

Effective Management of Fundraising Strategies: Direct and Indirect Methods by Baitul Maal Pondok Digital

Andrilolo

AMP PB Pontianak

Email : andrilolo@gmail.com

Abstract

Fundraising is a method that is usually carried out by social institutions. Fundraising is very important in social institutions because activities in social institutions are related to humanity which requires funds from donors to be distributed to the community. This research aims to find out what fundraising strategies are carried out by Baitul Maal Pondok Digital (BPD) so that humanitarian programs can run.

The type of research carried out was field research taking the research location at Baitul Maal Pondok Digital (BPD) and using a descriptive qualitative approach. Data collection by means of interviews, observation and documentation. The aim of this research is to analyze in depth the fundraising strategy using direct and indirect Baitul Maal Pondok Digital (BPD) Kubu Raya Regency methods. This research is descriptive research with a qualitative approach. From the results of this research, namely the formulation of strategies using direct and indirect methods in terms of content and implementation time for the strategy formulation that has been carried out, it can be concluded that the fundraising carried out by Baitul Maal Pondok Digital (BPD) is in accordance with the fundraising objectives.

Keywords: Strategy, Fundraising, Direct Method, Indirect Method.

A. Introduction

Poverty remains a persistent issue in this country, affecting many Indonesians who live below the poverty line, whether in rural or urban areas. This complex social problem has long been encapsulated in the form of poverty. One of the social agendas to achieve social and economic balance in society is zakat. Zakat aims for societal welfare and income distribution, ensuring that wealth is not concentrated and circulated only among the elite. It serves as a mechanism to control balance or stability within the community dynamics, and it is also expected to boost the economy at both individual and societal levels. The laws governing zakat are to be implemented in life as legal provisions (Rohmah, 2017: 19).

According to the Law of the Republic of Indonesia No. 23 of 2011 on Zakat Management (as explained on the Ministry of Finance website), paying zakat is an obligation for capable Muslims in accordance with Islamic law. Zakat acts as a religious intermediary aimed at enhancing justice and societal welfare. To increase efficiency and effectiveness, zakat must be managed institutionally in line with Islamic principles.

One of the platforms for collecting, processing, and distributing zakat is Baitul Maal. Baitul Maal is a part of a nonprofit organization, which in its activities does not aim to seek profit. It mobilizes the necessary funds to finance its operations and planned programs to achieve its goals. This institution operates in the religious domain, managing the zakat assets of Muslims. In managing Baitul Maal, it aims to provide optimal services for the collection of zakat, infaq, sadaqah, and waqf, maximizing the benefits for the donors (Muzaki, Munfiq, Tata Sadiq, and Muwafit). It also aims to empower the recipients (mustahiq) through a network-based collection system and to establish itself as a good organization that optimizes value for stakeholders (Marimin, 2014).

Baitul Maal has become quite modern as it now operates under the mosque, such as the Ismuhu Yahya Mosque. The Ismuhu Yahya Mosque is a multifunctional mosque managed by young people in the Kubu Raya area, serving not only as a place of worship but also as a learning center and a means to improve the economic welfare of the community. The mosque is also supported by the SIDAQ program, "Heavenize Indonesia with the Qur'an." Today, mosques receive more attention not just as places of worship but also as potential centers for education, economics, and social development. Mosques are now the closest circle to the community, significantly impacting their lives. Numerous examples show how good management in mosque operations directly benefits the community.

Starting from the mosque, Baitul Maal becomes the main driver for the planned programs. This is the unique feature of the Ismuhu Yahya Mosque, which has a Baitul Maal Pondok Digital. The assistance programs from Baitul Maal can be executed according to the work program to achieve the desired outcomes. Thus, Baitul Maal needs funding to realize these programs. Below is the number of mosques in Kubu Raya Regency.

Table 1
Number of Mosques in Kubu Raya Regency

Mosque	Amount
Grand Mosque	1
Main Mosque	4

Jami' Mosque	648
Historical Mosque	4
Mosques in Public Places	25

Source: Statistics, Kanwil Kemenag, Prov. Kalbar

From the table above, it can be seen that there are 4 main mosques, 648 jami' mosques, 4 historical mosques, and 25 mosques in public places in Kubu Raya Regency. Only the Ismuhu Yahya Mosque has a Baitul Maal Pondok Digital (BPD). Based on the review, the Ismuhu Yahya Mosque has potential for development as it is the first mosque in Kubu Raya with a fundraising program through Baitul Maal Pondok Digital (BPD).

Fundraising is essential for social institutions or organizations to run planned programs. According to Guntur (2021), fundraising strategy is crucial in setting the direction of an organization, improving activities to meet evolving needs. Nonprofit organizations must mobilize people to contribute funds for their objectives.

Fundraising has a broad scope and significant impact on organizations, such as enhancing community welfare, alleviating poverty, and narrowing the gap between the rich and the poor. Islamic teachings encourage Muslims to work hard and strive for wealth to meet their needs and support their families, aspiring to become muzzaki (Syahrullah, 2018).

Baitul Maal collects zakat, infaq, and sadaqah funds according to regulations and mandates. The Baitul Maal Pondok Digital (BPD) was established from a concern for poverty, ignorance, and illiteracy in reading the Qur'an, which still plagues many people. Zakat is believed to contribute to social and human development, alleviating poverty (Naim, 2019). Baitul Maal Pondok Digital operates under the SIDAQ narrative, a movement with a grand vision and mission.

SIDAQ was initiated recognizing that Indonesia is one of the largest Muslim-populated countries, with 86.7% of the population being Muslim. However, 65% of Muslims in Indonesia are illiterate in reading the Qur'an. This means over 130 million Muslims cannot read the guidance from their God, the Qur'an, leading to widespread unhappiness among Muslims today. Baitul Maal, with the strength of the ummah, launched SIDAQ to "Heavenize Indonesia" by eradicating Qur'an illiteracy, producing 23 million Qur'an memorizers, and building 6,236 Qur'an houses in 114 regions.

Baitul Maal accepts zakat, infaq, and sadaqah funds, implementing them according to the SIDAQ narrative's rules and mandates. The fundraising strategies of Baitul Maal Pondok Digital (BPD) are based on online and offline methods, showing significant effectiveness in increasing funds year by year.

Online and offline fundraising at Baitul Maal Pondok Digital (BPD) involves distributing flyers to regular and potential donors. As of now, there are 81,000 online donors, managed by 27 customer service (CS) employees. Each CS has about 3,000 WhatsApp contacts, inviting donations three times a week (Monday, Wednesday, and Friday) with a target of IDR 50 million per employee. Employees work hard to strategize and attract donors to donate to Baitul Maal Pondok Digital (BPD).

B. Research Method

The research approach used is qualitative. Qualitative research involves exploring or understanding a central phenomenon. The researcher conducts interviews with informants, asking broad questions to gather in-depth data. This approach was chosen to describe phenomena or events accurately, aligning with field data from Baitul Maal Pondok Digital (BPD)

C. Result and Discussion

Interpretation of Surah Al-Baqarah (2) verse 233

According to Sari, a CS at Baitul Maal Pondok Digital (BPD) Kubu Raya on October 23, 2023, in fundraising ZIS funds, she stated: “Our fundraising strategy at Baitul Maal Pondok Digital (BPD) uses two methods. First, direct fundraising, involving direct interaction with donors. Second, indirect fundraising, using techniques to involve donors without direct interaction” (Nurilasari, CS BPD, interview, October 23, 2023).

Direct Fundraising

Direct Fundraising involves immediate interaction and response from donors. Tools used include direct donations at Baitul Maal, fundraising appeals during Friday prayers, and placing philanthropy boxes at business establishments.

Donating Directly at Baitul Maal Pondok Digital (BPD)

The fundraising service division provides services to donors, adhering to SOPs, offering consultation, branding service areas, maintaining donor information, and facilitating donation services. These tasks aim to ease the donation process for donors.

Direct donations involve encouraging potential donors to donate directly at Baitul Maal Pondok Digital (BPD). This method is less effective as not everyone is willing to donate in person, and finding new donors takes time.

“One method is waiting for donors to come directly to Baitul Maal, but sometimes only a few come, sometimes none at all, except during major events” (Alvin Firdaus, interview, October 23, 2023).

Figure 2
Donor Service



Source: Researches Data

Fundraising Appeals During Friday Prayers

One method to attract donations is through announcements after Friday prayers. A mosque official encourages the congregation to donate, explaining the virtues of giving on Fridays. However, sometimes the congregation disperses quickly, leaving few to hear the appeal.

“There is also an appeal for donations through announcements on Fridays, encouraging the congregation to donate in the provided donation boxes” (Sari Nurilasari, CS BPD, interview, October 23, 2023).

Figure 3
Friday Prayers



Sourch:Researches Data

Philanthropy Boxes at Business Establishments

Another method involves placing donation boxes in business establishments, such as shops and restaurants. These boxes collect funds from the public, although the amount collected varies.

“Placing donation boxes in shops and restaurants is another method, but it is less effective due to varying amounts collected” (Sari Nurilasari, CS BPD, interview, October 23, 2023).

Figure 4
Philanthropy Boxes at Business Establishments



Source: Baitul Maal in Mosque

2. Indirect Fundraising

Indirect Fundraising involves reaching donors without direct contact, using various tools such as websites, social media, WhatsApp, email, and collaborations with other institutions.

Website and Social Media

Baitul Maal Pondok Digital (BPD) uses a website and social media platforms (Facebook, Instagram, YouTube) to disseminate information about fundraising activities. This method reaches a wider audience and encourages online donations.

“Using social media and websites helps us reach a larger audience, encouraging online donations” (Sari Nurilasari, CS BPD, interview, October 23, 2023).

WhatsApp and Email

Baitul Maal Pondok Digital (BPD) uses WhatsApp and email to communicate with potential donors, sending messages and updates about fundraising campaigns. This method is effective in maintaining donor relationships.

“WhatsApp and email are used to send messages and updates to potential donors, effectively maintaining relationships” (Sari Nurilasari, CS BPD, interview, October 23, 2023).

Collaborations with Other Institutions

Collaborating with other institutions, such as banks, schools, and companies, helps Baitul Maal Pondok Digital (BPD) reach more donors. These collaborations enhance fundraising efforts and expand the donor base.

“Collaborations with other institutions, like banks and schools, enhance our fundraising efforts and expand our donor base” (Sari Nurilasari, CS BPD, interview, October 23, 2023).

B. Discussion

After presenting the data gathered from the research, this section will provide a discussion to explain the findings in relation to the research focus. The discussion will cover the following points:

1. Fundraising Strategy Using Direct Methods by Baitul Maal Pondok Digital (BPD)

Based on the interviews conducted, the fundraising strategy used by Baitul Maal Pondok Digital (BPD) includes Direct Fundraising methods. This strategy involves direct participation from the donors (muzaki). It encompasses direct interaction and response from the donors, such as telefundraising, face-to-face meetings, and donation boxes (Nopiardo, 2017).

The Baitul Maal Pondok Digital (BPD) service office has implemented direct fundraising strategies such as manual payments directly by the donors to the amil (zakat administrators) at the office. This also includes meeting with potential donors who meet the criteria, where the amil will explain the purpose and goals. If the potential donor agrees, the CS (customer service) will provide the necessary media for donations, including philanthropy boxes placed in businesses and mosques for zakat, infaq, and sadaqah.

From the research conducted, it is concluded that the direct fundraising strategy aligns well with the field data obtained, supporting the theory by Nopiardo (2017).

2. Fundraising Strategy Using Indirect Methods by Baitul Maal Pondok Digital (BPD)

Based on interviews, observations, and documentation, the fundraising strategy used by Baitul Maal Pondok Digital (BPD) also includes Indirect Fundraising methods. This strategy does not involve direct interaction with the donors but rather uses intermediary media (Eriani, 2021). This model promotes the institution through social media to strengthen its image (Nurdib, 2021). According to Naim (2018), indirect fundraising does not involve direct participation from donors, instead utilizing mass media such as websites, Facebook, Instagram, WhatsApp, and YouTube to disseminate information.

The indirect fundraising model implemented by Baitul Maal Pondok Digital (BPD) involves spreading donation flyers on social media or using mass messaging (blasting). Social media usage includes various activities such as promoting regular programs,

calling for donations, and open donation drives via flyers sent to donors. The service office uses multiple social media platforms including Instagram, Facebook, WhatsApp, YouTube, and the website.

On these social media platforms, fundraising is conducted by uploading flyers and videos about fundraising and distribution programs, as well as photos of the programs and office awards. They also provide account information for zakat, infaq, and sadaqah donations. Social media features facilitate spreading information about ongoing programs, such as the "Happy Market" program held weekly.

The data presented aligns with Naim's (2018) explanation that indirect fundraising does not involve direct donor participation and uses mass media like websites, Facebook, Instagram, WhatsApp, and YouTube for information dissemination.

D. Conclusion

Based on the findings presented above, Baitul Maal Pondok Digital (BPD) uses direct fundraising strategies by engaging in direct interactions and immediate responses from donors. The direct fundraising tools utilized by BPD include direct donations at Baitul Maal, encouraging donations on Fridays, and philanthropic boxes placed in various businesses and mosques for zakat, infaq, and sadaqah contributions.

The research highlights that Baitul Maal Pondok Digital (BPD) has successfully implemented fundraising strategies in line with existing theories. The use of indirect fundraising methods, leveraging social media platforms such as Facebook, WhatsApp, Instagram, the website, and YouTube, has enabled BPD to reach a broader audience and increase donor participation. By utilizing these digital platforms, BPD effectively promotes its programs and strengthens the institution's image in the community.

The limitations of this research include a reliance on technology and social media, which may not reach all segments of society, particularly those less familiar with technology. Additionally, the research focuses solely on the fundraising methods used by BPD without a deep analysis of the effectiveness of each method. Further research is needed to evaluate the long-term impact of these fundraising strategies on increasing funds and improving the welfare of the beneficiaries.

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