

## **Zakat, Infaq, Shodaqoh (ZIS) Fundraising Strategy Through Fairytale Safari at Laznas Yatim Mandiri Kediri Branch**

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### *ABSTRACT*

*The possible value of zakat, infaq, and shodaqoh in Indonesia has attracted much interest lately. However one of the several difficulties the ZIS fundraising faces is public ignorance about the significance of zakat. To counter this, LAZNAS Yatim Mandiri Kediri developed the safari da'wah program as a unique and effective means of gathering ZIS money while teaching young people about humanitarian and religious principles. Using a fairytale safari in Yatim Mandiri Kediri, this study seeks to investigate the development, execution, and assessment of the ZIS fundraising strategy. This study employs a qualitative methodology with documentation, observations, and interviews as means of data collection. To verify their authenticity, the gathered data underwent a process of condensation, presentation, and triangulated drawing of conclusions. According to the report, 1) Fairytale Safari for fundraising calls for cooperation with the Kediri City Education Office, choosing schools, and enabling donors via QRIS and account systems, 2) Program implementation calls for proposals, time, infaq gathering, certificate issuing, and documentation, and 3) Monthly evaluations help to find areas for improvement in program efficacy.*

**Keywords:** Fundraising, Fairytale Safari, ZIS

### **INTRODUCTION**

Zakat, infaq, and shodaqoh (ZIS) play a crucial role in promoting the welfare of Muslims, particularly in addressing poverty issues in Indonesia. Research by Puskas BAZNAS estimates that the potential for ZIS in Indonesia might reach 233.8 trillion rupiahs annually, encompassing multiple sectors such as income zakat, agriculture, corporations, livestock, and savings (Zaenal, 2022). Nevertheless, the actualization of the zakat collection has hardly attained approximately 10% of its capacity, signifying a considerable disparity between the potential and execution of ZIS. Fundraising is persuading the community (muzakki) to willingly contribute finances or other valuable resources for the benefit of those in need. This fundraising derives

from philanthropic sources, including zakat, infaq, shodaqoh, and waqf. The fundamental purpose of this collection is to recall, enlighten, encourage, convince, and seduce, while also exerting pressure if permissible (Arzam, 2011). The aforementioned remark indicates that the collection of zakat funds (fundraising) is the primary function of a zakat institution. Various tactics are employed to attain successful fundraising. The implementation of zakat collection, from an economic standpoint, can mitigate substantial wealth disparities and facilitate a more equitable distribution of resources, as zakat institutions serve as philanthropic entities that play a vital role in economic development (Abidah, 2016).

The public's lack of knowledge about zakat payments is the main issue

that zakat institutions are now dealing with. Due to low public trust in zakat organizations and the fact that zakat responsibilities are still considered voluntary in Indonesian law, people often pay zakat directly to mustahik, exacerbating the problem. Many variables contribute to the public's lack of understanding of zakat, low levels of attitude and willingness to pay zakat, and skepticism about zakat institutions as a whole due to their ineffectiveness in addressing economic issues.

The issue with public perception of zakat is that while many individuals are aware of zakat fitrah, few comprehend the advantages of zakat in general. Effective zakat management can significantly influence the social and economic advancement of the community; nonetheless, numerous problems persist. A primary issue is the insufficient public awareness regarding the requirement to pay zakat and a limited understanding of the advantages of zakat maal. In conjunction with the reliance on the voluntary nature of zakat, many individuals opt to distribute zakat directly to mustahik rather than through zakat institutions. This underscores the necessity for a robust strategy in the collection of zakat money.

The Baitul Mal served as an instrument for the economic advancement of the populace throughout the era of the Prophet Muhammad. Historically, from the era of the Prophet Muhammad to Caliph Abu Bakr, zakat constituted a source of revenue for the state. The government administers Zakat. This indicates that zakat contributions would not be allocated for governmental requirements, including financial development and routine expenditures. Conversely, zakat is administered by the government, which collects and allocates it to eligible recipients. Consequently, the government can solely function as a mediator to ease the execution of zakat.

Given the societal importance of zakat, its management necessitates a strategic framework to assure effectiveness and successful outcomes. (Ekonomi, 2024).

The government-recognized zakat management institutions in Indonesia are the National Zakat Agency (BAZNAS) and the Zakat Management Institution (LAZ), responsible for the administration and distribution of zakat (Indonesia, 2003). Yatim Mandiri is a zakat management institution that has employed new ways for the collection of ZIS. This institution employs many fundraising tactics, including Zisco (Zakat, Infaq, Sedekah Consultant), and engaging da'wah initiatives like the fairytale safari. This initiative seeks to inform the public, particularly the youth, about the significance of zakat, infaq, and shodaqoh, while enhancing their engagement in related activities. (Asiva Noor Rachmayani, 2015).

The fairytale safari program initiated by Yatim Mandiri exemplifies an innovative method for gathering ZIS donations while simultaneously offering social and religious education. This study seeks to examine the technique of collecting ZIS funding via the fairytale safari program conducted by Yatim Mandiri, as well as to delineate the concept of program implementation and the obstacles encountered within. This study aims to enhance the understanding of innovation in ZIS collection and its role in advancing the welfare of the Indonesian populace.

## LITERATURE REVIEW

### *Fundraising Strategy*

The term strategy is derived etymologically from the Greek word *strategos*, signifying generals. Strategy originally derived from military conflicts, specifically as a means to vanquish adversaries. Ultimately, a plan was devised to encompass all organizational

activities, including economic, social, cultural, and religious requirements. Strategy is a systematic approach to the allocation and utilization of all organizational resources to achieve the vision of the company's goal. The strategy establishes a framework for decision-making to achieve the company's vision. With a certain pattern, companies or institutions can mobilize and direct all resources to realize the vision (Pratama, 2020).

### ***Fundraising***

Fundraising refers to the act of soliciting or gathering financial contributions. Fundraising refers to the systematic endeavor to gather zakat, infaq, shodaqoh, and other resources from individuals, organizational groupings, and corporations within the community, which are thereafter allocated and utilized (DWI HARYANTO, 2009). Tata Sudrajat articulates that fundraising fundamentally entails the cultivation and preservation of relationships, specifically through the establishment of a partnership network to secure financial contributions, followed by diligent maintenance to prevent donor attrition. Fundraising encompasses the concept of friend-raising, which involves cultivating ties with numerous persons who share similar values and orientations. This process entails not only the acquisition of financial resources but also the establishment of connections with friends, relatives, and supporters (Muhsin Kalida, 2012).

### ***Zakat***

When seen through a linguistic lens, the term zakat can indicate several things, including blessing, growth and development, ath-thaharu, and stunning. Allah SWT has mandated zakat as a religious duty. The term "zakat" refers to the obligatory monetary contributions made by members of a community to

those members of the community who are eligible to receive them (mustahik). The linguistic and terminological meaning is closely related to the idea that zakat-payable assets would be blessed, flourish, expand, and grow while being pure (Asnaini, 2008).

In Islam, zakat serves as a kind of prayer and submission to Allah SWT. It is also an essential social obligation and a cornerstone of Islamic economics. Proper management of zakat, infaq, and alms reception, collection, and distribution can alleviate poverty or at least lower poverty rates. Only those who are deemed wealthy according to Sharia law are obligated to pay zakat (muzakki) to those who are considered poor according to Sharia law (fuqoro), and there are eight categories of receivers (mustahik) for this zakat (Lili Briadi, 2005).

### ***Infaq***

Infaq derives from the Arabic term anfaqa, signifying the expenditure of riches for beneficial purposes. In the context of sharia, infaq refers to the allocation of a portion of an individual's income or fortune for purposes mandated by Islamic doctrine. Infaq can be performed by Muslims, as there is no nisab required for those wishing to engage in it. Individuals wishing to provide infaq include not only those who possess the means but also those who lack resources; they may allocate their infaq to those in greater need. Infaq encompasses a larger definition, referring to the allocation of a portion of one's wealth or income, which includes both zakat and non-zakat, to individuals in need, serving both public and private interests (Oase, 2012).

### ***Shodaqoh***

Shodaqoh is a gift given by one individual to another, motivated by the desire for divine recompense from Allah, and encompasses all forms of kind

actions, both tangible and intangible. Shodaqoh is a term derived from Arabic (Shodaqoh), signifying a donation by a Muslim to another individual to receive a recompense from Allah SWT. The gift may consist of tangible items, or services, or be associated with a human endeavor for another individual. This indicates that almsgiving is a mode of worship to Allah aimed at securing His favor and acquiring boundless rewards. Shodaqoh, while a sunnah act of worship with numerous benefits, loses its merit if accompanied by ostentation, which can nullify the rewards and diminish the advantages of almsgiving. This charity is typically conducted discreetly, however, it may also be proclaimed to serve as a catalyst for motivation and awareness in encouraging others to donate, as giving alms does not diminish one's wealth but rather enhances it, according to Allah SWT. The riches we provide in shodaqoh may consist of monetary contributions or valuable products that can be utilized for their advantage, rather than items of little worth (Tawi, 2018).

## METHODOLOGY

This study uses a qualitative research methodology to formulate and advance hypotheses. This methodology employs systematic data gathering and analytical techniques derived from axial, open, and independent coding to generate interviews or gather information from interviews. Qualitative research prioritizes its study on the deductive and inductive reasoning processes, as well as on examining the dynamics of relationships between observable events, employing scientific logic. Qualitative research is a methodological approach that enables researchers to thoroughly and extensively investigate and document the subject of study. Qualitative research is a scientific inquiry grounded in hypotheses derived from prior studies and validated by empirical facts (Sugiyono, 2013).

This study's data is crucial to solving the problem "strategy of collecting funds (Zakat, Infaq, Shodaqoh) ZIS through a fairytale safari at LAZNAS Yatim Mandiri Kediri". Researchers collected and evaluated data from observations or field research to support theories in this study. Data comes from primary and secondary sources. Researchers interviewed the following informants for primary data; 1) Yatim Mandiri Kediri Branch Head, 2) National Zakat Institution Yatim Mandiri Kediri Branch (ZISCo Team), 3) The National Zakat Institution of Yatim Mandiri Kediri Branch collaborates with three storytellers, and 4) Headmaster of Batuaji Elementary School. Secondary data from libraries and websites, related to the research topic. Secondary data includes archives, personal notes, photographs, photos, and Yatim Mandiri Kediri-related items. It is safe to use to collect official Yatim Mandiri Kediri data for research.

## *Data Collection Techniques*

The researcher remembered and concentrated on his work by combining interviews. One further tool for verifying or showing that previously acquired knowledge exists is interviews. This study employs a method of structured interview type of research. Standard remarks or single facts are sought for in this interview. Through various questions answered by the resource person, the researcher will gather information or data in this interview to provide accurate data (Moleong, 2017). Data regarding the ZIS fundraising process via a fairy tale safari at Laznas Yatim Mandiri Kediri Branch is gathered using the observation method. Furthermore applied is the method of documentation. Searching for information on something—notes, articles, books, newspapers, journals, essays, minutes, diaries, and others referencing the collecting of ZIS funding via a fairytale safari forms the documentation approach

(Arikunto, n.d.).

### ***Data Analysis Techniques***

Data analysis is the method of methodically gathering and searching for data acquired from interviews, notes, documents, etc., organizing data into categories, compiling them into models, selecting which ones are significant and which ones will be investigated, and so obtaining conclusions that will be easily understood for researchers and others. Using a deductive thinking pattern—that is, contrasting theory with actual happenings from the field—a qualitative descriptive approach was applied in the data analysis of this study.

The qualitative descriptive approach is to group the data acquired and filter the data collected from the research, which is subsequently related to the problem to be researched based on its quality and truth, then described to generate a picture and depict the true reality to answer the problem. Three phases are followed by researchers in data analysis: data collecting, data condensation, and conclusion-making. Thus, the Interactive Model Analysis from Miles and Huberman divides the steps in data analysis activities into various sections, so guiding the processes that must be followed for data analysis applied in this study:

#### **1. Data Collection**

Data collected in the initial model analysis came from observations, interview findings, and several papers generated to hone the data through additional data searches based on categories that match the study problem.

#### **2. Data Condensation**

Data condensation involves the summarization, selection of key points, emphasis on significant aspects, and identification of themes and patterns. Condensed data will yield a more lucid representation and facilitate data

collection (Imam, 2013). At this stage, the researcher synthesizes, curates, and documents significant data acquired from the field. The data acquired originates from the outcomes of interviews performed by researchers with informants.

#### **3. Data Display**

Data display is the systematic organization of information that facilitates the derivation of conclusions and the implementation of actions. The display of data enhances comprehension of the case and serves as a reference for decision-making based on the analysis of the presented data. Displaying data facilitates comprehension of past events and aids in planning subsequent actions based on the insights gained. At this juncture, the researcher delivers data derived from interviews that have been synthesized into narrative form. Data is conveyed through descriptive statistics and study outcomes.

#### **4. Making Conclusion**

The process of concluding is an integral aspect of a task whose design remains unchanged. The research also verifies the conclusions. After gathering data in the form of records, patterns, assertions, configurations, causal orientations, and numerous propositions, the researcher might conclude. Finding meaning, patterns, correlations, and conclusions are the goals of data analysis. With a focus on the Laznas Yatim Mandiri Kediri Branch's zakat, infaq, and shodaqoh money collection, this study employs an inductive methodology that integrates specific pieces of data.

## **RESULTS AND DISCUSSION**

### ***Formulating a Strategy for Fundraising (Zakat, Infaq, Shodaqoh) ZIS via a Fairytale Safari at LAZNAS Yatim Mandiri Kediri***

This study analyzes the approach for collecting zakat, infaq, and shodaqoh (ZIS) via a fairytale safari program executed by the National Zakat Amil Institution (Yatim Mandiri) Kediri Branch. This program commenced in 2022 and employed a systematic and unique strategy by partnering with the Kediri City Education Office to enhance the execution of the fairytale safari. The first action undertaken was to conduct fairytale training for educators, facilitated by the Education Office, to enhance their communication skills in fostering an engaging and joyful learning environment. This program seeks to enhance teaching quality while fostering students' creativity and imagination, so contributing to their cognitive and emotional growth.

Additionally, the method for fundraising via the fairytale safari involved meticulously selecting schools in Kediri, ranging from Kindergarten to Elementary School, that possess the capacity to engage in this initiative. The collection of school data is conducted to comprehend the distinct attributes of each institution and the prospective involvement of students and parents. This technique seeks to develop a more efficient program tailored to the specific demands of each school, so maximizing its positive influence on children.

To enhance muzakki engagement, the Yatim Mandiri Institution implemented a digital system by offering account numbers and QRIS codes accessible to students' parents. This facilitates the ability of muzakki to contribute infaq and sedekah without the necessity of visiting a physical site or completing a form. This innovation demonstrates adaptation to technological advancements and aims to enhance transparency, efficiency, and participation in fundraising efforts. This method enables real-time gift reception and fast allocation to initiatives that assist orphans, enhance neighborhood social bonds, and augment individual contributions to philanthropic endeavors.

The fairytale safari program executed by Yatim Mandiri Kediri Branch demonstrates an excellent method of integrating education with ZIS fundraising while fostering social consciousness within the community, particularly among the youth.

### ***Implementation of Fundraising (Zakat, Infaq, Shodaqoh) ZIS Through Fairytale Safari at LAZNAS Yatim Mandiri Kediri.***

In particular, the safari storytelling program that the National Zakat Institution Yatim Mandiri Kediri Branch used to solicit zakat, infaq, and shodaqoh is the focus of this research. Due to its effectiveness in boosting community involvement and social consciousness, particularly among youngsters, safari fairytale is regarded as a top fundraising activity. The ZISCo (ZIS Consultant) fundraising team of Yayasan Yatim Mandiri introduces and offers the safari storytelling program to schools through a strategic marketing approach to assist fundraising. This strategy entails presenting proposals outlining the program, goals, and advantages of the event directly to schools to promote it. In addition to collecting money, this initiative aims to teach kids the importance of being kind and caring, particularly toward those without parents.

Sending proposals to schools, offering activities, and collecting data on target schools are the first steps in implementing the safari fantasy. Following the school's approval, the ZISCo group will work together to finalize the location and time. Research conducted by Islam et al. in 2024 Stories from the life of the Prophet Muhammad, which emphasize the importance of giving, are only one example of the informative and inspiring tales that ZISCo tells to kids for fifty to sixty minutes on the day of the event.

As part of the planning process, ZISCo sends out donation invitation letters to students, who can then pass them on to

their parents. To ensure that contributors do not feel any shame, all donations are kept anonymous and delivered willingly. The ZISCo team transparently records the amount of funds collected after the event by collecting and tallying the donation invitation letters. Donors can rest assured that their money will be properly recorded.

When seeking financial support, Lembaga Yatim Mandiri uses both direct and indirect means. While ZISCo engages in direct interaction with schools and kids as a means of fundraising, the organization works with schools to host activities that children like, such as celebrations, as a means of indirect fundraising. Increasing people's understanding of social issues and encouraging them to get involved are two goals of each of these approaches. As an indication of openness and responsibility, ZISCo issues a certificate to the school detailing the total money collected once the event concludes. This certificate is a token of appreciation for their involvement in the storytelling safari program and a means of keeping the peace with the school. The confidence that donors have in Lembaga Yatim Mandiri to handle their donations is bolstered by this as well.

### ***Zakat, Infaq, Sedekah ZIS Fundraising Evaluation at LAZNAS Yatim Mandiri Kediri Through Fairytale Safari***

This fairytale safari study examines the National Zakat Institution Yatim Mandiri Kediri Branch's Zakat, Infaq, and Sedekah (ZIS) fundraising program evaluation and problems. Program assessment is crucial to analyze collection targets, strategy efficacy, and public faith in the organization. The study found that the Yatim Mandiri Institution has various challenges, including difficulty acquiring school authorization, schools' tendency to wait for particular events, and the unfavorable notion that it engages in extortion.

This institution seeks to align program implementation with the school agenda

and educate the community about its legitimacy under the Ministry of Religion to overcome these difficulties. So that the program's effects are seen firsthand, storytelling is also incorporated with orphan aid in schools.

With monthly official evaluations and weekly supervision, the Yatim Mandiri Institution has a comprehensive evaluation system. Yatim Mandiri Pusat and BAZNAS oversee this institution, auditing ZISWAF income and spending records to guarantee program compliance. The institution's financial management openness and accountability are also priorities. Carefully prepared monthly financial reports demonstrate the institution's trustworthy fund management. A publication that freely reports operations and aid distribution boosts public faith in this transparency. This study emphasizes assessment, transparency, and good communication in conducting the ZIS fundraising campaign, as well as addressing current hurdles to improve its future performance.

## **CONCLUSIONS**

One of the many zakat collection tactics employed by the National Zakat Collection Institution, Yatim Mandiri, Kediri Branch is the Fairytale Safari program. Yatim Mandiri, Kediri Branch has been working with the local Education Office to implement measures, one of which is storytelling training for teachers. This method creates an engaging and productive learning environment by integrating the art of storytelling with puppet media. As a bonus, Yatim Mandiri compiles school data for the whole Regency and City of Kediri, and the Safari Storytelling initiative streamlines the distribution of infaq by muzakki.

The Yatim Mandiri, Kediri Branch of the National Zakat Collection Institution uses both direct and indirect fundraising tactics to put the safari storytelling collection strategy into action.

One way to get money directly from schools is to visit each one and explain the safari storytelling program that will be run there. Another way is to create a data map of the schools. The indirect fundraising technique involves establishing partnerships with schools by organizing events that address social and religious issues within the school setting.

Employee performance is evaluated at every stage, from planning to execution, by the Kediri Branch of the National Institution for Yatim Mandiri. We seek to ensure that the evaluation process is systematic by carrying it out once a month and frequently. This is done to ensure that any issues with the programs being executed can be appropriately identified and resolved.

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