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Effectiveness of Social Media in Waqf Fundraising: A Case Study of Residential Land Waqf

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Abstract: The objective of this paper is to assess the effectiveness of social-media-based fundraising as advertisement for a land waqf fund within a residential complex. This study employs the qualitative data study using social media platforms Instagram, Facebook, Kitabisa.com, SEO, Tiktok, and YouTube collected between 2020 and 2025 to analyze reach, engagement, and donation conversion, complemented by archival fundraising records. The results indicate that social media advertising is not effective, as few people are interested in contributing waqf funds through this method. This may be attributed to the fact that the term “waqf fund for complex” is not widely recognized, making it unsuitable for this type of advertisement.

Keywords: waqf, social media, fundraising, promotion

Introduction

Waqf, or endowment, is defined by Sharia (Islamic Law) as the preservation of a property from which benefits can be obtained by delaying its disposal and allocating its proceeds to charitable causes. Examples of such properties include homes, businesses, and gardens whose profits—such as fruits, rent, and lodging—will be donated to charitable causes (Fawzān, 2009). It refers to the act of dedicating a property for charitable purposes while retaining ownership, allowing its income—like rent or produce—to be used for public benefit. Besides, waqf, or endowment fund, has been practiced by Indonesian Muslim society since the beginning of the entry of Islam in Indonesia. The waqf models in the country have been developed gradually since the rise of Islamic Sultanates and Kingdoms before and during the Dutch occupation and got developed effectively after the stipulation of Waqf Act No. 41 in 2004. However, the majority of Indonesia's waqf land remains unused and neglected (Ascarya et al., 2022). The practice of waqf as endowment funds in Indonesia has been developed throughout history; it got more effectively used after the release of Waqf stipulation no. 41 in 2004. As a matter of fact, this waqf land has remained unorganized and ill-preserved.

In the current context, effective programs and activities to motivate the community to donate waqf are urgently needed. To improve the quality of waqf management, waqf managers are encouraged to conduct extensive outreach on waqf initiatives, as these programs require the attention, full support, and positive feedback from the wider community, particularly those surrounding the waqf land. This outreach aims to ensure the community understands the waqf initiatives and challenges in depth, thereby encouraging those with excess wealth to voluntarily join the waqf movement (Huda, 2015). The new communication technological approaches, such as the website, Facebook ads, and Instagram, are expected to become effective social media in waqf fundraising used by the waqf manager. Thus, it ensures the community understands the waqf program deeply and understands the challenges and problems, particularly in the residential area. Consequently, it invites them to join the waqf movement voluntarily and willingly.

Since 2010, with the advent of social media and Web 2.0, donation-based fundraising has grown rapidly worldwide, enabling mass online engagement. In the case of the crowdfunding system in Indonesia, technology is closely intertwined with religion, local traditions, and bottom-up charitable initiatives (Anoraga, 2024). In Indonesia, after the 2010s era of social media and Web 2.0, technology has become closely intertwined with the religious practices of Indonesian Muslims, indigenous traditions, and the relationship between charitable initiators and their funding supporters. Referring to the case of waqf land initiatives, social media is not only useful for meeting the needs and interests of waqf fund initiators (users) but also for advertising and marketing information about waqf project initiatives (Di Gangi & Wasko, 2016). Thus, social media becomes a social interaction platform that connects users and funders as a tool of engagement to meet their personal needs and interests. We think social media is a useful instrument for marketing and promoting cash waqf and waqf land initiatives for fundraising management, based on the facts provided.

However, Martin Slama pointed out that the visibility of Islamic charities online often creates ambivalence: fundraising and asking for donations can be interpreted as virtue signals, rather than genuine acts of kindness (Slama, 2017). The true goodness of private charity seems to be overshadowed by public expressions of faith. He argues that social media charitable campaigns, while well-intentioned, can backfire by making giving appear like a public expression of faith (close to *riya*, or showing off one's piety), rather than a private act of charity.

Additionally, the development of digital waqf, which allows individuals to create waqf using a device and an internet connection, not only overcomes the traditional barriers to collecting and distributing waqf but also promotes transparency by offering real-time reports and clear tracking

of waqf asset distribution. This represents the novelty of the research, particularly in the residential complex, which is uncommon.

Building public trust is essential, particularly with millennial generations, who are tech-savvy and digital natives who are vital in reacting to responsible systems pertaining to public assets like waqf. In actuality, challenges including regulatory concerns, trust in digital platforms, data security, and human resource preparedness may surface in relation to the development of this digital system (Afriza et al., 2025). Although the use of digital innovative waqf has been created as the problem solver for the classical issue in waqf and, henceforth, answered the critical demand of millennial generations for transparency of waqf accountability. Still, several issues on it may arise, such as regulatory issues, trust in digital platforms, data security, and human resource readiness.

Literature Review

The potential for waqf assets in Indonesia, in fact, is enormous. As the country with the largest Muslim population, according to the Indonesian Waqf Board (BWI), the potential for cash waqf is estimated at Rp 77 billion per year. Meanwhile, the national waqf potential of 74 million middle-class citizens reaches approximately Rp 217 trillion, equivalent to 3.4% of Indonesia's GDP. At the same time, the area of waqf land has reached 420,000 hectares. On the other hand, the amount of waqf funds collected in real terms is still far below the potential received, only reaching IDR 225 million in 2019. One possible answer is the negligible involvement of digital technology in the importance of waqf payments for the society (Kasri, 2024). Kasri (2024) said that the denial of the use of digital technology in boosting waqf funds is considered the main reason for the small amount collected. To maximize the beneficial effects on society, the waqf sector should also employ more cutting-edge technology. For example, online waqf fundraising might be conducted through a crowdfunding system (Alam et al., 2023). Despite requiring little financial outlay, crowdfunding is a digital fundraising technique that may make a big difference. Technology advancements have made it possible to apply crowdfunding techniques to waqf, which simplifies the framework of waqf fundraising.

A waqf product that benefits the community is called a productive waqf. There are two facets to its implementation: the social-economic and the religious. The religious dimension, where waqf is a prescribed act for all Muslims, and the socio-economic dimension, where fruitful waqf can be a rich ground for community welfare, are thought to be an effective way to eradicate structural social disparity in society (Cania & Juliati, 2024). In this waqf model, the provision of productive (fertile)

land will result in supporting community welfare, helping to reduce systematic socioeconomic inequalities in the society, such as the waqf case in the residential area we discuss.

Furthermore, in the last ten years, social media has changed the relationship between their entities, in this case between waqf initiators (users) and the funders in the promotion of the waqf project among them. It helps create commitment and trust by allowing real-time, personal interactions. This makes them feel more connected and aligned with the waqf project. This is called the commitment-trust theory in social media interactions: implications for the waqf land project in residential area (Rashidi-Sabet & Bolton, 2024). Social media in this case not only builds the good relationship between the waqf creators and the funders but also gives their commitment and trust in collaborating on the successful waqf project in the future. However, the problem may arise: what about using social media to advertise a residential complex-based waqf land project? Does it work as well?

Moreover, Hasbi et al. cited Hapsari, who wrote that Indonesia has planned to construct an innovative new cash waqf development that integrates waqf with an Internet-based platform called the Waqf Crowdfunding Model (CWM) (Hasbi et al., 2024). In this kind of crowdfunding system, the platform promotes projects based on corporate or social initiatives by connecting project creators with funders to raise money from the public. Hasbi et al. (2024) also cited Zain et al. (2019), who said that through crowdfunding, the waqf project will attract the Muslim participants not only in Indonesia but also abroad. Such practice is aligned with Islamic principles and the local laws; at the same time, it will assist the transparency and security of the platform itself (Hasbi et al., 2024).

In a similar vein, Siswanto (2016) highlighted five key aspects that cash waqf institutions should focus on when reporting their activities to the public while ensuring compliance with sharia principles. First, these institutions need to ensure transparency (fairness) in their accountability reports and communicate their activities to the community through online platforms and social media. Second, there is an emphasis on ontological authenticity, which requires cash waqf institutions to acknowledge the significance of public reporting while also being aware of their system and resource limitations, striving to enhance reporting over time. Third, educative authenticity entails a continuous effort to improve activity and financial reports via their website or social media channels. Fourth, catalytic authenticity involves the institutions' commitment to implementing all themes and elements of accountability in Islamic waqf, backed by sufficient systems and resources. Finally, tactical authenticity emphasizes the importance of engaging participation from other members in waqf institutions in the reporting process, even if they are

new to the endeavor. The goal is for other waqf managers to develop effective reports, particularly for online information systems (Siswantoro, 2016). He highlighted five key points regarding cash waqf reporting guidelines and the role of social media within waqf institutions, particularly cash waqf, that should be paid attention to. Referring to this case, cash waqf becomes a supporting tool in realizing productive waqf on residential land.

As a matter of fact, the role of social media in assisting waqf institutions in reporting their activities and financial statements to the public highlights the advantages brought about by technological advancements. However, despite efforts such as effectively utilizing media exposure to showcase waqf activities and financial reports, there appears to be a lack of success in attracting donors for productive waqf initiatives, particularly those involving residential land. This is reflected in the current social media reports, which indicate that while there has been exposure of waqf involvement, it has not resulted in increased donor participation or engagement as waqif. This is also the novelty of the paper. As a result, the objective of enhancing community welfare through productive waqf remains inadequately met.

Research Methodology

The research employs a qualitative method that involves observation and the analysis of primary data derived from the researcher's experiences. This study commenced in 2021 and will continue until 2025, while the waqf fundraising program was first promoted in 2020. Social media is anticipated to enhance waqf fundraising efforts. The platforms utilized include (a) Search Engine Optimization (SEO), which relies on the Google Search Engine; (b) Kitabisa.com, a well-known fundraising platform; (c) Facebook, the most widely used social media in Indonesia; (d) YouTube, accessible from any location and on any device; (e) Instagram, the most popular platform in Indonesia; and (f) TikTok, recognized for its superior algorithm. The analysis focuses on the content and data associated with each social media platform.

Results

a. Search Engine Optimization (SEO)

Search Engine Optimization (SEO) on Google is utilized to display advertisements when users search for specific keywords. Our promoted link appears at the top of Google's search results. According to the report, the advertisement effectively encourages clicks but does not significantly drive participation in waqf contributions. There have been 315,000 impressions and 1,070 clicks on the website (see figure 1).

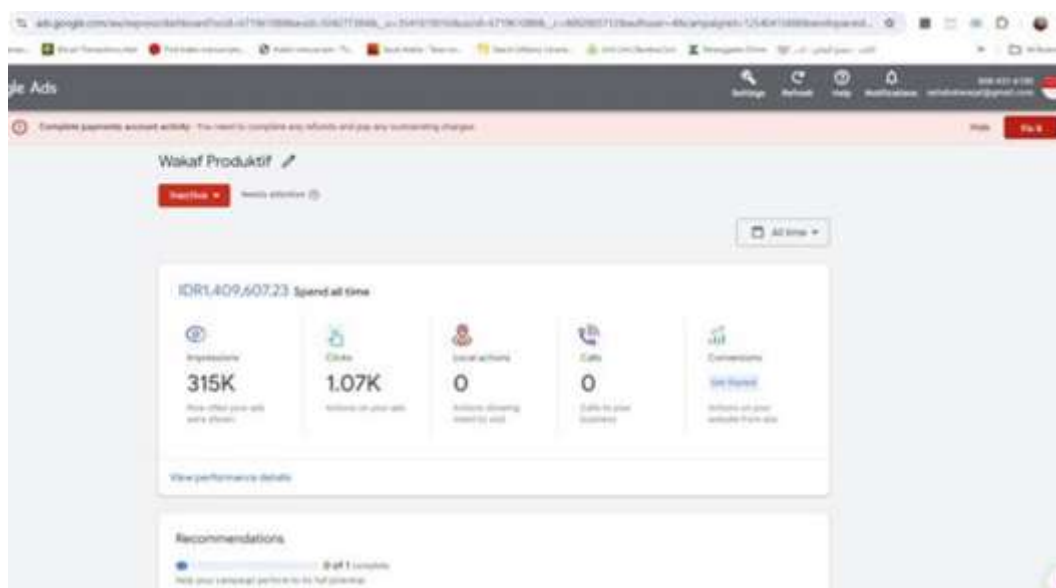


Figure 1. SEO data

b. Kitabisa.com

Kitabisa.com is a fundraising platform accessible to various organizations and individuals. The goal of creating an account with this merchant is to engage people from outside Indonesia in waqf, as this merchant also supports credit card payments for waqf. However, the merchant requires certain standards to feature our programs in their search engine or to have them automatically displayed on their website. They need a specific number of clicks on our program link for it to appear in their search engine. Otherwise, it cannot be included. So far, participation in kitabisa.com has been limited; additionally, there is a significant fee for this service (5%).

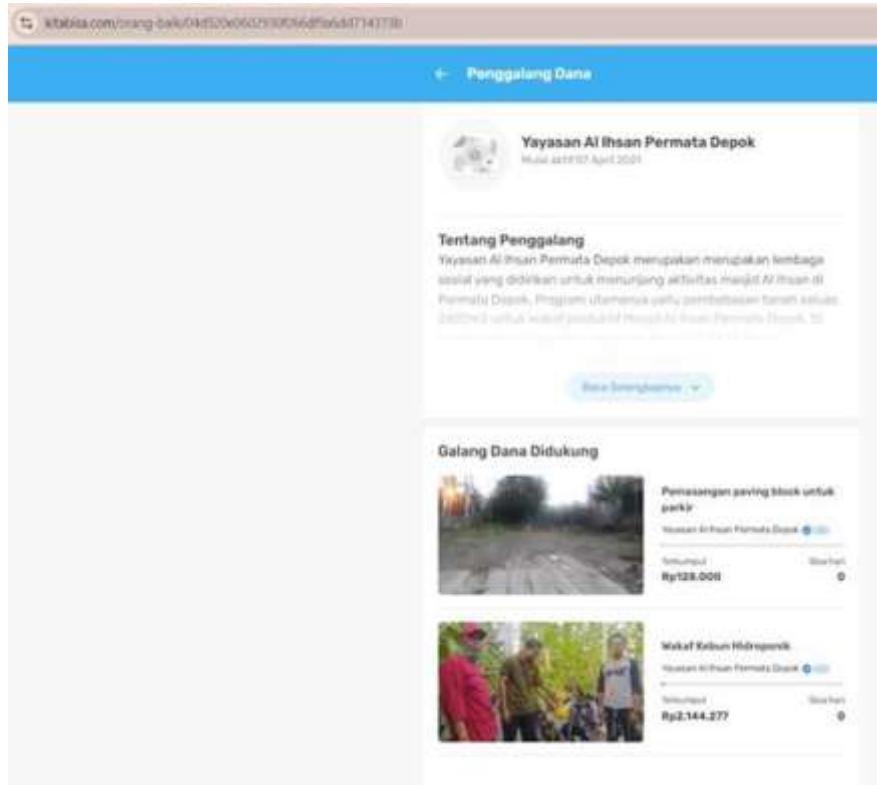


Figure 2. Kitabisa.com display

c. Facebook

Facebook is the most impressive social media platform, widely used by many people. Its follower base is the largest in Indonesia, making it an attractive source for information. This is one of the reasons we continue to use Facebook to promote our waqf programs. We have a total of 3.5k followers, which is substantial and effective for sharing waqf initiatives (see figure 3). To gain followers, we utilize Facebook ads to encourage likes on our page, thereby increasing our follower count. However, this does not automatically translate into viewer engagement or likes for the programs we post. So far, while using Facebook ads can attract more viewers, their effectiveness remains questionable, as not many people contribute to waqf after seeing these ads.

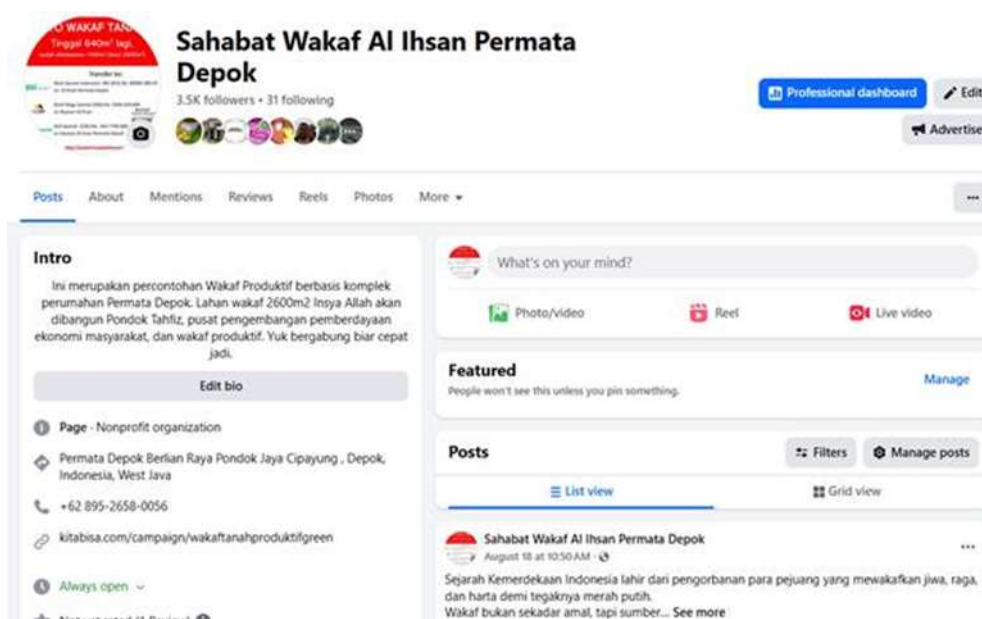


Figure 3. Facebook information

There are three types of Facebook ads that we utilize: (a) page likes, (b) website visitors, and (c) post engagement (see figure 4). Each type serves a distinct purpose; page likes to aim to increase our follower count. The more followers we acquire, the greater the views for each post in subsequent activities. Website visitors are intended to promote our website, which is <https://wakaf.masjidalihsanperdep.or.id/>. Additionally, after visiting the site, they may contribute waqf. The final type, post engagements, promotes our content on the website. Website visitors achieve broader reach compared to page likes or post engagements. However, page likes provide sustainability for future posts.

Completed	Results	Cost	Cost per Result
Apr 22	Page Likes	26,641	\$43.99
Apr 22	Website Visitors	102.3K	\$53.99
Apr 20	Website Visitors	106.6K	\$53.99
Apr 21	Page Likes	43,866	\$99.80
Apr 20	Post Engagements	6,536	\$10.00

Figure 4. Data Facebook ads

Each Facebook ads would receive information like that in figures 5. This also includes demographic statistics. In fact, we have promoted using Facebook ads numerous times,

programs on YouTube; therefore, we consistently post about waqf activities there. We categorize YouTube videos into two types: ordinal and shorts. Ordinal videos are landscape-oriented and can be longer than one minute. In fact, not many viewers engage with this type. Only two videos have surpassed 1,000 views, while Shorts are portrait-oriented videos that are under one minute. Many of these Shorts can achieve over 1,000 views or come close to that number (see figure 8 and 9).

As of now, we have 165 followers since April 10, 2021, with a total of 284 videos. The total views are nearly 50,000 (see figure 7). The more waqf activities are conducted, the more videos can be produced, which would attract more people to contribute to waqf.

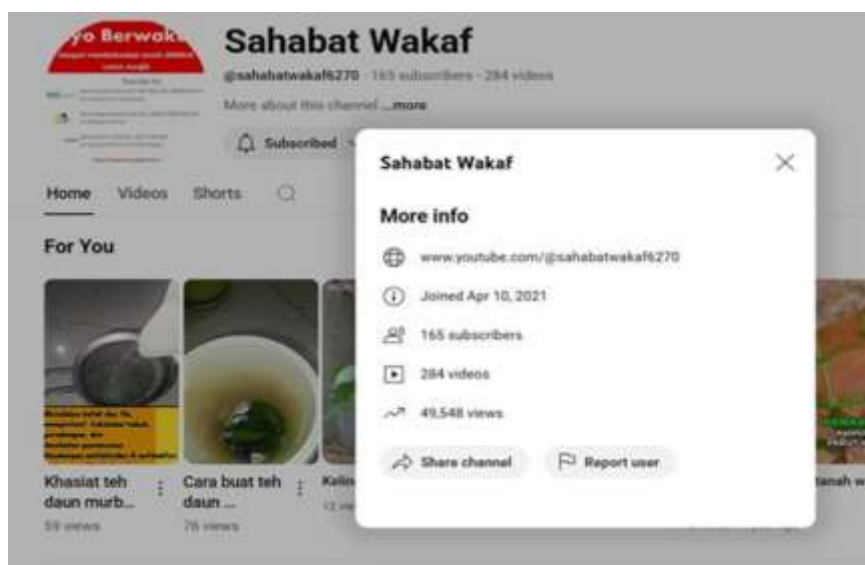


Figure 7. Youtube information

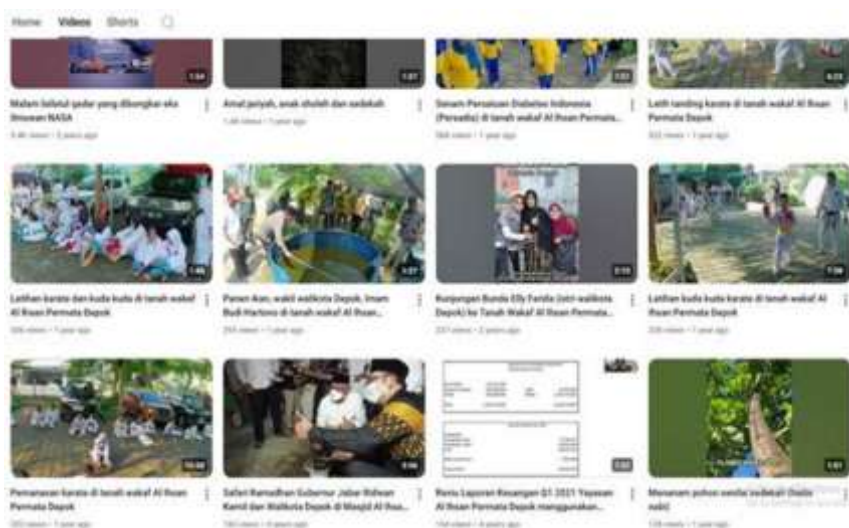


Figure 8. Youtube video



Figure 9. Youtube shorts

e. Instagram

Instagram offers an advantage for waqf institutions by utilizing its vast network to continuously share new ideas and engage with an ever-present community through visually appealing messages (D. Green & Martinez, 2018). By posting fresh images, including photos and short videos, Instagram serves as an effective platform to showcase the progress of events held on residential land for waqf promotion. Additionally, Instagram is popular, particularly among young people and influencers. Currently, there are only 123 followers on Instagram who are active on this platform, and the number of likes and comments remains low (see figure 10).

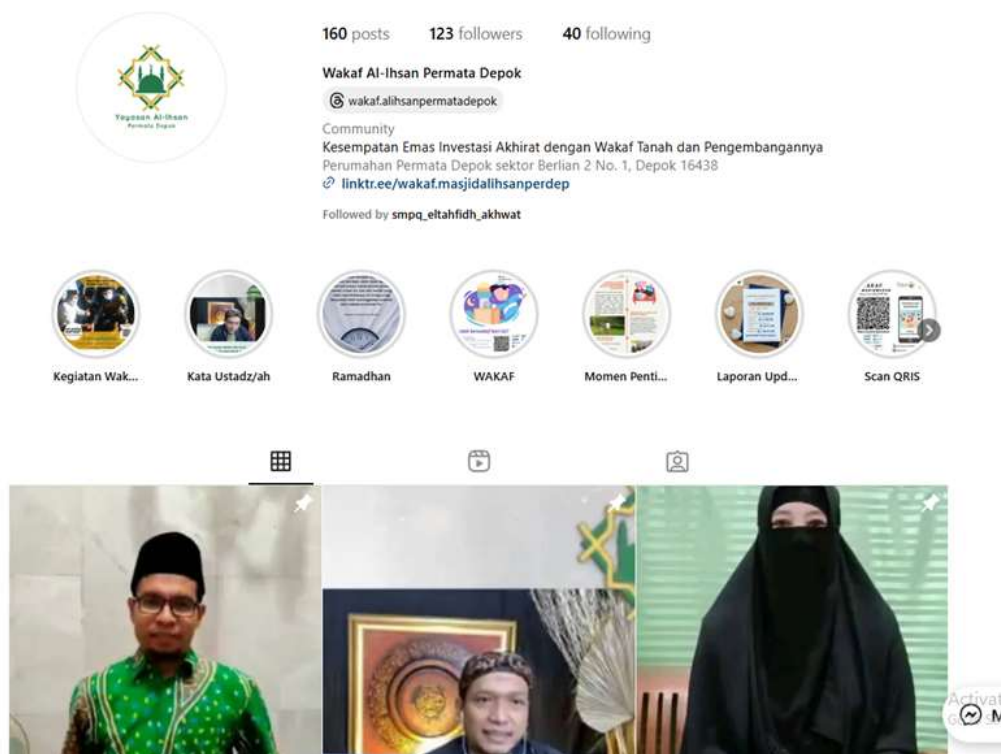


Figure 10. Instagram data

f. Tiktok

There are few activities associated with the waqf program on Tik Tok, which currently has only 21 followers. However, user engagement seems to be higher compared to posts on Instagram (see figure 11).

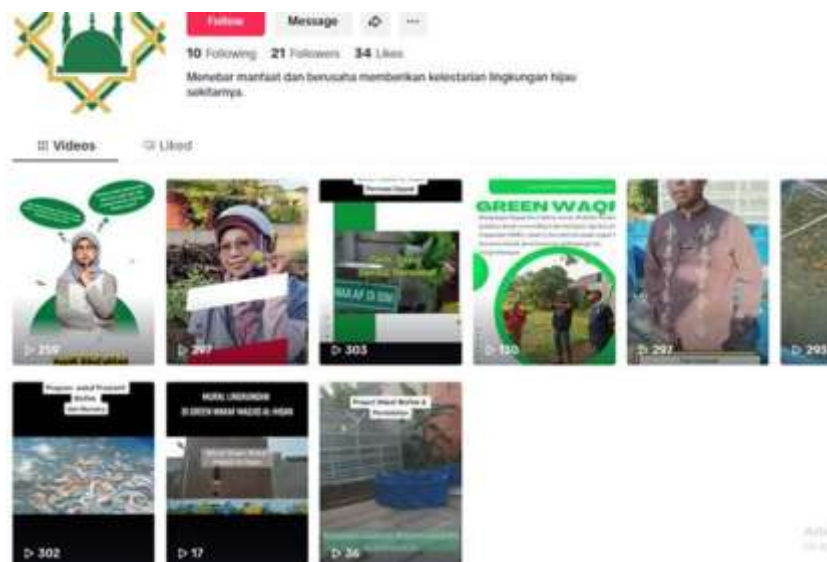


Figure 11. Tiktok information

From Table 1, we can observe that the use of social media has been effective in informing and attracting others to participate in waqf programs. However, the effectiveness of paid promotion in this context is questionable due to the lack of follow-up after promotional advertising.

No	Social media	Responses	Promotion
a	SEO	Many responses and click to website but no result	Yes, not effective
b	Kitabisa.com	Get some waqf fund, but not included in search engine	-
c	Facebook	Effective to get info from search, get hack	Yes, add followers
d	Youtube	Effective for short video, informative for long video	-
e	Instagram	Get into young adult info	-
f	Tiktok	Responses is better	-

Table 1. Data of social media result

Conclusion

The use of social media for promoting waqf fundraising, especially on platforms like YouTube and TikTok, has proven to be quite effective. However, paid promotions often do not yield satisfactory results, as individuals typically do not follow up to contribute after viewing the ads. Therefore, it is crucial to explore alternative strategies to enhance waqf funding.

A limitation of this research is that it focuses solely on specific paid social media platforms, and not all paid options have been examined. Nevertheless, the selections made are based on their effectiveness within the market.

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