

Fundraising Strategy of Zakat, Infaq, Sadaqah and Waqf Funds of the National Amil Zakat Institution Daarut Tauhiid Peduli Riau

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ARTICLE INFO :

Keywords :

Strategy Fundraising,
Zakat
Infak,
alms
waqf

Article History :

Received :2024-07-21

Revised : 2024-10-28

Accepted :2024-12-23

Online :2024-12-23

ABSTRACT

The large number of amil zakat institutions in Indonesia makes it a new problem for zakat management organizations or OPZ, making it a lot of options for people who will distribute their zakat. The success of an institution in managing zakat funds depends on the amount of zakat funds to be obtained. This study aims to find out how the strategy used by the National Amil Zakat Institute Daarut Tauhiid Peduli Riau in collecting zakat funds, infak alms and waqf. This study uses a qualitative research method that involves direct access to the research location to collect data related to the research title. With data collection techniques using observation, interviews, and documentation of the National Amil Zakat Institution Daarut Tauhiid Peduli Riau as a research informant. The fundraising strategy for zakat, infaq, alms and waqf funds carried out by the National Amil Zakat Institution Daarut Tauhiid Peduli Riau is the first, the identification of muzakki segments and targets which can be said to be the beginning of the strategy used in fundraising, the second is to gain the trust of muzakki which is a priority by the institution, the third is to build a communication system that must always be paid attention to by the institution because it still has shortcomings in terms of staff and others so on, and the fourth is to arrange and carry out services which is an effort that is always paid attention to by the amil zakat institution, especially the National Amil Zakat Institution Daarut Tauhiid Peduli Riau.

INTRODUCTION

This research discusses strategies in fundraising activities for zakat, infaq, alms and waqf. In particular, this study focuses on the fundraising of zakat, infaq, alms and waqf funds carried out by the national amil zakat institution Daarut Tauhiid Peduli located in Pekanbaru, Riau. As the religion of rahmatan lilalamin, Islam is a religion that regulates all activities of Muslims, including in the socio-economic field. Zakat, infaq, alms and waqf can be one of the cornerstones of the economy and prosper the social life of Muslims. The management of zakat, infaq, alms, and waqf funds has been regulated in Law No. 23 of 2011 concerning the management of zakat. In the law, it is explained that the management of zakat includes planning, implementing, and coordinating in the process of collecting, distributing, and utilizing zakat funds (Law, 2011).

The main activity in zakat fund fundraising is the management of zakat funds. The achievement of goals is a priority of an institution that oversees it to help improve the community's economy and improve the social life of the community. The success of an institution in managing zakat funds depends on the amount of zakat funds obtained. This certainly requires a supportive strategy in order to create success in the management



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of the zakat funds collected. Not only about zakat, currently the institution that manages zakat funds also manages alms, infak to waqf funds and that of course requires the institution to have a stance in fundraising.

LITERATURE REVIEW

A. Previous Studies

The author will describe several previous studies in the form of articles and so on contained in this study and have relevance to the title of this research. Among them are the following;

1. The research conducted by Mudzakir Ilyas discussing the Strategy for Collecting Zakat, Infaq, and Alms Funds at the South Sumatra Da'wah Council Laznas is directed to gain an understanding of the steps or strategies applied in collecting zakat, infaq, and alms funds at the South Sumatra Da'wah Council Laznas, which is located in Prabumulih City. This study uses a qualitative method using interview and documentation techniques as the approach. The goal is to get a comprehensive overview of the practice of collecting zakat, infaq, and alms funds in the institution.

The results obtained from this study are that there are two strategies used in fundraising, including online and offline ZIS fundraising. It is known that in the strategy of collecting ZIS funds offline, there are four programs including socialization carried out to the local community, gathering with muzaki, leaving infak boxes, and entrusting kenceng. Meanwhile, the strategy of collecting ZIS funds online has two media, including Instagram and Facebook (Ilyas:2021).

From the above research, the researcher did not discuss the strategy of collecting zakat, infaq, alms and waqf funds carried out by the national amil zakat institution Daarut Tauhiid Peduli Pekanbaru, Riau so that it is the difference between previous research and current research.

2. The research conducted by Muhammad Abdul Aziz et al discusses the Effectiveness of the Implementation of the Zakat and Waqf Fund Collection Strategy which aims to determine the effectiveness of the implementation of the zakat and waqf fundraising strategy carried out by the Baitul Qur'an Gontor social fund institution. This study uses the field research method, which is research that is carried out directly in the research object through deep interviews with respondents and also through research articles that have. This research was conducted using the field research method, which included in-depth interviews with respondents and the use of related research articles (M Dzaki, et al:2021).

One of the unique things that is the focus of this study is the ZISCO, which is a ZISWAF pick-up system that has been adopted by the institution of the YDSF Al Fatah Surabaya system. Through this system, the institution visits donors directly to collect donations which will then be distributed. This approach has succeeded in strengthening good relationships between donors and institutions, as well as strengthening the bonds of friendship and kinship between the two. This strategy is used by the Baitul Qur'an social fund institution in collecting zakat, infaq, alms, and waqf funds.

3. The research conducted by A. Aziz and A. Sukma discusses the Zakat Fund Collection Strategy of Five Zakat Management Institutions in Indonesia which has the purpose of finding out the strategy of collecting zakat funds in five zakat institutions in Indonesia. This study uses a data analysis method, namely the spider web analysis method or spyder web analysis. Based on the results of the analysis of the most optimal zakat collection strategy, the duaifa wallet is by opening branches abroad and using the ATL (above the line) and BTL (below the line) systems (A. Sukma, A. Aziz: 2015).

Based on the above study, the study does not focus on the fundraising strategy of zakat, infaq, alms and waqf funds carried out by the National Amil Zakat Institution Daarut Tauhiid Peduli Pekanbaru Riau. Therefore, this study seeks to enrich previous research on the fundraising strategies of zakat, infaq, alms, and waqf funds. This study is important to provide an overview of the fundraising strategy of zakat, infaq, alms and waqf funds carried out by the National Amil Zakat Institution Daarut Tauhiid Peduli Pekanbaru, Riau

B. Theoretical Foundations

1. Strategy Fundraising

The strategy is a comprehensive and integrated plan that connects the company's interests with environmental challenges and is designed to ensure that the company's main objectives can be achieved through appropriate implementation for the Company (Nivi:2016). According to Arianto Efendi, strategy is a way to help and make it easier to solve problems (Efendi:2017) It can be interpreted that strategy is a special way that makes it easier for a company, organization or individual in the process of achieving a goal. Strategies can be an alternative that facilitates planning, implementation and facilitates the achievement of goals. For a company or institution, strategy is one of the most important ways. By having a good strategy, things like the possibility of failure can be minimized and increase the chances of success.

Whether you realize it or not, strategy can be a bridge that makes it easier for a company or institution to facilitate the sustainability of planning, implementation, and achieving goals. Maintaining interests, as a means of evaluation, describing goals, updating previous strategies, developing creativity and innovation, and becoming a more efficient and effective means are the goals of strategy formation.

Strategy is not only about business but in da'wah must also have a strategy. Etymologically, da'wah comes from the Arabic word da'a, yad'u, da'watan which means call, invitation or appeal. According to the scholars of Basra, the word da'wah comes from the word masdhar, precisely da'watan which means to call. Technically, da'wah is an effort to invite others closer to the teachings of Islam. According to Prof. Dr. Hamka, da'wah is a call to take a view that in essence has a positive connotation whose content is attached to the activities of the command of amar ma'ruf nahi munkar (Saputra:2012). In da'wah in order to achieve its goals, a good strategy is needed.

Fundraising can be done in four stages. First, identify the segments and targets of the muzakki. second, gain the trust of Muzakki by preparing human resources and operational systems as well as regulating or improving human resources with appropriate ethics and skills, selecting zakat organization managers and building good procedural systems and building good documentation, and organizing training for administrators. Zakat organization about the procedure for collecting zakat. Third, building a communication system with a focus on creating databases, especially people who meet the criteria of muzakki, building a long-term communication system, using the right means for effective and effective communication, implementing a proper and orderly communication process, and collaborating with interested parties. media period. fourth, compiling and implementing services with reference to the main segments and goals of muzakki, and carrying out services individually (Muhammad:2011).

2. Zakat, Infaq, Alms and Waqf.

Quoting from research conducted by Bastiar, zakat in language means blessings, growth, development and purity. In terms, zakat can be defined as a form of property that must meet certain requirements that have been set by Allah SWT, which must then be distributed by the owner to the entitled recipient, while still paying attention to the requirements that have been determined (Yandi Bastiar:2019). Zakat is an obligation for every Muslim who has sufficient wealth. Zakat is also one of the five pillars of Islam. This indicates how important zakat is in the religious life of a Muslim and how obligatory it is.

Zakat is a method used by Islam to ensure a fair distribution of income and wealth. By involving zakat firah (zakat on the poor), zakat maal (zakat on property), and professional zakat (zakat on income), the hope is to reduce the wealth gap in Indonesia. In addition, zakat also has the potential to overcome the problem of poverty through various existing productive zakat programs (Citra Pratama:2015)

Similar to zakat, infak is also able to ease the economic burden of fellow Muslims and is repeatedly mentioned in the Quran as a synonym for the word zakat. However, the difference lies in the legal status. Infak is a sunnah while zakat is an obligation. However, infak is divided into two, namely mandatory infak and non-compulsory infak. Infak is obligatory in the form of zakat, kafarat, vows and so on.

Meanwhile, infak is not mandatory in the form of assistance to those in need, infak to disaster victims, infak to the poor and so on and is not mandatory or sunnah. Infak is a voluntary withdrawal that a person makes every time he earns sustenance, with a nominal amount that he or she wants (Abdul Haris:2017). According to KBBI, infak is the giving of property and so on.

Alms according to sharia as quoted from Nofiaturrahmah, the meaning of alms is the same as infaq, including its provisions. However, alms has a wide range from just materials such as infaq, for example, smiling is alms. According to scholars as quoted from NL Abdullah, alms are not limited to giving wealth to others but, alms are broad, alms cover all life.

Waqf is a practice that is not interrupted even after the person dies. Waqf is often equated with alms, but alms usually give something that is not long-lasting such as feeding a hungry person, giving drink to a thirsty person and so on. According to alhi fiqh, waqf comes from the word *waqf* which comes from the Arabic word *waqafa*. If translated in Indonesian, *Waqafa* means to hold, stop, or stay in place.

Quoting from Saprida, Raya, Umari, in terms or literal waqf according to scholars is: First, according to al-Jazairi, waqf is the custody of property that cannot be inherited, sold, granted, and given profits to the recipient. waqf. Second, according to Imam Shaafi, waqf is a property that can be returned to its use as long as the property is still intact, but the property is lost to the waqf or person who is waqf and used.

Imam Syafi'i explained, if waqf is declared valid, then the ownership passes from the owner of the grant property to the community, and is no longer owned by the person who grants it. Thus the relationship between the giver and his property ends. Third, in the economic context, waqf can also be understood as a strategy to divert funds (whether in the form of movable assets or not) from current consumption to invest in assets that generate future income, both for individuals and groups. Thus, waqf has an important role in creating wealth that can be used for further consumption purposes.

3. National Amil Zakat Institution Daarut Tauhiid Peduli Pekanbaru, Riau

An institution is an institution in which there is a practical and diverse set of values, norms, and beliefs, focusing on different social needs, and being very important and repeatable. This term is quite often heard around us and is often associated with social, community, formal and informal organizations. The existence of the amil zakat institution makes it easier for people to distribute their zakat through professional management. Especially in the current era, many amil zakat institutions have provided online zakat services so that they allow people to distribute their zakat obligations anywhere and anytime. One of the amil zakat institutions in Indonesia is the national amil zakat institution daarut tauhiid peduli pekanbaru, riau which is the location of this research.

The national amil zakat institution Daarut Tauhiid Pekanbaru, Riau is one of the representative offices spread throughout the provinces in Indonesia and is centered in Bandung and there are even some spread abroad such as in Australia and Palestine. Daarut Tauhiid Peduli is a national amil zakat institution that plays a role in collecting and utilizing zakat, infaq, and alms funds. The vision of Daarut Tauhiid Peduli is to become a trustworthy, professional, accountable, and leading national amil zakat institution with equitable operations throughout the region. Their mission is to optimize the potential of the ummah through zakat, infaq, almsgiving, and empowering the community in the economic, educational, da'wah, and social fields to achieve community independence.

On June 16, 1999, KH. Abdullah Gymnastiar established an institution with the main purpose of managing zakat, infaq, alms, and waqf funds. This institution is now focusing on increasing the economic strength of the community so that they can be independent. One of the branches of the national amil zakat institution Daarut Tauhiid is located in Pekanbaru, Riau and was established on October 8, 2020.

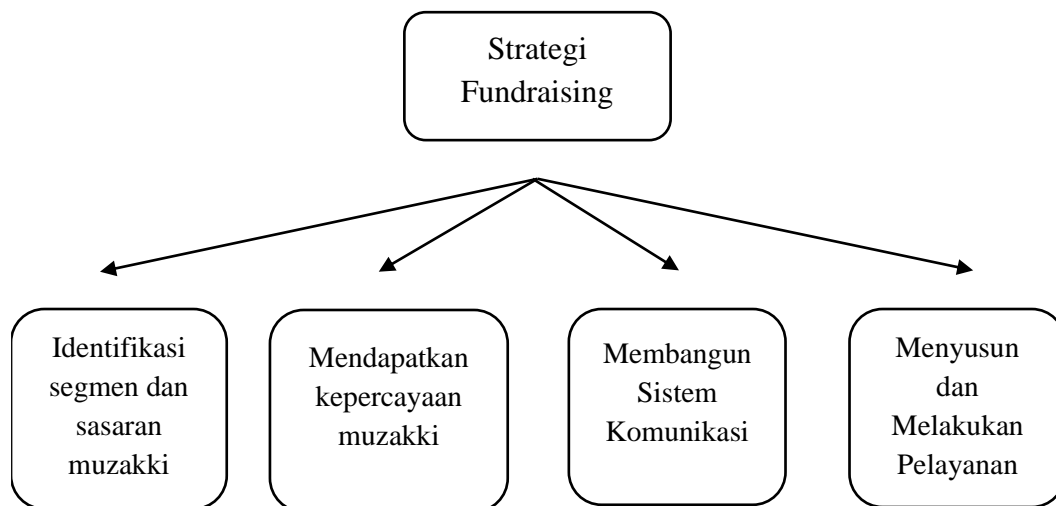
This institution has several strategies to successfully run its programs, one of which is by collecting zakat, infaq, alms, and waqf funds. The funds collected will be used to provide service and empowerment programs in the fields of economy, health, education, da'wah, and social humanity to the beneficiaries. This is known as service and empowerment through the 5 pillars.

C. Frame of Mind

According to Sapto Haryoko, as quoted from the deepublishstore.com website, defining the Thinking Framework is a study that involves at least two variables. This framework of thinking refers to a framework that involves a collection of factors that are specific topics or elements related to the research and writing process. These factors will be identified, compared, and elaborated in the manuscript (Yusuf:2022). A frame of mind can be described or described in the form of an interconnected chart or a flowchart. It is a diagram that outlines the flow of scientific logic.

This frame of mind covers all the problems that will be discussed in the finished paper. Starting from the introduction, the causes of the conflict, and the process of resolving the conflict as the research progresses. Thus, a frame of mind is an arrangement of all variables or other elements that will help the smooth running of research. The frame of mind can also be applied in other written works, such as unwritten works, and includes a concluding or concluding section. All these aspects are covered in the framework of thinking

Kerangka Berpikir



METHOD

This study uses a qualitative research method, which involves direct access to the research site to collect data related to the research title. This type of research falls under the category of qualitative research, which produces descriptive data in the form of written or spoken words from the individuals who are the subject of the research and the observed behaviors.

1. Research Location and Time

In this case, the location that is the research area is located at the national amil zakat institution Daarut Tauhiid Pekanbaru, Riau. In the research process, it takes time for the researcher to participate in funding activities or the collection of zakat, infaq, alms and waqf funds and it takes six months for this research to be completed.

2. Data Types and Sources

The data used in this study consists of two sources, namely:

- Primary data, which is data obtained directly from the research subject. In this study, primary data was obtained through interviews with informants, such as Fundraising Managers and related staff.
- Secondary data, which is data owned by other people other than the research subject. Secondary data sources can come from documents, literature, and books related to the issue being researched.

3. Data Collection and Analysis Techniques

Data collection was carried out by observation, interviews and documentation. The data that has been collected will be analyzed using descriptive data analysis techniques. Using this technique, the author will provide a detailed and systematic explanation so that the final conclusion can be clearly described and understood. The data collected in this study will be analyzed through a qualitative approach in this analysis. Field data should be analyzed after it has been collected and compiled systematically.

RESULTS AND DISCUSSION

In the fundraising strategy of zakat, infaq, alms and waqf funds carried out by the National Amil Zakat Institution Daarut Tauhiid Peduli Riau certainly has differences with those carried out by other institutions in funding, but in this study it is not about the differences but how the strategy carried out by the National Amil Zakat Institution Daarut Tauhiid Peduli Riau in the fundraising of zakat funds, infaq, alms and also waqf.

The strategies carried out by the institutions that are the object of this research certainly have similarities and differences in the fundraising of zakat, infaq, alms and also waqf funds. In this case, the researcher will also include if there is a difference between the fundraising strategies carried out both zakat, infaq, alms and waqf.

In fundraising, an amil in an institution requires to have a special strategic strategy in accordance with the obstacles or challenges available at this time that continue to develop along with the development of technology which is felt to be developing very rapidly. The results of the research conducted by the researcher related to the fundraising strategy of zakat, infaq, alms and waqf funds can be seen at the bottom of this study.

1. Identification of Muzakki Segments and Targets

The segment in this case is a set of data that will later be used as a measurement tool in determining muzakki. Determining segments and targets is also included in one of the management functions, namely the planning function which is the process of formulating goals and setting strategies to achieve these goals or objectives.

In determining the segments and targets of muzakki, the National Amil Zakat Institution Daarut Tauhiid Peduli Riau certainly has a clear goal with the hope of achieving the desired goals. Therefore, the target or target of muzakki that has been carried out by the National Amil Zakat Institution Daarut Tauhiid Peduli Riau is such as targeting muzakki individually or per individual by building cooperation and relationships, corporate or very large companies or several companies that are managed and run as a large company, mosques, taklim councils and also communities that are not spared from the list of target audiences in determining segments and the target of muzakki. In addition, there are also factors that are considered in determining the segments and targets of muzakki.

The factors that are considered in determining the segments and targets of muzakki can be seen through the personality and behavior of prospective muzakki in daily life. In addition, the religious factor that is possessed in the prospective muzakki is also highly considered until the moment he has become a donor or muzakki. In determining what factors are considered, how and where to find prospective muzakki must also be considered.

In the process of finding prospective muzakki who will later become a target, the National Amil Zakat Institution Daarut Tuhiid Peduli Riau often holds events, conducts gatherings/timsil (gathering teams) to prospective muzakki and muzakki, and when offering programs both offline and online such as phone or WhatsApp. This is felt to be able to be an attraction for prospective muzakki to join and distribute their zakat to the National Amil Zakat Institution Daarut Tauhiid Peduli Riau. In addition, determining the best time to determine the segment and target of the muzakki must also be considered.

2. Gaining Muzakki's Trust

Trust is something that must be achieved and possessed for the continuity and smooth fundraising of zakat, infaq, alms and also waqf funds. Trust has a meaning as the beliefs that a person has and the ability to meet expectations. In terms of fundraising, the trust of a muzakki is very influential. This can be seen by the rampant fraud on behalf of institutions that oversee zakat, infaq, alms and waqf.

Therefore, upholding the trust of muzakki and prospective muzakki is mandatory and important to pay attention to. Giving and maintaining muzakki trust is certainly not an easy thing and a strategic strategy is needed to overcome it. This is a special concern for the National Amil Zakat Institution Daarut Tauhiid Peduli Riau to achieve and maintain the trust they have built in muzakki and prospective muzakki.

The strategy used by the National Amil Zakat Board Daarut Tauhiid Peduli Riau to gain the trust of muzakki is to continue to provide reports on donations, zakat, and so on. For example, a muzakki makes a zakat payment to the National Amil Zakat Institution Daarut Tauhiid Peduli Riau, then after the zakat is received and when after the distribution of zakat has been completed, the muzakki will get a report via WhatsApp that the zakat he gives has been distributed.

Likewise, for example, a person who makes a donation to the Al Quran waqf program for the Meranti area, for example, the person will receive a report that the donation he made for the Al Quran waqf program has been carried out in the Meranti area. The report provided will differ according to what program he chooses to channel his donation. The report is routinely carried out to maintain the trust of the muzakki and also as a way to make the muzakki continue to give zakat or donate to the institution. Not only donations or zakat are reported, the relevant staff also continues to provide information related to the program program both to be implemented and to have been implemented.

3. Building a Communication System

Muzaki trust can be achieved in various ways and one of them is through communication. Good communication will build good trust. If the communication is not good or not good, the trust generated is less or not good as well. Therefore, the communication used to gain the trust of the muzakki is by using good and true communication. Good communication can certainly be produced through a good system. If the system is wrong, then the communication that will be done is wrong or incorrect. Therefore, building a good and correct communication system is one of the right efforts to gain the trust of the muzakki.

The communication system is a process in conveying messages. This process will make the communication good or bad. In an effort to build a good communication system, there are people who are responsible and considered professionals in their fields. The person responsible for building the communication system at the National Amil Zakat Institution Daarut Tauhiid Peduli Riau is the fundraising manager, but because currently the fundraising manager at the National Amil Zakat Institution Daarut Tauhiid Peduli Riau has been promoted to the position of head of representative, the most responsible person in building the communication system is the head of representative. This is also because the position of fundraising manager at the time of writing this study is still vacant. After that, the one responsible for building a communication system is the front office which is in charge of contacting and providing information to muzakki or donors. But basically all amil who are in the Daarut Tauhiid National Amil Zakat Institution have the same obligation, namely to build a communication system because each amil is given the responsibility to build communication and also receive donations or zakat.

In building a communication system, there are several things that must be considered. In this case, what is of concern to the National Amil Zakat Institution Daarut Tauhiid Peduli to build an effective communication system is first, knowing the opponent is talking. Knowing who the opponent is talking to or who to talk to is the first and fundamental thing that must be known by amil who wants to build a communication system. For example, talking to muzakki or donors.

Amil who communicates must start the conversation with a greeting and ask for news, including his activities at that time. Second, prepare information. Preparing information or materials that will later be conveyed to muzakki or donors is important in building an effective communication system. Imagine if when contacting the donor, the minister who transported the goods has not or has not prepared the information or material that he wants to convey. Of course, it will result in less effective communication.

When meeting or talking with muzakki or donors, you must prepare information and materials so that the person concerned can more easily understand the purpose and purpose. Third, knowing the purpose and purpose. Knowing the purpose and purpose of doing friendship or cooperation is very important so as not to waste time and for the convenience of muzakkin and donors. If an amil who is going to hold a gathering with muzakki or donors does not know the purpose and purpose, then it can be ensured that the agenda is not going well. Fourth, prioritizing a culture of politeness and manners. Prioritizing a culture of politeness and manners when conducting gatherings is important so that when delivering information, donors or muzakki feel calm and comfortable because when speaking, amil uses good language and uses correct

ethics. Fifth, choose the time. Time is something that must be considered. This is because time is something sensitive. Not everyone has a time that can be disturbed and not a few people also have free time because of their busyness, both when working and spending time with family. Therefore, amil must be able to use the time properly and pay attention to the appropriate time to build an effective communication system.

Building a communication system means building trust with muzakki. A good system will produce good results to achieve goals. Building a communication system is not something that can be underestimated. This is because communication is the key to all affairs and activities. Poor communication gives the possibility of getting bad results. Building a communication system is basically a shared obligation and that is what makes the National Amil Zakat Institution Daarut Tauhiid Peduli Riau able to maintain the trust of muzakki and increase the number of muzakki every year

4. Organizing and Performing Services

Service is one of the important instruments in an institution or company to maintain everything that has been achieved and increase public attraction to the institution or company. Therefore, it is important to prepare and carry out services. By the National Amil Zakat Institution Daarut Tauhiid Peduli Riau, there are people who are responsible for the preparation and execution of these services.

The person who is responsible for arranging and carrying out the overall service at the National Amil Zakat Institution Daarut Tauhiid Peduli Riau is all staff or amil or student karya. This is because the service is not only carried out by one person, but is carried out by the entire staff or amil. Take for example a supermarket that has complete contents, clean conditions, friendly cashiers, but security or parking attendants who are not or are not friendly will have a big impact on the supermarket. This is due to the poor public perception of the service at the supermarket, even though it boils down to security errors or parking attendants. Therefore, the responsibility for doing enrichment does not only lie with certain people but as a whole. But there is also a special officer to carry out these services, namely customer relationship care or in the National Amil Zakat Institution Daarut Tauhiid Peduli Riau called customer relationship management. In compiling and doing, of course, there are goals and objectives that you want to achieve.

The preparation and carrying out services has its own purpose such as the goals that the National Amil Zakat Institution Daarut Tauhiid Peduli Riau wants to achieve, which is of course to make the muzakki or donors return to pay their zakat or donate again. Another purpose is how muzakki or donors want to return to zakat or donate with a feeling of comfort with the existing services. This can be achieved by first determining the steps in compiling and carrying out services. Of course, this step aims to achieve the purpose of the service provided.

The steps taken by the National Amil Zakat Institute Daarut Tauhiid Peduli Riau in compiling and carrying out services are to hold or provide muzakki satisfaction surveys and also mustahik satisfaction surveys. This is done because those who will receive services are not only muzakki but also mustahik. This muzakki satisfaction survey and mustahik satisfaction survey are services carried out based on the SOP that has been prepared previously, namely with the aim of how to make muzakki or donors return to zakat or donate with a feeling of comfort and peace. And the time for preparing services is usually available in the SOP that will be carried out later.

In the preparation of services or SOPs, the Institution receives grains of recommendations to be added to the SOP which will later be re-discussed or discussed again at the national congress or national work deliberations. And in arranging services can be done anywhere, either online or discussing in the office. Organizing and carrying out services is important. This is because, according to Windari Ade Fransiska, who is the Head of Representative of Daarut Tauhiid Peduli Riau, "There is a survey from Alibaba that in the past was not known by many people. But after they observed and looked, it turned out that when they changed the system from initially not caring about customers, now they changed it by prioritizing their customers more so that the results made Alibaba better and known by many people". That is the basis for the importance of arranging and carrying out services.

After compiling, there is a form of service that will be or is being carried out. The form of service provided by the National Amil Zakat Institute can be in the form of, first, providing a report. Provide reports as soon as possible both in terms of documentation of activities, implementation, and reports that are clearly reported to muzakki or donors. Second, muzakki maintenance. Find out information either personal information of muzakki or corporate. For example, during the birthday of a muzakki or a corporate birthday. The National Amil Zakat Institution Daarut Tauhiid Peduli Riau will send a flower board that

aims to say during the corporate birthday. Or also when doing gatherings, the team or the gathering team will bring and provide typical merchandise of Daarut Tauhiid Peduli which they will later remember or become a tool to remember the National Amil Zakat Institution Daarut Tauhiid Peduli Riau. Third, maintaining Office Cleanliness. The office is always neat and clean and also provides some snacks for guests or muzakki as well as a warm welcome from the Front Office in the office.

In the preparation and implementation of the strategy, of course, it does not necessarily get good results and an evaluation must be carried out so that the strategy can be said to be successful. Along with the development of the times, strategy also undergoes development and this must always be considered in order to achieve the desired goals. An example is taken from the development of the number of beneficiaries owned by the National Amil Zakat Institution Daarut Tauhiid Peduli Riau. In the distribution of funds that have been collected, the number of beneficiaries greatly affects the implementation of fundraising carried out, the more fundraising funds are collected, the more beneficiaries will receive assistance.

Table 1 Donor Data for 2022-2023

NO	YEAR	QUANTITY	DONORS	ACCESS
1	2022	1.408	686	2.625.987.751
2	2023	1.897	829	1.843.220.133

After conducting more in-depth research regarding the success or not of the strategy used by the National Amil Zakat Institute Daarut Tauhiid Peduli Riau, the researcher obtained data on muzakki or donors who have distributed zakat or donations from 2022 to 2023, but the researcher had difficulty obtaining data on the number of muzakki or donors in 2021. In this data, there is an increase in the number of muzakki obtained in 2023. In this data, in 2022 the number of muzakki or donor data was 686 donors and in 2023 there was an increase of 829 donors. Apart from the increase in the number of muzakki or donors, there is also an increase in the number of quantities, namely the total transactions donated as a whole of the programs offered reached 1,408, an increase in 2023 of 1,897.

However, behind the increase in the number of muzakki that occurred, there was a significant decrease in the number of donations received, namely in 2022 the number of donations reached Rp.2,625,987,751. While in 2023 it only reached Rp.1,843,220,133. This happens because there is a difference in the focus of the programs offered, such as focusing more on increasing the number of muzakki compared to the number of donations when fundraising.

Table 2 Mustahik Data in 2021-2023

NO	PROGRAM	2021	2022	2023
1	Da'wah	0	13	87
2	Economics	2	3	4
3	Education	1	64	2
4	Health	0	2	21
5	Social Humanity	2.647	8.902	7.329
	TOTAL	2.650	8.984	7.443

Apart from the muzakki or donor data that the researcher managed to obtain, the researcher also managed to obtain the most calculated mustahik data from 2021 to 2023. In the data obtained, in 2021 there were 2,650 beneficiaries or mustahik that had been realized, then there was an increase in the number of mustahik in 2022, namely 8,984 beneficiaries or mustahik.

There is a significant change in the number of beneficiaries or mustahik. This is because the strategic factors carried out by the institution in fundraising can be said to be very successful because the number of muzakki or donors who have distributed zakat or assistance through this institution has resulted in the blessing of 8,984 beneficiaries or mustahik. However, there is a slight decrease in the number of beneficiaries or mustahik in 2023 due to several factors that are not yet known for sure by researchers. In 2023, the number of beneficiaries or mustahik will only reach 7,443 beneficiaries or mustahik until this research was conducted on November 28, 2023. The data obtained is the total number of beneficiaries or mustahik of each program listed in the table below.

The change in the number of beneficiaries or mustahik is caused by several factors such as the priority program offerings, fundraising focus that prioritizes corporate or agency, benefiting from the current situation and so on which can affect the amount of fundraisers so as to affect the number of beneficiaries.

CONCLUSION

In the fundraising strategy of zakat, infaq, alms and waqf funds carried out by the National Amil Zakat Institution Daarut Tauhiid Peduli Riau certainly has differences with those carried out by other institutions in funding, but in this study it is not about the differences but how the strategy carried out by the National Amil Zakat Institution Daarut Tauhiid Peduli Riau in the fundraising of zakat funds, infaq, alms and also waqf. The strategy carried out is the first, identifying muzakki segments and targets which can be said to be the beginning of the strategy used in fundraising, the second is to gain the trust of muzakki which is a priority by the institution, the third is to build a communication system that must always be considered by the institution because it still has shortcomings in terms of staff and so on, and the fourth is to compile and carry out services which is an effort that is always considered by the amil zakat institution, especially the National Amil Zakat Institution Daarut Tauhiid Peduli Riau.

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