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.

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 on. 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 asset 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 school.

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

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 independence. According Subowo, the head of the community empowerment, empowerment of 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. 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 and 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.

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 YDSF. YDSF was established on March 1, 1987. It is initially as an institute fundraising as management of donation and alms and transformend become *amil zakat* institutions and *nazir*. 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 existences 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. 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

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4 Djaufhari Mulhiz and Dkk, *Sejarah Dan Dinamika Universitas Islam Indonesia* (Yogyakarta: Badan Waqf UII, 2003), 34.
8 Agus Yanto and Dkk, *Sepuluh Tahun YDSF* (Surabaya: Dunia Ilmu, 1999), 20.
achieving the objectives and to develop social enterprises (social enterprise)\textsuperscript{10} and developing social enterprise\textsuperscript{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 optimal\textsuperscript{12}. It is expected that through fundraising, the development of the institutional management of waqf is more independent and sustainable. Therefore, it is beneficial for mauqf 'ala'ih 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 practiced 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 alumni, 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

\textsuperscript{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 loyalitas 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 sosialisation 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 naziris 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 dan 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.

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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, 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 dynamically 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.

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

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14 Sargeant and Jay, 228–29.
views as independent Islamic boarding school development model in contemporera 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 gather 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

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16 Miftahul Huda, “Pemikiran Kyai Pesantren Tentang Waqf Uang Dan Waqf Berdurasi” (Diktis Kementerian Agama, 2010).
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 elaborative activities. 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 economy agriculture 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 theirselves 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 nazirdevelopes 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 nazirs 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

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20 Subowo, Interview: 2012.
21 Ibid
bussiness. Commonly, social entrepreneur is different from the trade workd 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 colaboration, 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 office 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 vocasional 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

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.²⁷ Hence, 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 waqfcinta guru Al-Qur’an is 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).
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:

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:
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*, nazirinstitutional 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, develope, and manage the right fund sources so that those can achieve the vision and mission of nazireffectively 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.

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 waqfUII program. To cover the sources waqf in context, waqf board of UII has been ever developing Jariyah waqf certification. In the productivity aspect of waqf asset, waqfUII 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 theirselves. 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 seperated. In fundraising waqf through obatining 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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