebasan*, ed. Walter Fernandes and Rajesh Tandon (Jakarta: Gramedia Pustaka Umum, 1993).

¹⁹ Laporan Yayasan Badan *Waqf* UII: 2009.

and good spiritual. This activity is done for giving the facilities for taking the choices process in many events that they need, building the ability to increase the income, doing the bussiness oriented and developing the next planning, and also applying the elaborativeactivities. In activities, the readiness is needed. Related with the context, Subowo illustrates that *waqf* outcome empowerment can be benefit for the people around UII *waqf* like UII land *waqf* asset at Playen, Gunung Kidul. From the available land *waqf*, it is built mushala or mosque which can be used as praying and central for social activities. As the result, people gather and start to discuss about the empowerment of land *waqf* UII asset by developing the social economyagriculture products. The struggle of people empowerment is started by planting Rosella plant cooperated with MIPA UII, creating the communication through people, cooperating with Muhammadiyah Playen, some islamic boarding schools participants which deal with *waqf* management. There do not stand by themselves to build the good network. By planting the Rosella, it can give the effect of people understanding by managing the *waqf* land. The outcome of the empowerment gives the benefit on the land to be benefit, productivethey, give the job vacancy to the people so that they can work and have the income.²⁰

Based on the case above, it will create the next generation of social enterprise and entrepreneurship so that the islamic and land economic empowerment at UII *waqf* on Playeb can be one of the good wishes. Furthermore, *waqf* land is the place to have a meeting for the people to discuss about how is the way to use the land outcome to be benefit for all elements and talk about the next empowerment discussion. In conclusion, the function of *waqf* land are varieties such as for islamic activity like praying together, making fried casava, crispy chips, and those are ready to be started to be developed. The outcome are used to productive the economic goods such as plants, cake, fried cassava, and others. A cassava can be found in large amount at Gunung Kidul. On *waqf* land UII environment, many people start to develop their skill and have the good sight to increse the outcome. Therefore, the awareness of society in flourishing mosques creates prosperous society²¹.

If it is performed by fundraising management concept, UII nazir develops not only *waqf* management productively but aslo sustainable. As a result, *nazir* can execute the one and only that may increase the prosperity and the effort to be the empowerment societies.²² The work pattern of *naziris* a certainty as a part of the benefit and sustainable social activity. Based on the the clarification, the production, autonomous and sustainability *nazir* may involve theirselves as a social entrepreneurship institution on *waqf* governance.²³

Social entrepreneurship is promoted by Morato explained by social entrepreneurship and social enterprise which discriminate with conventional

²⁰ Subowo, *Interview*: 2012.

²¹ *Ibid*

²² Khalid 'Abdullah Sya'ib, *An-Nazarah 'ala Al-Waqfi* (Daulah Kuwait: Al-Amanah al-Ammah li al-AuqafIdarah ad-Dirasahwa al-Alaqaat al-Kharijiyyah, 2006), 166–234.

²³ Marie Lisa M Dacanay, *Creating Space in The Market* (Philippine: Asian Institute of Management and Conferece of Asian Foundations and Organizations, 2004).

bussiness. Commonly, social entrepreneur is different from the trade wrodk that has one distinguishing elements. Social entrepreneur cares about how to help other prosperities while conventional entrepreneur more concerns in developing their own enterprise prosperities. There is special treatment for the people who are helped by social entreneur. Those are unlucky communities or more poor communities in society life. Morato also illustrates that social enterprise is an enterprise that has an important relationship community. Morato also explains that social enterprise as the available effort for workers bussinesscommunitytry to work in team through coloboration, cooperation and glorious creation, andthe devision of belonging mechanism. Different with bussiness labor, social bussiness tries to achive community economy development or the unlucky group enough.²⁴

According to the illustration of *waqf* management on *waqf* board UII based community empowerment, it becomes very important when the effort of *waqf* fundraising is applied as same as *waqf* board UII mission. In this case, *waqf* institution takes more attention on people empowerment both social and economy. The development of *waqf* institution has been started institutionally by using nazir institution on people empowerment division, which does not same with repertory office before.

3. The Community-based Fundraising which Focused on Marginalized People

Social treatment is the action or to solve the social problems. It can be meant as a program series to help the individual or the community who has the obstacle for completing their life needs. If the problems do not solve immediately, the effects of social problems will happen such as poverty and even the crime. The categorization of social service is made by the grouping based on service (for example : children, teen, adult treatment), setting (in the school, in the office, in the jail, hospital), or based on the types or sectors (counseling treatment, mental health, inclusive and vocational education, as well as social insurance)²⁵.

In this case, it can be illustrated that *waqf* outcome at Al-Falah Social Fund Surabaya serves the good treatment for people on marginalized areas. One of the services is the distribution of Al-Quran Braille program for blind people, the member of mosque and the ambulance available program. Hari says, in Ramadhan month for example, the distribution of Al-Quran and Al-Quran Braille are developed continuously and come to until Indonesia in east part of it. In other sides, the old ambulances need additional treatment even the amount of them approximately until three or four ambulances. The function of those ambulances are very vital element especially for the people who live in big city. Those may help the economic people in marginalized area and create the income. As consequence, if the ambulance unit

²⁴ Zaim Saidi, *Kewiraswastaan Sosial Strategi Pengembangan Bisnis Berwawasan Sosial Bagi Lembaga Swadaya Masyarakat (LSM)* (Jakarta: PIRAMEDIA, 2005), 9.

²⁵ Edi Suharto, *Membangun Masyarakat Meberdayakan Rakyat: Kajian Strategis Pembangunan Kesejahteraan Dan Pekerjaan Sosial*, Cetakan II (Bandung: Refika Aditama, 2006).

treats the people in the far distance up to the big city, it can give the additional financial to them for this case.²⁶

Hari also explains about the *waqf* distribution program for Al-Quran are given to mosque congregation in some areas coached by YDSF. This program aims at empowering society for reciting.²⁷Hence, Hari explains that Al-Quran Braille distribution program is the Al-Quran Braille for blind people community which almost forgotten to be the object of *dakwah*.Reciting Al-Quran is not just only for normal people, blind people have the same right too. Because of the expensive price of Al-Quran Braille in each unit, YDSF tries to help them in *waqf* fundraising by giving Al-Quran Braille. The program *waqf cinta guru Al-Qur'anis* the effort which is done by YDSF to build the societies awareness in taking deep attention for the prosperity of Al-Quran teacher. Technically, the distribution of the fund is the subsidy form for Al-Quran teacher.²⁸

Through some *waqf* programs like cash money developed by YDSF, Al-Quran Braille program for blind people may give the big support and implication. Blind is people condition that can not see anything or use their eyesight in their daily activities. To be able doing the activities well without any obstacles, blind people need supportive tools for making them to be easy to do their daily activities.²⁹

YDSF effort in *waqf* fundraising through Al-Quran cash and braille programs becomes the vital element in social service for the society who live in coastal areas. Even, the blind community can not be recognised well to study Al-Quran nowadays. Of course, this program needs both endeavoring aspect on *waqf* result and the relation with assembling *waqf* using Al-Quran application from the wide society.

D. The Model Varieties on *Waqf* fundraising

Some uniques in fundraising activities (*waqf* fundraising) according to three *nazir* as being talked above, one by one of them leads some model choices in *waqf* fundraising which become the uniqueness of three *nazir*. The model varieties on doing the *waqf* fundraising can be described as below :

- 1) *Waqf* fundraising internalization model is that every *waqf* management aspects such as resource management, asset management and grant management, principal factor and *waqf* fundraising aim core become the elements that can give the different sight on them. In other words, there is a different view from resource management, asset management and grant management context become resource fundraising, asset fundraising and grant fundraising. It can be seen in the following figure:

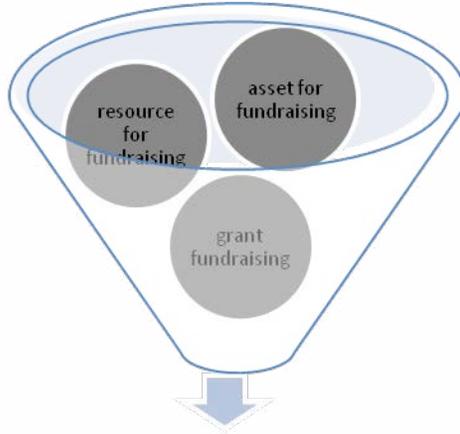
²⁶ Hari, *Interview*: 2015.

²⁷ *Ibid.*

²⁸ *Ibid.*

²⁹ Ahmad Nawawi, "Pendidikan Inklusif Bagi Anak Low Vision" (UPI Bandung, 2010).

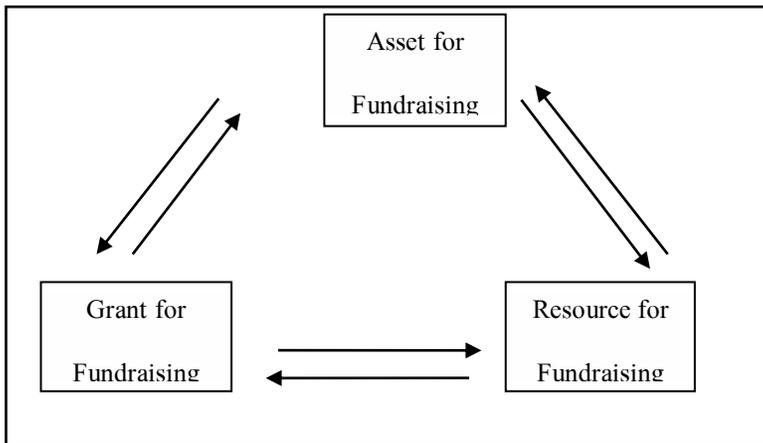
Figure. 1
Internalization Fundraising Model in Waqf Management Aspects



Fundraising on Waqf Management Aspect

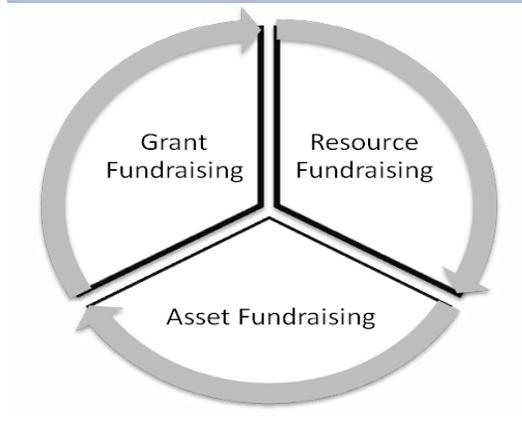
- 2) The *relationship fundraising waqf* model, in managing the fundraising *waqf* on every *waqf* management aspects, can not be separated as entity program or method. In fundraising *waqf* through obtaining the *waqf* sources, there is the relationship between asset productivity and *waqf* outcome empowerment which always relates each other continuously. It can be seen as follows:

Figure. 2
Relationship Fundraising Model in Waqf Management Aspects



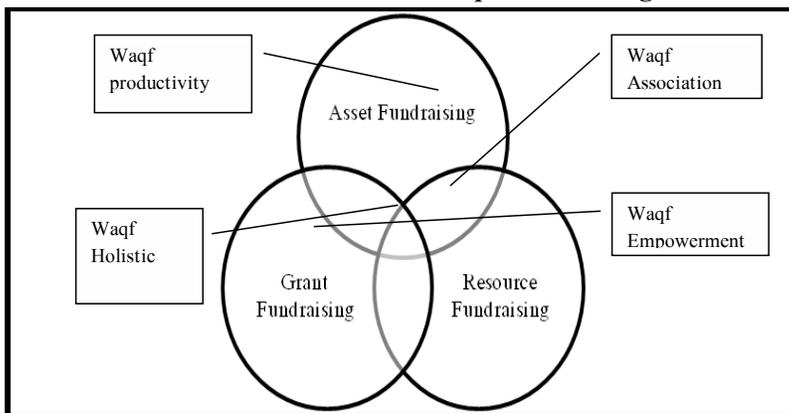
- 3) Integrated fundraising *waqf* model, in *resource fundraising*, *asset fundraising* and *grant fundraising contexts*, is an effort to integrate the three aspects on *waqf* fundraising above. The illustration is in the following :

Figure. 3
Integrated Fundraising Model in Waqf Management Aspects



From the three nazir above clearly showed that *waqf* fundraising program, method and strategy in the aspect of *waqf* management are variaties. There is *waqf* fundraising mechanism which can be paid attention deeply based on three nazir. The diversity above can be developed in wide or whole framework and complete continuously or in other words it can be developed by holistic series in *waqf* fundraising.

Figure. 4
The Holistic Series of Waqf Fundraising

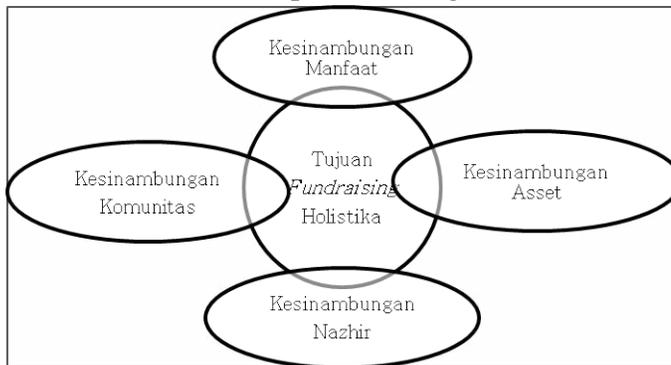


Waqf fundraising of holistic arrangement is the effort to achieve the fundraising aimed. The aim of fundraising is the relationship between the sustainable effort and the continuation *waqf* form among the benefit, the asset *waqf*, nazir institutional and the society group who becomes the nazir stakeholder continuously. According to three alternative models in framework mechanism on *waqf* fundraising, those are hoped to create *waqf* fundraising model holistically or comprehensively both three aspects of *waqf* management and fundraising substance. The holistic arrangement in *waqf* fundraising is understood as the series of activity, process, program, and method of *waqf* fundraising which reflect the complexity, the comprehensive, and

continuity among three aspects of *waqf* management in order to get the positive impact or implication to catch the *waqf* result for *mauquf 'alaih* using holistic model in arranging the *waqf* fundraising.

The primary aims of fundraising are to keep continuity, sustainability and independence in developing *waqf*. *Waqf* sustainability is symbolised by nazir ability to save, develop, and manage the right fund sources so that those can achieve the vision and mission of nazir effectively and consistent for ever without dependent on the people. Holistic series model in *waqf* fundraising is made to create the *sustainability* in four important elements, those are: 1) sustainability of *waqf* outcome, 2) sustainability of *waqf* financial asset, 3) sustainability of stakeholders communication; *wakif and mauquf 'alaih*, and 4) the sustainability of the institutions.

Figure 5
The Aims of Waqf fundraising as Holistic Series



E. Conclusion

Waqf fundraising on the three nazir can be illustrated as below : 1) For nazir Tebuireng, the aspects which cover *waqf* sources from the societies are varieties starting from the simple thing like relying on the personality image up to the innovative model such as a letter and proposal. Nazir Tebuireng also takes part strongly in the productivity aspect of *waqf* asset especially agriculture and plantation land and also the distribution result of endeavoring aspect for building the internal of Islamic School and educating the society around there. 2) For Foundation for Waqof Board and the Islamic University of Indonesia (UII) Yogyakarta nazir, the program of the distribution *waqf* is vital element and becomes the icon on *waqf* UII program. To cover the sources *waqf* in context, *waqf* board of UII has been ever developing Jariah *waqf* certification. In the productivity aspect of *waqf* asset, *waqf* UII institution also develops continuously for education programs and the universities. 3) For Al-Falah Social Fund (YDSF) nazir Surabaya, the usage of modern technique or method in covering the *waqf* sources from the society belongs to professional work. The distribution of *waqf* aspects to empower the people also gives the benefit for many people especially blind people in Al-Quran Braille *waqf*. Moreover, the productivity

aspect of *waqf* asset, YDSF has not been tried yet to do and it is still in planning aspect.

The uniqueness of *waqf* fundraising developed by three Nazir cannot be separated on each the uniqueness of nazir themselves. There are three uniqueness of obtaining *waqf* such as tradition wisdom-based fundraising in Nazir Tebuireng Jombang, university-based fundraising for community empowerment in Nazir UII Yogyakarta and the community-based fundraising which focused on marginalized people in YDSF Surabaya. The uniqueness of them can be understood as the explanation here:

1. *Waqf* fundraising internalization model is that every *waqf* management aspects such as resource management, asset management and grant management, principal factor and *waqf* fundraising aim core becomes the elements that can give the different sight on them. In other words, there is a different view from resource management, asset management and grant management context become resource fundraising, asset fundraising and grant fundraising.
2. The relationship fundraising *waqf* model, in managing the fundraising *waqf* on every *waqf* management aspects, can not be separated. In fundraising *waqf* through obtaining the *waqf* sources, there is the relationship between asset productivity and *waqf* outcome empowerment which always relates continuously.
3. Integrated fundraising *waqf* model, in resource fundraising, asset fundraising and grant fundraising contexts, is an effort to integrate the three aspects on *waqf* fundraising above.

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