


**FUNDRAISING STRATEGY ANALYSIS FOR ORPHANS AND DU'AFU
NON-PROFIT YABARA FOUNDATION SIDOARJO**

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ARTICLE INFO	ABSTRACT
Accepted : 02-09-2023 Revised : 06-09-2023 Approved : 17-09-2023	In Islam, doing good to anyone is ordered, because whoever wants to do good, is one of the lucky ones. This good deed includes amar ma'ruf which will have an impact on positive values and bring benefit both in this world and the hereafter. One of them is that we are encouraged to care for orphans and dhua'fa (weak economic groups), anyone who cares about this group apart from the rewards he gets will get great benefits. This research will analyze how the Fundraising Strategy for Orphans and Dhu'afa is carried out by the Yabara Foundation Sidoarjo, a foundation that cares for and often supports orphans and the du'afa. Through routine quarterly programs and annual Muharram moments, fundraising activities are driven by involving the community. The subject of this research is the Babussalam Bhayangkara Foundation (Yabara Foundation) Sidoarjo. This study uses a descriptive qualitative approach with primary and secondary research sources. Data collection techniques use observation, interviews, and documentation. The results of the research show that the fundraising strategy analysis was carried out in two ways 1). Mobilizing instrument fundraisers from foundation institutions that are in contact with residents 2) applying direct or indirect indicators. The result can be felt by the weak, especially orphans and the du'afa with a reduced economic burden that must be borne.
Keywords: fundraising strategy; orphan dhu'afa; yabara foundation.	

Introduction

Social charity to help orphans and the poor (the dhu'afa) is highly encouraged in Islamic teachings. Even this is commanded, as a form of building social care for fellow servants of God in need. In terms of benefits, it is certainly very large, both those who receive and those who assist (Rodin, 2015). The economic value obtained will not only ease the burden on weak economic groups but will also ensure their survival, of course (Ningsih, Nurasa, Syah, & Erihadiana, 2021). From the giver's side, they will get satisfaction in empathizing with others through social charity. Alms will increase the blessings of their possessions because Allah will surely replace and reward them by multiplying the wealth of those who want to give alms (Abdullah, 2023). Allah says in Q.S. Al-Zalzalah: 7) "Whoever does good as heavy as the Harrah will surely see (retribution)"

Easing the burden on orphans and dhu'afa berinfaq, providing compensation or assistance is part of social care that needs to continue to be developed in the community (Aldino, 2021). The form of alms can vary depending on who helps, it can be in the form of money, material, or something that can lighten their burden and have useful value. The important thing is that there is an intention to help lighten their burden.

Caring for orphans and loving the poor is also a manifestation of caring for humanity (Iswandi, 2022). Just like in FAQ doing good does not have to be material, it can be anything according to our ability, The most important thing is from our intention to do good and help lighten their burden. God affirms in his Word:

"Let him who can provide according to his ability. And the one who is narrowed down should make a living from the wealth that Allah has given him. Allah does not carry a burden on a person but (just) what is given to him" (Q.S. At-Tholaaq: 7)

Social Problems

The problem of orphans and dhu'afa macro occurs everywhere in this hemisphere, and this needs serious handling, in the macro context of course the government must be responsible as a form of protection for citizens both in terms of economic, social, and welfare. No exception, abandoned children of the state must be present because according to the mandate of the constitution, the government is obliged to bear and solve this social problem. Even though not all economic groups, including orphans, have been touched by the state budget (Wahidin, 2017). It is the community that then helps a lot through various social care movements, groups of non-profit social institutions, and so on. The future and determinant for the progress of the nation lies in the children who are now growing and developing towards the process of adolescence and maturity. But, ironically, many of them have become displaced because of various factors then not touched by state protection policies (Listanti, Nurdin, & Hasnita, 2021).

The child is God's gift, as well as God's entrustment that must be nurtured, educated, and have a good future (Friatna, 2019). When they grow up, they are the successors of the Indonesian nation so they must get protection and guarantee for the future. If they still have parents, their parents must educate and pay for their education and life, but what about the fate of orphans, orphans, orphans who protect, care, guard, and think about their future?

Many criticisms have emerged regarding the handling of these abandoned children, especially in Indonesia, even though the government has also allocated an aid budget. However, the state budget does not all go down ("netes") to managers of social institutions which also number in the thousands. The same is true for the economically weak (dhu'afa). It is still quite recent years since the Covid-19 pandemic emerged in early 2020, the government disbursed direct cash assistance through the BLT program carried out by the Ministry of Village Development of Disadvantaged Regions and Transmigration (Kemendes PDT) targeting economically weak or poor communities (Jahabi, 2022).

Indonesia, which is rich in natural resources, has not been able to get out of the poor population, It could be because of a limited budget, and it could also be because of inaccurate data collection of poor people so that many orphans and poor people are not detected by the government (Sobaya, 2020). As a result of this, many Indonesian children are unable to receive formal education until high school and even college. In terms of prosperity, many economically weak people are unable to access public services, have no job opportunities, lack social security, and have no protection for their families.

Catherine Russell, UNICEF Executive Director released data ahead of World Refugee Day 2022 that the number of abandoned children at the international level reached 43.4 million, many of which are due to the global failure of refugee response, as well as due to various global crises such as conflict and climate disasters, natural disasters and so on (Fatkhullah, Habib, & Nisa, 2022).

Looking at the Integrated Social Welfare-SIKS NG data in December 2020 released by the Ministry of Social Affairs, the number of abandoned children in Indonesia reached 67,383 people (Rohani, 2023). More than a year after the outbreak of the coronavirus (COVID-19) outbreak in March 2020, the Indonesian Ministry of Social Affairs also noted that as of July 20, 2021, 11,045 children became orphans during the pandemic, because their parents died. Meanwhile, data from the Indonesian Ministry of Social Affairs in May 2022 stated that the number of Piyatu orphans in Indonesia reached 4,023,622. person. Of this number, about 41 thousand are in the care of social welfare institutions. Then of this number, there are about 4,000 children who have been schooled and 4,000 children who have not been in school. Of the total number of orphans, as many as 3,978,622 are cared for by underprivileged families, with details of children who have been schooled from this number as many as 2,665,676, while those who have not attended school as many as 1,312,946 orphans (Hijriyani, 2021).

In terms of handling and caring for orphans, Islam already has clear rules on how to regulate them. Because Islam positions orphans in an honorable place, not underestimated. Although some people look down on them, this attitude should not be allowed to happen. Both children and persons are servants of God who must be properly treated, respected, and valued, even though they may be economically very weak. In the Qur'an Surah Al Baqoroh 220 Allah reminds us all "

"About the world and the afterlife. They ask you (Muhammad) about orphans. Say, "Fixing them is good!" And if you associate them, then they are your brothers. God knows those who do mischief and who do good. And if God wills, He will bring trouble to you. Truly, Allah is mighty, all-wise".

Fundraising is a term that is often used in connection with efforts to raise community funds for social purposes to help the weak, humanity, and/or social activities as described above, this activity has long appeared in Indonesia. Fundraising activities are usually driven by non-profit social institutions, either in the form of community groups, communities, or even individuals. According to Nopriadi (2017), Fundraising is an effort to collect funds from the community, individuals, groups, organizations, companies, or government. The funds obtained are then processed to finance programs or operational activities of institutions to achieve mutual benefit (Edi Suharto, 2017).

Yabara Foundation Sidoarjo is one of the community groups that often organizes fundraisings, the proceeds of which are used to support orphans and du'afa people. The Yabara Foundation is in the form of a foundation that every three months support the du'afa and orphans. The momentum of the turn of the Islamic New Year is also always used for massive fundraising and then distributed to orphans and du'afa. This annual activity is held every 10th of Muharram or on the day of Ashura. For approximately 13

years, fundraising programs have been carried out, as a form of social scheduling for hundreds of orphans and *duafa*. The intended targets for fundraising are the general public, businessmen, and the "abhinaya" (group of rich people) in the Griya Bhayangkara residential neighborhood, residents of Masangan Kulon, Sukodono, and Sidoarjo communities. From year to year, the number of people receiving compensation continues to grow and the acquisition of funds also increases, This is because the interest and response of the *infaq* community also continues to grow. Therefore, the Yabara Foundation continues to create this program in various ways to get financial assistance in the form of as much information as possible.

This study is intended to find out the fundraising strategy carried out by the Yabara Foundation to help orphans and *dhu'afa* people in the residential environment and Masangankulon Village. To support the sustainability of this activity, a culture of cooperation is fostered, which builds creation and inspiration, synergy, and totality attitude in all team members, finally making the Yabara Foundation institution continue to grow and run effectively in carrying out this social mission.

1. Fundraising Strategy

Linguistically, fundraising means an effort to raise or raise funds, while according to the term, fundraising is an effort or an effort made to collect *zakat*, *ink*, and *sadaqah* funds and other sources of funds originating from the community, both individuals (individuals), community groups and companies that will be distributed to *mustahiq*. (Director General of Bimas Islam; 2009)

But when referring to the English dictionary, the word fundraising is translated as a money-raising effort, this is because the money is needed for the operational costs of an institution or organization. The continuity of the work program and activities of the institution is largely determined by whether or not the money comes in the budget post. Fundraising activities are generally carried out by non-profit social institutions (Purwanto; 2009: 12).

2. Fundraising Principles

Fundraising activities are usually run by a special team appointed by social institutions commonly called fundraisers. But carrying out this task is not easy, sometimes there are many challenges in the field, especially in dealing with people or communities who are not too interested in fundraiser tasks. Here a strong fundraiser is needed, resilient, and must animate the duties and mission of the institution. He must be sincere in carrying out the task step by step. When meeting with many people will face various typologies and characters of people with various points of view of religion, culture, attitudes, and habits. This is a challenge for fundraisers.

This fundraising activity can be analogous to archery activities, where there are three important parts in archery, namely bows, arrows, and archers. In fundraising activities, these three things become principles that must be held. The bow is like the foundation, the foundation that must be strong if used for archery. In this context, it is necessary to have strong self-motivation, and a good mentality to love the profession and be happy as a fundraiser. Then second, arrows are likened to bullets, namely the ability

or competence of fundraisers to understand institutions, programs, and tasks. If the understanding is good then all programs will be easily communicated with potential donors. The third is the arrow, meaning that a fundraiser must be responsive and have sensitivity to how to behave towards donors and beneficiaries so that arrows can shoot quickly toward the target.

Research Methods

The method used in Yabara Foundation Sidoarjo's Fundraising Strategy Analysis research is descriptive qualitative, which according to (Sugiyono; 2011) must be carried out intensely, where researchers participate in the field, record things that happen, and conduct reflective analyses of various documents obtained at the research site, then make detailed research reports. The qualitative research method is a research method used to examine natural objects (real conditions in the field). In this case, the researcher acts as a key instrument, while data collection is carried out in combination, data analysis is inductive and the results of this study emphasize the meaning of the activities that take place.

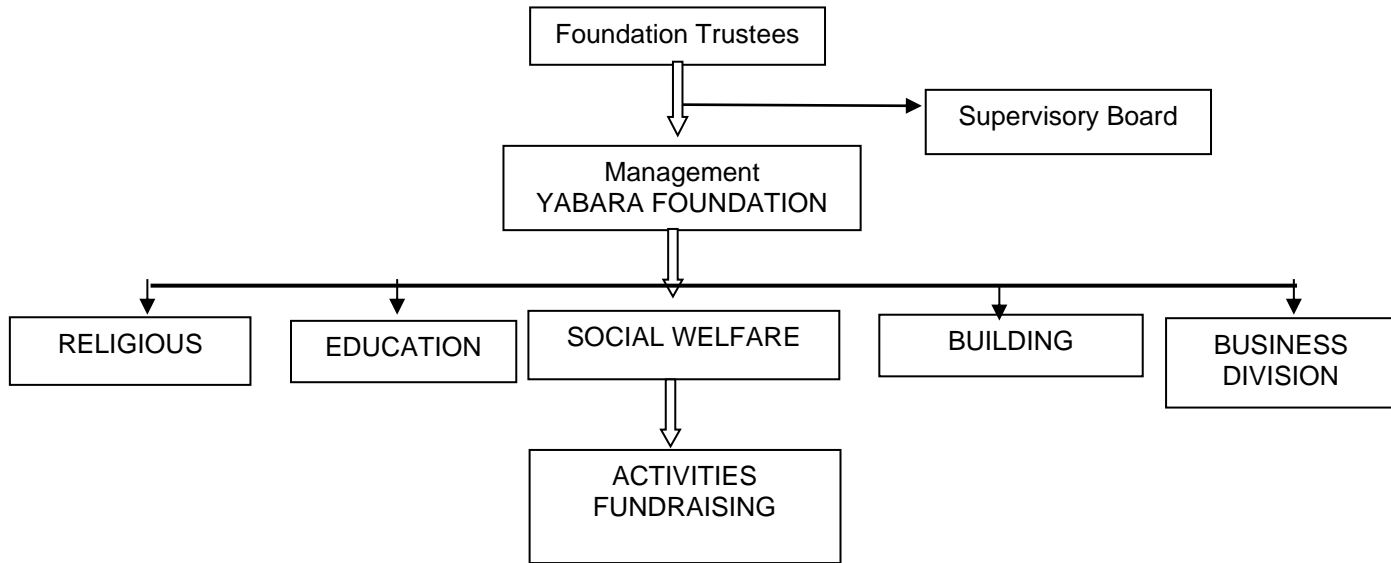
According to Moleong, descriptive research is research by collecting data in the form of words, images, and not numbers, because it is a type of descriptive qualitative data collection. All the data collected is the key to what has been researched. Therefore, data collection techniques and data analysis become something very important, to obtain accurate data and meet the established standards. This technique is carried out to obtain the information needed to achieve research objectives. This technique can be done through interviews, observation, and documentation.

Interviews were conducted face-to-face with informants, namely; the Director / Chairman of Yabara Foundation Sidoarjo, the Head of Soskemas, several Yabara administrators, fundraising staff, and several stakeholders who have an interest in this activity. Meanwhile, observation was made by coming directly to the Yabara Foundation Office as a research process. Data analysis is a series of activities to review, group, systematize, interpret, and verify data obtained from interviews, field notes, and documentation into a phenomenon that has social, academic, and scientific value.

This study aims to explain the analysis of fundraising strategies at Yabara Foundation Sidoarjo. During the process in the field, data collection is carried out, where researchers carry out stages of data reduction analysis, data presentation (data display), and conclusion drawing/verification. The object of this research is all activities related to fundraising activities at the Yabara Foundation. The study lasted for 3 months from April to May 2023.

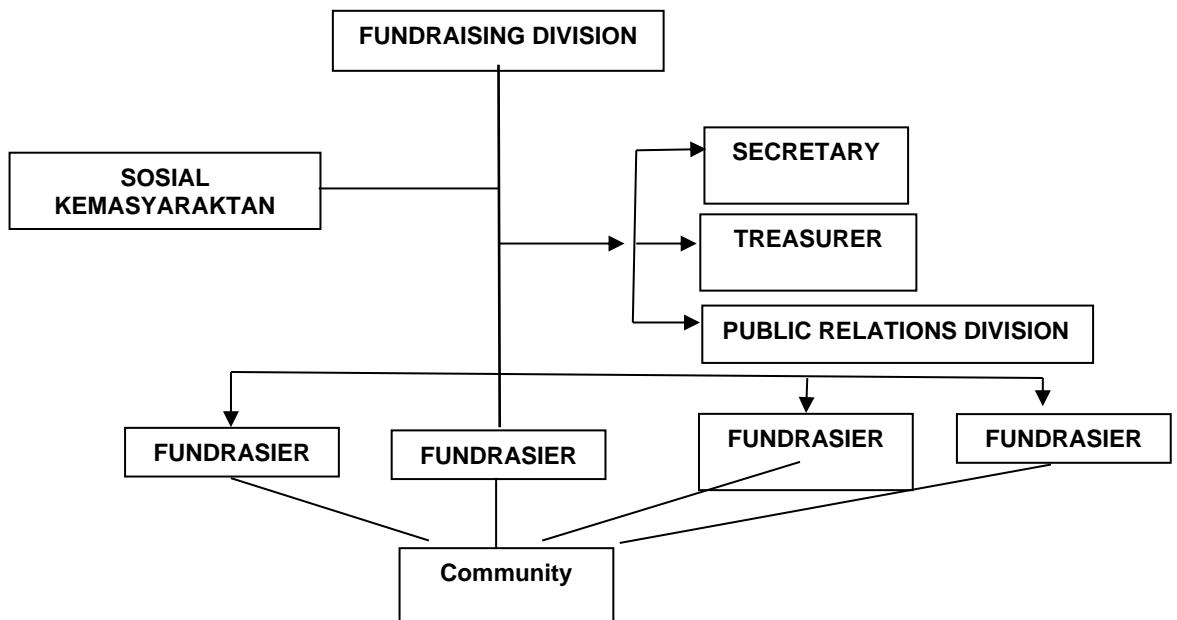
Results and Discussion

Yabara Foundation Institutional Structure Scheme



Based on the above structure, the position of fundraising activities is under the field of Soskemas. The Soskemas Field is under the auspices of the Foundation as the parent of this social institution. Furthermore, fundraising activities formed their organs by placing several administrators and field coordinators. The implementation of this activity is directly supervised by the foundation's supervisory board. The structure is as follows:

Yabara Foundation Fundraising Activity Structure



1. Yabara Foundation Sidoarjo Fundraising Strategy

In fundraising activities, the Soskemas Yabara Foundation team took several steps as a form of strategy, both manually (offline) and using digital media (online). This is in the form of assistance from the community and the program model. Therefore, compensation activities can be in the form of money or basic food materials collected from donors. The donor group is also divided into 3 types, namely First, permanent donors, donors whose funds can be given to the institution once a month according to the initial commitment about the amount of funds agreed to be donated and the time of donating. Second, incidental donors are donors who donate information or assistance without being bound by the amount and time of donation. Whenever they can assist the Yabara Foundation. Third, corporate donors or from other institutions, in this case, the fundraising team usually submit a proposal or letter requesting financial assistance to the intended company or institution. Usually, this third form is for the night of charity for orphans and dhu'afa on the annual momentum of the commemoration of Ashura' in the month of Muharam.

Meanwhile, the type of compensation is divided into two based on the material provided, first, food packages, and second funds. Compensation in the form of basic food packages is given every 3 months to the dhu'afa. In this activity, the management usually announces in advance the receipt of donations from the community in the form of necessities or funds. There is no bond on the nominal amount of money or how much basic food is given, but as much as the donors are able and sincere.

After all the funds and necessities are collected, the next step is packaging and then handing over to the dhu'afa according to a predetermined schedule. This routine compensation is given to 50 poor people every 3 months in the form of Basic Food Packages.

The second is orphan compensation in the form of money and gifts. This is usually given when approaching Eid al-Fitr and the commemoration of the Islamic New Year, precisely on the commemoration of Ashura every 10th of Muharam.

The fundraising strategy in this activity was first announced to the public through conventional media and digital media online. For conventional media using outdoor media (Benner, banners), print media Babussalam Bulletin, announcing on the Babussalam Mosque notice board and publicizing activities through several events that become routine programs of the Yabara Foundation including routine recitation forums, PHBI events and manual get ok titular (word of mouth)

Second, promotion of activities using digital media (online), using several platforms (Facebook), Instagram, TikTok, and WA Group, including in this case Flyer (really online). In addition to these types of media, the management of the Yabara Foundation also sent a special letter containing a notification as well as a request to the public. Usually one week before the event takes place, the promo for this compensation activity has been published, so many people know.

Fourth, using the momentum of events, for example through PHBI (Islamic Holiday Commemoration) events, including Isro Mi'roj moments, Sha'banan Night, Ramadan,

Halal bi halal Eid al-Fitr and Eid al-Adha, and so on. At the event, information about Yabara Foundation's fundraising activities was inserted, so that many people or pilgrims knew about it.

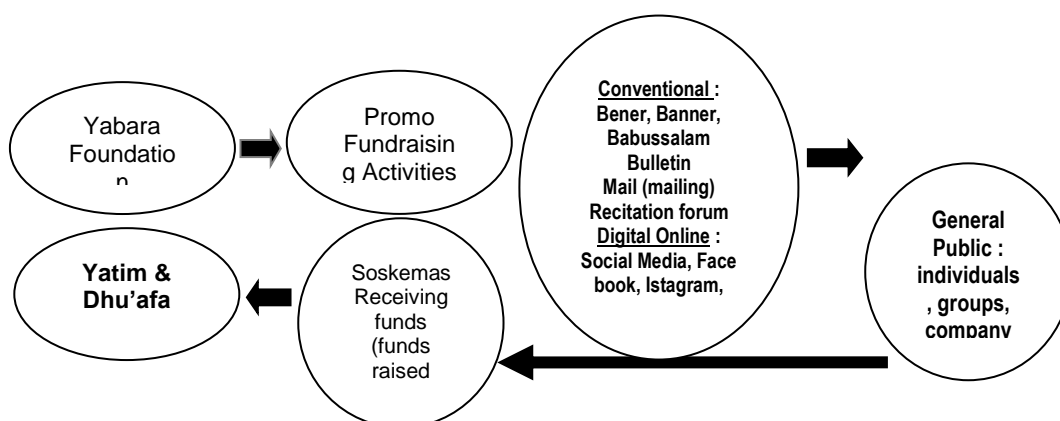
Table 1
Yabara Foundation Sidoarjo Fundraising Strategy

No.	Fundraising Strategy	Action Forms	Time	Fundraiser Field Officer
1.	Mailing	Send letters to potential donors	once every 2 months	Budi Suwarno Muslim Mothers
2.	Conventional Promo	Post banners, announcements, Babussalam newsletters	Approaching his degree activities for 1 month's promo	Abd Haris Winarno Nahrowi Karjito Yunara
3.	Digital Online	Social media (Facebook, IG, Youtube, WA Group), flyers online	Temporary and two months before the event	Nahrowi Hafids Reno
4.	Even Moment	Inserting promo messages for fundraising activities at PHBI activities and other incidental events	During the PHBI event	Muhammad Muhsin Abd Yakin Trimariman

From various promo models, it is followed up by visiting prospective donors directly to their respective homes according to the addresses that have been inventoried in special data. The fundraiser comes to take his initiative or help.

This model is carried out by involving foundation administrators and field officers through the coordination of RT and RW Chairmen within Perum Griya Bhayangkara, Masangankulon Village. This activity is usually carried out for the annual moment of orphan compensation and Dhu'afa in the month of Muharram. The incoming funds from all residents are collected, coordinated by RT officers, and then deposited into the fundraising treasurer.

The system used by the Soskemas Yabara Foundation in fundraising activities is almost the same as the direct fundraising and indirect fundraising methods, there are only differences in the mention and strategy carried out. However, the system that has been carried out so far has succeeded in influencing donors and is considered effective for fundraiser officers. The movement can be described by researchers as follows:



In the above way, Yabara Foundation's fundraising activities have been going well. There is even a trend of increasing the number of donors are who in FAQ so that this program can be implemented continuously and get a positive response from the community.

2. Fundraising Results Report

Fundraising activities in the form of collecting necessities have been running for 12 years, donors come directly to the Yabara Foundation office with necessities, including rice, cooking oil, sugar, coffee, tea, milk, and so on. For donors who give infants in the form of money, these funds are used to buy basic food materials in addition and then distributed to data:

Table 2
Distribution of Basic Food Aid for Dhu'afa
for the last 8 years from 2016 to 2023

Year	Quarter 1 (Jan-March)	Quarter 2 (April-June)	Quarter 3 (July-Sep)	Quarter 4 (Oct-Des)
2016	40 people	40 people	40 orang	40 people
2017	50 people	50 people	50 people	50 people
2018	50 people	50 people	50 people	50 people
2019	55 people	55 people	55 people	55 people
2020	55 people	55 people	55 people	55 people
2021	55 people	55 people	55 people	55 people
2022	55 people	55 people	55 people	55 people
2023	55 people	55 people	55 people	-

A tower of fundraising activities that specifically raise funds is focused on the needs of ayatim and du'afa children. This is carried out in the moments leading up to Eid al-Fitr and the Islamic New Year Commemoration on the commemoration of Ashuro Day. Ahead of the commemoration, fundraising officers were deployed to collect funds from the community, while the picture of obtaining funds is as follows:

Table 2

Fundraising and Distribution On Islamic New Year Commemorations During 2017-2023

No	Year	Number of incoming in faqs	Number of orphans receiving compensation	Amount of Dhu'afa Receiving Compensation
1	2017	36.666.000	80 people	56 people
2	2018	43,675.000	80 people	56 people
3	2019	46,885.000	89 people	55 people
4	2020	53.975.000	91 people	56 people
5	2021	48.550.000	70 people	56 people
6	2022	50.365.000	70 people	55 people
7	2023	51.290.000	76 people	55 people

Based on Table 2, it can be known that, First, the number of recipients of food package assistance every 3 months is 55 dhu'afa. These necessities were donated by the community which were collected by fundraiser officers and then given to dhu'afa. The dhu'afa are invited to attend to receive such regular assistance. They are economically weak from Griya Bhayangkara residential neighborhood, Kecipik, Peterongan, Ngemplak and Masangankulon hamlets.

The handover of aid was packaged in a routine event at Jami' Babussalam Mosque led by the Head of Soskemas Bp. Trimariman and attended by the Chairman of the Foundation, Chairman of Takmir, and the Yabara Foundation Fundraiser Team.

Second, the orphan unit program at the annual moment of Ashura's day is carried out every 10th of Muharam. The number of orphans receiving compensation is in the range of 70 to 100 people. Each year is not always the same number because it considers the number of infaqs that come in. However, from the results of discussions with the fundraiser team, it is stated that there is a tendency to increase the nominal amount of funds donated to each orphan between Rp. 450,000 to Rp. 600,000, Even in 2023 each orphan receives compensation of Rp. 650,000, - and added parcels of clothes, bags, and school stationery.

The annual Muharoman agenda is also held solemnly with great fanfare at the Jami' Babussalam Mosque. In addition to presenting dozens of orphans, all stakeholders of this activity were also invited including Foundation Chairmen, Village Heads, RT Leaders, and RWs, and filled with recitation by a Ustad or Mubaloghoh who delivered religious tausiyah.

3. Supporting Factors and Barriers

Many things can be used as fundraising activities at Yabara Foundation, first, from the aspect of the institution, this activity is under the auspices of the Babussalam Bhayangkara Foundation, it is quite strong what else this institution has been known in religious activities through the Jami' Babussalam Mosque and its social community activities. Even in Several public recitation events have been attended by East Java Deputy Governor H. Syaifullah Yusuf in 2017 and East Java Police Chief Brigadier

General Anton Bahrul Alam in 2008, so the name Yabara which manages the management of the Babussalam mosque has become very well-known. Second, the legal aspect, Yabara Foundation or Babussalam Bhayangkara Foundation has legal aspects from the Ministry of Law and Human Rights of the Republic of Indonesia, operational permits from the Regent of Sidoarjo, and under the guidance of LTMNU Sidoarjo Regency. The three aspects of human resources, in this case, the administrators are those who have experience managing NGOs and are involved in social community activities, besides many administrators who have bachelor's degrees and some even graduate from S-2. They also often attend training or technical guidance, thus further strengthening their knowledge and experience in carrying out fundraising activities. Fourth, the advantages of the Yabara Foundation, the building is already owned by the foundation, and the place is very strategic, namely in Griya Bhayangkara Settlement close to Puspa Agro Taman Market.

Although in general, fundraising activities run smoothly and have supporting factors, it does not mean that there are no obstacles in its implementation. Several obstacles arise including 1). It is difficult to find permanent donors, so many income targets have not been achieved. 2) There are still not optimal human resources in carrying out fundraising strategies, because most officers are actively working so that fundraising time is minimal, even though the teams also have experience, 3). The use of online media is also still not optimal, only carried out temporarily, let alone does not have an official website, only an email address. 4) There is still a lack of coordination between fundraiser teams so there is often overlapping in the implementation of tasks.

Conclusion

Yabara Foundation Sidoarjo, as a non-profit social institution, has succeeded in mobilizing the community's potential to support humanitarian action by providing regular infaq for orphans and dhu'afa, both in routine situations and at certain moments. The success of the Yabara Foundation's fundraising activities is inseparable from the wide support from the community and various parties, especially those who pay deep attention to the movement of love for orphans and dhu'afa. This support has increased the enthusiasm of Yabara Foundation managers to continue carrying out their social mission.

The fundraising strategy used by the Yabara Foundation involves offline manual systems and also the utilization of online digital platforms. Although this strategy has worked well, there are several obstacles faced, which cause this institution has not be able to raise funds optimally until now.

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