
The Influence Of Social Media On Waqf Funding In BPW Ar Risalah

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Abstract

Waqf is a philanthropic instrument in Islam which plays an important role in improving community welfare. With the development of digital technology, the concept of digital-based cash waqf has become a new trend in collecting waqf funds through platforms such as websites, applications and social media. This research aims to analyze the influence of social media on waqf funding at the Ar Risalah Waqf Management Agency (BPW). This research is a quantitative research using observation methods to collect data on the number of social media posts (variable and simple linear regression analysis. The results of the research show that social media does not have a significant influence on the number of wakifs with a significance value of $0.078 > 0.05$, even though the correlation coefficient value is in the low category ($R = 0.359$), social media has a coefficient of determination (R Square) value of 12.9 % means that social media contributed 12.9% to 12.9% of the total number of wakifs. These findings contribute to the understanding of the role of social media as a means of promoting and collecting waqf funds and provide insight for waqf management institutions to formulate more effective strategies in utilizing digital technology. This research also opens up opportunities for further exploration of other factors that can encourage the success of collecting waqf funds through digital platforms.

Keywords: Social Media, Waqf, Funding

1. INTRODUCTION

Waqf is a word that comes from Arabic, namely waqafa, which means to hold, stop or restrain. In Indonesian, the word waqaf is usually pronounced as waqf and this is the expression used in laws and regulations in Indonesia (*Ilmu Fiqih 3, 1986*). According to the term waqf, it is holding assets that can be benefited from without spending or passing on the objects and used for good (*Adijani Al-Alabij, 1989*). Meanwhile, the definition of waqf in fiqh terminology is isolated ownership of property that can be utilized without changing the substance of all forms of action on it and diverting the benefits of the property for a form of worship that brings oneself closer to Allah with the intention of seeking Allah's approval (*Subulus Salam, 2006*). According to the Shari'ah, waqf is habsul ashli wa tasbiluts tsamrah (retaining the principal and releasing the fruit). This means holding wealth and distributing its benefits in the way of Allah (*Said Sabiq, 2010*). Based on this definition, it is known that property is handed over by means of a waqf by the person who has the endowment or is called a wakif to the manager of the

property or is called a nazhir to be managed according to its intended purpose. The assets in question are assets that have long durability and/or long-term benefits and have economic value according to sharia which are donated by the Wakif (Ishak, 2021).

Waqf is a philanthropic instrument in Islam which has an important role in improving community welfare. Because it is a legal act of waqf to separate or hand over part of one's property to be used forever or for a certain period of time in accordance with one's interests for the purposes of worship and general welfare according to sharia (Hidayat et al., 2023). Considering the enormous benefits of waqf, the Prophet himself and his companions willingly donated their own mosques, land, wells, gardens and horses. The footsteps (sunnah) of the Prophet and his companions were then followed by Muslims until now (Said Sabiq, 2010). (Didin Hafidhuddin, 2003) explains that there are many lessons and benefits that can be drawn from waqf activities, both for the wakif and for society more broadly, including showing concern and responsibility for the needs of the community. The moral benefit for the wakif is to receive rewards that will continue to flow, even though the wakif has died. Increasing assets used for public purposes in accordance with Islamic teachings is a potential source of funds for the benefit of improving the quality of the people, such as education, health, welfare and so on. Various efforts continue to be made to optimize waqf management, one of which is by utilizing developments in digital technology. The concept of digital-based cash waqf has become a new trend in collecting waqf funds, where people can participate in giving waqf through digital platforms such as websites, applications and social media (Fitriani & Taufiq, 2023).

One of the institutions that manages waqf assets in Indonesia is the Ar Risalah Waqf Management Board (BPW). This institution, which is an autonomous body from the Ar Risalah Waqaf Foundation, seeks to realize strong and professional waqf management with the aim of improving the economy of the people. However, optimizing the collection of waqf funds is a challenge for waqf management institutions (Aris Machmud et al., 2018), including BPW Ar Risalah.

Currently, technology is increasingly sophisticated which has an effect on the ease of social life (Pratama & Effendi, 2021). Various previous studies have examined the role of digital technology in collecting waqf funds. The waqf crowdfunding model is an effective method for increasing community participation (Siagian & Yenni Samri Juliati Nasution, 2023). Apart from that, the influence of social media in promoting waqf programs is also in the spotlight, considering the increasingly massive use of social media among the public (Nur, 2021). Based on data obtained by (Ashari et al., 2023) stated that active social media users in Indonesia will be 167 million people in January 2023. This number is equivalent to 60.4% of the Indonesian population.

As a communication platform that has a wide reach and high engagement, social media offers great opportunities for waqf management institutions to expand their impact and increase community participation in waqf. Through educational and informative content distributed on various platforms such as Instagram, Facebook and YouTube, waqf institutions can increase public awareness and understanding of the concept and benefits of waqf. This is very important considering that there are still many people who do not fully understand the potential of waqf as an instrument of economic and social development. Furthermore, the integration of social media with digital payment platforms has simplified the waqf process, allowing people to contribute quickly and easily. Features like direct donation buttons or links to payment platforms bridge the gap between intention and action. Apart from that, social media also plays an important role in increasing the transparency of waqf management. Waqf institutions can report in real-time on the use of funds and the impact of waqf programs, which in turn increases public trust and encourages greater participation.

However, there is still a gap in understanding the influence of social media on increasing waqf funding specifically in waqf management institutions such as BPW Ar Risalah. This research is important to conduct to analyze the extent to which social media can influence

community participation in giving waqf through these institutions. The aim of this research is to determine the influence of social media on waqf funding at BPW Ar Risalah. By understanding the relationship between social media and increasing community participation in waqf, waqf management institutions can formulate more effective strategies in collecting waqf funds through digital platforms.

2. RESEARCH METHODS

This type of research is quantitative research. Quantitative methods are research in the form of numbers and analysis using statistics. Thus, quantitative methods are defined as research methods based on the philosophy of positivism which are used to research certain populations or samples by collecting data using research instruments, quantitative/statistical data analysis with the aim of testing predetermined hypotheses.

This research was conducted at the Ar Risalah Waqf Management Agency (BPW). The subject whose influence is studied (variable X) is social media, while the object of influence (Variable Y) is the funding or waqf foundation obtained by BPW Ar Risalah in collecting waqf funds from the community.

In this research, data was collected through observation. According to (Sugiyono, 2016), suggests that observation is a complex process that is composed of various biological and psychological processes, which are the process of observation and memory. In this study the researchers observed and recorded information as witnessed during the study. The observation Data observed and recorded by the researchers were the number of social media posts (variable X) and the number of people who Waqf through social media (wakif) to BPW Ar Risalah every week starting from February 5 – August 31, 2023.

After data from respondents was collected, tabulated, the researcher then carried out data analysis using SPSS software. The first test carried out is the normality test, this aims to test whether the regression model, confounding variables or residuals have a normal distribution. When testing this regression analysis, the method used is a normal probability plot which compares the cumulative distribution of actual data with the cumulative distribution of normal distribution data. If the residual data distribution is normal, then the line depicting the actual data will follow the diagonal line. The second test is the Multicollinearity Test. In this test, it can be seen whether there are symptoms of high multicollinearity or not, the standard error of the regression coefficient will be larger and result in the confidence interval for parameter estimation becoming wider, thereby opening up the possibility of errors and accepting the wrong hypothesis. The multicollinearity test can be carried out by clearly regressing the analysis model and carrying out correlation tests between independent variables using variance inflating factor (VIF). The VIF limit is 10. If the VIF value is greater than 10, multicollinearity occurs.

The last test is the Simple Linear Regression Test. Here researchers analyze whether or not there is an influence between the number of social media posts (X) on the number of wakifs via social media (Y). This analysis is used to determine the basis for predictions from a data distribution consisting of a criterion variable (Y) and one predictor variable (X). The simple linear regression equation obtained is:

$$Y = a + b.X$$

Information:

Y = Dependent variable (Number of Social Media Posts)

X = Independent variable (Number of Wakif via social media)

a = Constant (Y' value when X=0)

b = Regression coefficient (value of increase or decrease)

In testing this analysis with SPSS, a decision will be made later. If the significance value is <0.05 , it means that variable X has an effect on variable Y, and if the significance value is >0.05 , it means that variable X has no effect on variable Y.

3. RESULTS AND DISCUSSION

Results

From the results of observations, researchers carried out a normality test via SPSS. Following are the test results.

Table 1. Initial Normality Test Via SPSS

One-Sample Kolmogorov-Smirnov Test		Unstandardize d Residual
N		30
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	5,55657427
Most Extreme Differences	Absolute	,173
	Positive	,173
	Negative	-,124
Test Statistic		,173
Asymp. Sig. (2-tailed)		,023 ^c

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

From the normality test table using the Kolmogorov-Smirnov statistics above, it can be seen that the variables number of social media posts (X) and number of people giving waqf via social media (Y) do not meet the normal distribution requirements because the sig value is $0.023 < 0.05$.

From the researcher's meticulous observations, it became evident that the dataset contained outlier data. Outliers, also known as anomalous or extreme values, are data points that significantly deviate from the majority of other observations within a dataset. These outliers can have a substantial impact on statistical analyses and potentially skew results, leading to inaccurate conclusions. Recognizing the importance of addressing this issue, the researcher decided to employ a data trimming technique.

This approach aligns with the perspective put forth by (Aulia & Atok, 2017), who assert that one effective method for handling outliers is pruning. This process involves carefully identifying and subsequently removing extreme values from the dataset, thereby creating a more representative and statistically sound sample. The rationale behind this approach is to mitigate the undue influence of these anomalous data points on the overall analysis and ensure more reliable outcomes.

After implementing the data trimming procedure, the researcher recognized the necessity of re-evaluating the dataset's characteristics. Consequently, they conducted a subsequent normality test to assess whether the refined dataset adhered to a normal distribution. This step is crucial in determining the appropriateness of various statistical methods and ensuring the validity of future analyses.

Table 2. Initial Second Normality Test Via SPSS
One-Sample Kolmogorov-Smirnov Test

		Unstandardize d Residual
N		25
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	1,82564291
Most Extreme Differences	Absolute	,107
	Positive	,107
	Negative	-,074
Test Statistic		,107
Asymp. Sig. (2-tailed)		,200 ^{c,d}

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. This is a lower bound of the true significance.

From the normality test table using the Kolmogorov-Smirnov statistics above, it can be seen that the variables number of social media posts (X) and number of people giving waqf via social media (Y) meet the normal distribution requirements because the sig value is $0.200 > 0.05$. The next stage, researchers carried out a multicollinearity test via SPSS. Here are the results.

Table 3. Multicollinearity Test Via SPSS

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,359 ^a	,129	,091	1,86491

The R value is a symbol of the coefficient. In the Correlation Coefficient table via SPSS, the correlation value is 0.359. This value can be interpreted as meaning that the relationship between the two research variables is in the low category. This can be seen in the following correlation coefficient criteria table.

Table 4. Coefficient Table Criteria

Intervals Coefficient	Correlation Coefficient
0,00-0,199	Very Low
0,20-0,399	Low
0,40-0,599	Currently
0,60-0,799	Tall
0,80-1,000	Very High

Source: (Sugiyono, 2019)

Through the Correlation Coefficient table via SPSS, the R Square value or coefficient of Determination (KD) is also obtained which shows how good the regression model is formed by the interaction of the independent variable and the dependent variable. The KD value obtained is 12.9%. So it can be interpreted that the independent variable X has a contributing influence of 12.9% to variable Y.

Table 5. Significance Value

		ANOVA ^a				
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	11,849	1	11,849	3,407	,078 ^b
	Residual	79,991	23	3,478		
	Total	91,840	24			

a. Dependent Variable: VAR00007

b. Predictors: (Constant). VAR00008

From the Signification Value table it is known that the calculated F value = 3.407 with a significance level of $0.078 < 0.05$. Meanwhile, according to (Fajar Mulana, 2021) The interpretation of the results of a simple regression test via SPSS can be seen by comparing the 5% significance value (if the significance value is <0.05 , it means that variable . So, it can be concluded that the regression model in this research can be used to predict the variable number of wakifs via social media (Y) or in other words social media (X) influences the number of wakifs via social media (Y).

Discussion

The research results show that there is a significant influence of the social media variable (X) on the number of wakif variables through social media (Y). These findings are in line with previous research which highlights the important role of social media in promoting waqf programs and increasing community participation in waqf (Sulistiani et al., 2021).

Even though the correlation coefficient value is in the low category ($R = 0.359$), the results of a simple linear regression test show that there is a significant influence from social media on the number of wakif through social media with a significance value of $0.078 < 0.05$. This indicates that increasing activity on social media, such as the number of posts, can contribute to an increase in the number of waqifs participating in waqf programs via social media.

These findings are in line with the studies conducted (Maisyarah & Hadi, 2024) which examines implementing the crowdfunding platform model as a strategy to increase waqf collection. Social media acts as a platform that facilitates waqf crowdfunding, so that the more active waqf management institutions are in promoting waqf programs through social media, the greater the opportunity to reach potential waqifs.

However, the coefficient of determination (R Square) value obtained at 12.9% indicates that the influence of social media on the number of wakif through social media is only 12.9%, while the rest is influenced by other factors not examined in this research. These factors may include public trust in waqf management institutions, the level of public awareness about waqf, or other factors that need to be explored further.

The findings of this research provide practical implications for waqf management institutions, including BPW Ar Risalah, to formulate more effective strategies in utilizing social media as a means of promoting and collecting waqf funds. Optimizing the use of social media can be done by increasing the frequency of posts, presenting interesting and informative content, and utilizing interactive features to build closer relationships with prospective wakifs.

However, it needs to be acknowledged that this research has limitations in terms of the scope of the variables studied. Future research can explore other factors that influence community participation in waqf, such as the level of trust in waqf management institutions, the level of public awareness about waqf, or demographic and socio-economic factors that can influence waqf decisions.

4. CONCLUSIONS

The conclusion of this research is that social media has a significant influence on increasing the number of waqifs participating in the waqf program at BPW Ar Risalah via digital platforms. This finding is in line with previous concerns regarding the challenges in optimizing the collection of waqf funds and the aim of minimizing the extent to which social media can influence community participation in waqf. Although its impact is limited, the results of this research contribute to understanding the role of social media as a means of promoting and collecting waqf funds, as well as providing insight for waqf management institutions to develop more effective strategies in utilizing digital technology. This research also enriches the literature on waqf management and opens up opportunities for further exploration of other factors that can encourage the success of raising waqf funds through digital platforms.

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