Digitizing Da'wa Movement of Pesantren Baitul Hidayah Through Productive Waqf

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Abstract: The trend of millennial Muslims is currently learning religion through online media. The challenge is not all religious information in online media follows the wasathiyah source of Islamic teachings. Thus, Islamic boarding schools as religious institutions must seek to provide religious information through da'wah's digitization. To meet the need for digitizing da'wah, Islamic boarding schools can take advantage of productive waqfs, such as the Baitul Hidayah Islamic Boarding School. This study uses a qualitative descriptive approach with data sources obtained through interviews, documentation, and observation. The purpose of the study was to obtain an overview of the use of Productive Waqf as the capital of Baitul Hidayah Islamic Boarding School in the digital da'wah movement. The results showed that the development of the digital da'wah movement through the use of productive waqf at the Baitul Hidayah Islamic Boarding School was carried out in several ways, including strengthening Islamic boarding school management resources by forming an exceptional team with multimedia capabilities from content planning, editing, and publication on social media. In addition, through productive waqf, Baitul Hidayah Islamic Boarding School also facilitates the provision of adequate digital infrastructure and a particular multimedia room for producing digital da'wah content. The development of a digital da'wah movement through productive waqf at the Baitul Hidayah Islamic Boarding School is also carried out by selecting a dai capable of religious, scientific capacity to present quality and interesting da'wah content, especially for Muslim millennials.
Keywords: Digital Da'wah, Pesantren, Productive Waqf, Muslim millennials

Abstrak: *Kecenderungan muslim milenial saat ini belajar agama melalui media online. Tantanganya tidak semua informasi keagamaan di media online sesuai dengan sumber ajaran Islam yang wasathiyah. Maka, pesantren sebagai lembaga keagamaan harus berupaya memberikan informasi kegamaan melalui digitalisasi dakwah. Untuk memenuhi kebutuhan dalam pelaksanaan digitalisasi dakwah, Pesantren dapat memanfaatkan wakaf produktif seperti yang dilakukan oleh Pesantren Baitul Hidayah. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan sumber data diperoleh melalui wawancara, dokumentasi dan observasi. Tujuan penelitian untuk mendapatkan gambaran pemanfaatan Wakaf Produktif sebagai modal Pesantren Baitul Hidayah dalam gerakan dakwah digital. Hasil penelitian menunjukkan bahwa pengembangan gerakan dakwah digital melalui pemanfaatan wakaf produktif di Pesantren Baitul Hidayah dijalankan dengan beberapa cara diantaranya penguatan sumber daya pengelola pesantren dengan membentuk tim khusus yang memiliki kemampuan dibidang multimedia dari perencanaan konten, editing, dan publikasi di media sosial. Selain itu melalui wakaf produktif, Pesantren Baitul Hidayah juga memfasilitasi penyediaan*

infrastuktur digital yang memadai dan ruang multimedia khusus untuk memproduksi konten-konten dakwah digital. Pengembangan gerakan dakwah digital melalui wakaf produktif di Pesantren Baitul Hidayah juga dilakukan dengan pemilihan dai yang memiliki kapasitas keilmuan keagamaan yang dapat dipertanggungjawabkan sehingga dapat menyajikan konten-konten yang dakwah yang berkualitas dan menarik khususnya bagi kalangan milenial muslim.

Kata Kunci: *Dakwah Digital, Pesantren, Wakaf Produktif, Milenial Muslim*

Introduction

Pesantren or Islamic boarding school is a community-based institution established by individuals, foundations, Islamic community organizations, and communities which is reflected in a humble attitude, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, role models, and community empowerment within the framework of the Republic of Indonesia (UU No 18 of 2019). Pesantren is an important institution that has played a significant role in the education process in Indonesia. It has been proven to have succeeded in producing graduates to become leaders in this country (Suhendi, 2018). In Islamic da'wah, Islamic boarding schools provide religious enlightenment to create a tolerant, religious society.

Currently, pesantren are faced with significant and complex challenges. Islamic boarding schools must adapt to the times, the development of science and technology that leads to changing people's lives. One of these developments and changes can be seen in information technology, where the internet is a basic need in people's lives. Based on data, the number of internet users in Indonesia is 202 million (Galuh Putri Riyanto, 2021). The most popular internet activity is social media, with as many as 170 million people as active social media users.

Thus, Islamic boarding schools must carry out the transformation of da'wah by utilizing the media as an element of da'wah that is relevant and contemporary, namely digital media. Changes in da'wah activities are carried out by digitizing da'wah content and utilizing internet media, especially social media. This transformation is essential, there has been a digitalization phenomenon in various cities globally, including Indonesia (Abdullah, 2017). However, if supported by adequate human and financial resources, change efforts can be made. Later, these human resources and finances became a problem in Islamic boarding schools, such as the Baitul Hidayah Islamic Boarding School.

Pesantren Baitul Hidayah is located in North Bandung, precisely on Panyandaan Hill, Mandala Mekar, Cikadut Village, Bandung Regency. Baitul Hidayah was established on a waqf land area of 1.5 hectares, with a waqf deed number 05/w.2/2009, and is located at an altitude of 950 meters above sea level (www.Baitulhidayah.org). This Islamic boarding school, affiliated with Pondok Modern Gontor, does not charge a monthly education fee. Each student only pays the cost of eating every month. Thus, the fulfillment of funding needs to meet information technology facilities and infrastructure requires other funding sources: productive Waqf (Suhendi, 2021).

Earned cash waqf is a financial instrument in the Islamic economic system that has been proven to encourage people's welfare (Shafiai et al.; 2017), improve the Human Development Index (Adelopo et al.;2014), public finance needs (Hanafi et al.; 2018), can reduce poverty (Sadeq, 2002), and can improve socio-economic sectors (Ridwan, 2018). Thus, the cash waqf produced can be used as a financial source for Baitul Hidayah Islamic Boarding School to meet funding needs.

Based on the conditions of the problem and the concepts above, an in-depth study effort is needed to find out how Waqf can be correlated with the da'wah digitization movement so that the role of pesantren in Islamic da'wah can be carried out effectively.

Research Methods

Waqf research as a da'wah capital is studied based on the theory of da'wah management. This is because the success of da'wah cannot be separated from managing the elements of da'wah; da'i, mad'u, materials, media, methods, and effects of da'wah (Aziz, 2004). Then, there are elements of da'wah management in the management process, one of which is finance (M. Munir et al.;, 2015). The research method used is qualitative because the data collected is more in words or pictures that do not emphasize numbers(Sugiyono, 2011). To sharpen the results, this type of research is a case study focusing on one particular unit, in this case, the da'wah and waqf activities of the Baitul Hidayah Islamic Boarding School(Bungin, 2017).

Data collection techniques use observation techniques, interviews, and documentation studies because the three techniques are relevant to the object of research. Observations were made to directly see the activities of da'wah, the

development of digital da'wah, the management of Waqf, and the use of Waqf carried out by the Baitul Hidayah Islamic Boarding School. Interviews were conducted to collect primary data from all targeted informants: one pesantren manager (chairman), ninepreachers, and four congregations. Then, the data documentations are in the form of reports on da'wah activities and waqf management. This is per what was conveyed (Riduwan, 2018) that research data documentation includes books, regulations, activity reports, photos, documentaries obtained by researchers from the research location.

The collected research data are analyzed in stages; The first is data condensation, which is selecting research data according to the needs or focus of the study. The second is presenting the data. After the compressed data, it is presented or displayed in short, concise, and clear sentences. The third is concluding, meaning that the data that has been collected and processed are then summarized into concise and clear sentences. Analysis of the results uses descriptive analysis to systematically describe the facts carefully so that the results of the research are scientific, namely rational, empirical and systematic (Moleong, 1990).

Results and Discussion

Baitul Hidayah and Digital Da'wah Management

Discussions about da'wah will always be discussed because da'wah is one way to change a community's condition and improve the understanding of religion. Da'wah is all deliberate and planned activities in the form of attitudes, utterances that contain invitations and appeals, either directly or indirectly addressed to individuals, communities, and groups. Their souls are moved to the teachings of Islam to study further, appreciate and practice them in everyday life (Siddiq; 1987). The primary purpose of da'wah is to realize the happiness and prosperity of life in the world and the hereafter blessed by Allah SWT (Zaini, 2015).

The challenge of Islamic da'wah in the modern era is a scientific challenge of da'wah, which has not seen encouraging developments and problems or challenges of the praxis of da'wah(Zulkarnaini, 2015). Da'wah must be dynamic following the conditions of the times(Alhidayatillah, 2017). The current implementation of da'wah must be adapted to the community's social life, which continues to change from time to time, especially in this 4.0 Industrial Era, where people are connected by internet technology and social media. These conditions bring changes in the behavior of people's

religious learning. People studying religion came directly to meet with scholars or clerics as religious experts in the past. Nowadays, many people use online media to learn religion through YouTube, Instagram, Facebook, and others. So, the digital da'wah in question is da'wah activities carried out by digitizing messages and disseminated through online media.

For Da'wah in this condition, there are at least three steps that must be carried out, namely: mastering religious knowledge as profoundly as possible, becoming familiar with the media, as well as always countering and maintaining religious teachings (Husain, 2020). Furthermore, the big challenge lies in the da'i and da'wah institutions, where they must be ready to change and adapt to current conditions.

The da'i as the actor of da'wah, must learn and be familiar with communication technology and social media so that the da'wah carried out can still run amid this generation of digital natives. The da'wah institutions that play an organizational role in carrying out da'wah must change the pattern of da'wah management that is carried out. As with Islamic boarding schools, which so far have prioritized khutbah da'wah (face-to-face lectures), they must focus on improving and utilizing technology and social media in carrying out their da'wah tasks. Da'wah in the Digital Age must adapt to community needs towards a mass culture. Indeed, da'wah must be done with a renewable method, namely the digital da'wah method (Budiantoro, 2017).

For this reason, Baitul Hidayah Islamic Boarding School which continuously carries out da'wah to the community in the form of recitations or religious studies must try to develop da'wah through online media. 9 (nine) clerics in Islamic boarding schools can increase da'wah activities with a broader scope of territory, without physical and geographical boundaries. As a first step, make the 2325 members of the congregation the target of online media da'wah.

However, the challenges faced by Baitul Hidayah Islamic Boarding School today include: *firstly*, facilities and infrastructure. To carry out digital da'wah, adequate facilities and infrastructure are needed, such as an internet network with maximum capacity, good cameras, editing equipment, computers with ideal capacities, and a multimedia room that is expressly provided for the process of implementing digital da'wah. All these needs require significant funds. For this reason, Waqf is used as one of the sources in fulfilling the funding.

Secondly, HR management. Digital da'wah is not enough to be carried out by the da'i alone but requires a team that has the ability in multimedia and is familiar with the world of the internet, especially social media. This team oversees the content planning process, preparation of facilities, taking pictures, editing, to the stage of broadcasting or publishing on social media. In addition, this team carries out maintains the equipment to keep it functioning optimally.

Thirdly, Da'i has knowledgable abilities and is familiar with the media. Having all levels of society connected through the internet causes the flow of information to beunlimited. Thus, the preachers must explain the material of da'wah appropriately per the correct teaching sources. This is expected to reduce religious content that does not follow the actual teachings and cannot be accounted for.

Referring to these problems, the steps for developing digital da'wah that can be done are; *first*, increasing the capacity of the dai in mastering the content or material of da'wah. The Baitul Hidayah Islamic Boarding School preachers should not stop studying, exploring, and mastering the sources of Islamic teachings as da'wah material. Especially for the young preachers in pesantren, as the next generation of da'wah interpreters. Baitul Hidayah Islamic Boarding School seriously and systematically must foster, motivate, and direct young preachers so that they will increasingly master da'wah content.

Second, efforts to familiarize preachers with the digital world. In this digital era, preachers need to understand that preachers accept digital technology because technology is only a tool to achieve goals. In this case, a da'wah tool so that da'wah can be spread widely, thus creating positive changes in people's lives. This effort should be carried out gradually and continuously because it is related to using or utilizing digital information equipment.

Third, improve the communication skills of the preachers in cyberspace. The digital era causes the flow of information to be unlimited. This condition sometimes causes public confusion about the truth of the information received. Hence, it takes a critical selection of all the information present in cyberspace. This phenomenon requires preachers to straighten, explain and confirm the truths of teachings based on correct reference sources if there is misinformation or wrong religious materials. However, the critical study must be appropriately delivered, humanely, and argumentatively. Not condescending, not provocative, still respecting and maintaining

unity. This ability is certainly not present just like that; it needs to be trained and used to it. Thus, the capacity-building process must be carried out properly through the right approach.

Management of Productive Waqf as Capital for Da'wah Development

Waqf is the act of a person to separate some of his asset/property used for the benefit of worship and public welfare (Azzam, 2009). Waqf is the process of handing over assets, lands, or funds belonging to a person or entity to a person or entity that acts as a nadzir to be managed and utilized for the benefit of the people in the long term.

Waqf management in Indonesia continues to grow from time to time. Waqf that used only to touch the spiritual dimension is now moving into the economic realm, so it is expected to be a driving force for the community's welfare. In line with what was expressed (Kasdi, 2015), Waqf is understood in the spiritual dimension and contains a socio-religious dimension and has the potential to improve the economy and welfare of Muslims. One of the efforts to empower Waqf is by optimizing the role of Waqf to be more productive. This is due to the development of cash waqf and productive Waqf in Indonesian society. Cash waqf or cash waqf is a breakthrough per religious principles and social demands of humanity (Suryani, 2016).

Productive Waqf is waqf property in the form of cash waqf assets produced, and the results are used according to the purpose or contract of the waqf giver (Qahar, 2005). Based on this understanding, the function of Waqf is comprehensive, starting from the form of implementation of obedience to the Shari'a, social care, and can also be used as capital for productive activities. Waqf is the capital of Muslims with great potential if managed and developed with good management. Waqf functions as a production factor for economic development intended for the welfare of Muslims (Choiriyah, 2017).

All these roles can be achieved if Waqf is appropriately managed. Starting from the collection of waqf, waqf financial management, and the utilization of waqf assets. This management will improve the institution's performance, wherein this case, the Baitul Hidayah Islamic Boarding School (Khuza'i, 2019). Good performance will have an impact on increasing the collection of Waqf. This is especially true if the collection is done using a digital approach under current conditions (Nurhayati, 2021). Management

that needs to be improved in pesantren is the competence and professionalism of nazir Waqf (Ahmad, 2011).

Based on these concepts, the Baitul Hidayah Islamic Boarding School relies on funding sources collected from students and community donations. Baitul Hidayah Islamic Boarding School can be called a waqf-based pesantren because it stands on 3.5 hectares, andpesantren buildings, mosques, and roads mostly use waqf funds. The students are obligated to pay for meals without monthly tuition fees.

Since 2016, Baitul Hidayah Islamic Boarding School has tried to optimize the waqf assets and the potential of existing Waqf through the institutionalization of Waqf under the name Waqf Foundation. In the last three years, the acquisition of the Baitul Hidayah Islamic Boarding School waqf was Rp. 1,550,000,000 (2018), Rp. 1,100,000,000 (2019) and Rp. 2,800,000,000 (2020). This value is still below the predetermined target. For this reason, Islamic boarding schools continue to strive to increase their acquisition, one of which is through socialization in da'wah activities and giving more roles to clerics, namely apart from preachers and ambassadors for the association (Suhendi et al.; 2021).

Baitul Hidayah Islamic Boarding School also carried out entrepreneurial activities, including the Islamic Boarding School Union and the production of bread with the Panandaan Bread brand. Although the two businesses are not large, they are an alternative source of finance in the future. Thus, the managers continue to strive to organize management so that in the future, these two businesses can be used as a source of Islamic boarding school operational funds.

The acquisition of the Baitul Hidayah Islamic Boarding School waqf is currently used to fulfill educational facilities. It needs to be directed to providing digital da'wah facilities and equipment. To fulfill these needs, Waqf must be managed optimally and professionally. Optimization efforts are carried out through good governance, namely the proper management of Waqf according to the Shari'a carried out with correct management and responsibility. The steps that can be taken include: *First*, increasing collection. Baitul Hidayah Islamic Boarding School has an enormous collection potential. This can be seen from the acquisition of collections in the last three years, where the acquisition was obtained from a small number of donors, but the value of the donation was significant. This shows that the interest and trust of donors are considerable.

Moreover, the 2325 recitation congregations are potential donors that must be put to good use. Therefore, efforts to improve the management of the collection that can be done are socialization and promotion of Waqf based on interesting, unique, and distinctive programs so that it becomes an attraction for donors and the public for Waqf. Providing waqf convenience services through various donation services such as waqf pick-up or waqf transfer, building closeness with donors through friendship and their involvement in the implementation of the waqf program, providing reports on the receipt and use of waqf funds regularly as a form of transparency responsibility, are methods to improve the management of Waqf. In addition, an increase in the collection will occur if the focus is on basic things, namely the identification of waqif candidates, their management, the use of fundraising methods and monitoring and evaluation of waqf fundraising(Miftahul Huda, 2019).

Second, transparent and accountable financial management. Managing waqf funds is different from managing business funds. Waqf funds are public funds entrusted to be used per the stipulated mandate. The foundation of community donation is trust. The foundation of trust is openness and accountability. For this reason, waqf funds must be managed transparently and follow financial recording rules. In Indonesia, the financial regulations are contained in the Statement of Financial Accounting Standards (PSAK) 109 concerning the management of zakat and infaq. These rules refer to sharia rules and general financial recording rules. An independent public accountant audited the transparent and accountable form with an unqualified opinion.

Third, the utilization of waqf assets is appropriate. It means that the use of Waqf must be following the mandate of *muwakif* (Waqf) where the benefits are broad and compelling. The utilization must be designed with unique, exciting and multiplier effects programs. In addition to trust, interest in the program is also a strong reason for someone to make Waqf in the institution.

Conclusion

The challenges of funding sources in the da'wah movement can be pursued using Waqf. Waqf can be used as capital for the da'wah movement carried out by Pesantren if it is per the mandate of the *muwakif*. This effort is carried out by developing waqf management through a good governance approach, focusing on

increasing collections, transparent financial management, and delivering unique, different, needed, and widely beneficial programs.

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