

Revitalizing *Badoncek* and *Jimpitan*: Culture-Based Approaches to Waqf Fundraising in Indonesia

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Abstract

Culture-based waqf fundraising is a strategic approach that utilizes a community's cultural, religious, and social values to support waqf institutions. In Indonesia, local traditions such as *Badoncek* and *Jimpitan* reflect communal solidarity and can serve as effective mechanisms for waqf fundraising. This study highlights the importance of integrating local cultural practices to enhance the effectiveness, sustainability, and socio-economic impact of waqf in contemporary society. Using a qualitative, thematic analysis, the research draws on interviews with government officials, waqf practitioners, and academics to examine the opportunities and risks of culture-based waqf fundraising. The findings reveal that *Badoncek* and *Jimpitan*'s practices present significant opportunities and challenges when applied to waqf fundraising. They enable rapid fund collection, strengthen social cohesion, and maintain community engagement due to their deep-rooted cultural values and ongoing preservation. However, potential risks include limited scalability, a lack of standardized management, and dependency on local participation. Incorporating cultural elements into waqf fundraising can enhance trust, credibility, and long-term community commitment by respecting local traditions and values. They also raise public awareness about the importance and social impact of waqf. Therefore, integrating local culture, such as *Badoncek* and *Jimpitan*, into waqf fundraising strategies can strengthen community-based economic empowerment and sustain waqf institutions.

Keywords: Waqf Fundraising, Local Traditions, *Badoncek*, *Jimpitan*, Indonesia, Community-Based Waqf

I. Introduction

The COVID-19 pandemic has created momentum for digital fundraising as a new trend among individuals who prefer digital transactions.¹ Based on the data from the Ministry of Religion's Waqf Information System (Siwak) in September 2022, the potential of land waqf in Indonesia reached 438,564 locations, covering an area of 57,079.45 hectares. Meanwhile, the potential of cash waqf, according to Indonesia's Indonesian Waqf Board (*Badan Wakaf Indonesia*, BWI), reaches Rp180 trillion per year. However, the ineffectiveness of waqf asset management has yet to have a significant impact on the economy. The use of waqf land for worship purposes has been effective from a social perspective, yet it does not positively impact people's welfare.² In the meantime, in line with the principles of Islamic economics, the concept of welfare aims to achieve overall human welfare, encompassing material, spiritual, and moral welfare.³ To achieve this, Islamic philanthropy funds should ideally support the community's welfare by helping people in need meet their basic needs.⁴ Thus, to mobilize public funds and optimize the ummah's financial potential for economic benefit, the idea of cultural waqf emerges.⁵

Culture-based waqf fundraising is one of the deliberate strategies for obtaining cash for waqf (endowment) institutions that draws on a community's cultural, religious, and social values. Waqf has historically played a crucial role in the social and economic life of Muslim societies, promoting charity and mutual assistance by building public utilities and distributing resources to various societal groups, including the poor, orphans, students, and travelers.⁶ In modern times, effective cultural waqf fundraising requires innovative approaches to address the challenges posed by the non-obligatory nature of waqf payments, unlike zakat. Institutions such as Tazakka have used various strategies to improve fundraising, including dialogue fundraising, corporate fundraising, multichannel

¹ Muhamad Fauzi, Agus Gunawan, and Ahmad Darussalam, "Upaya Baitul Maal Wa Tamwil Bertahan Di Masa Pandemi Covid-19," *Al-Urban: Jurnal Ekonomi Syariah Dan Filantropi Islam* 4, no. 2 (2021): 141–52, <https://doi.org/10.22236/alurban>.

² Salmawati Salmawati, "Eksistensi Tanah Wakaf Dalam Pemanfaatannya Untuk Kemajuan Kesejahteraan Umum," *JCH (Jurnal Cendekia Hukum)* 4, no. 2 (2019): 153, <https://doi.org/10.33760/jch.v4i2.106>.

³ Didi Suardi, "Makna Kesejahteraan Dalam Sudut Pandang Ekonomi Islam," *Islamic Banking: Jurnal Pemikiran Dan Pengembangan Perbankan Syariah* 6, no. 2 (2021): 321–34, <https://doi.org/10.36908/isbank.v6i2.180>.

⁴ Zakiah, "Islamic Welfare System Dealing with the Poor in Rural Area," *Indonesian Journal of Islam and Muslim Societies* 1, no. 1 (2011): 37–67, <https://doi.org/10.18326/ijims.v1i1.37-67>.

⁵ Aji Damanuri, "Efektivitas Dan Efisiensi Pemanfaatan Harta Wakaf Majelis Wakaf Pimpinan Daerah Muhammadiyah Ponorogo," *Kodifikasia* 6, no. 1 (2013), <https://doi.org/10.21154/kodifikasia.v6i1.197>.

⁶ Sh. Adilbayeva, K. Kabdolda, and A. Adilbayev, "Religious and Social Significance of the Waqfs in the Kazakh Land," *Eurasian Journal of Religious Studies* 34, no. 2 (June 2023), <https://doi.org/10.26577/EJRS.2023.v34.i2.r6>.

fundraising, and donor retention.⁷ Furthermore, the incorporation of financial technology (fintech) has transformed waqf management, with e-waqf and crowdfunding platforms such as waqfworld.org emerging as critical instruments for online fundraising for social and philanthropic causes.⁸ The waqf-based crowdfunding model (WCF-M) demonstrates this by pooling online donations for charitable purposes, utilizing religiosity to capture donors' intentions, and expanding research on technology adoption in waqf studies.⁹ Furthermore, innovative models such as the Venture Philanthropy of Waqf Model (VPWM), the Value-Based Capital Model of Waqf (VBCM), and the Social Enterprise Waqf Fund Model (SEWF) have been proposed to enhance the financial sustainability and management of Waqf institutions while also addressing current social and educational issues.¹⁰ These multiple approaches underscore the importance of integrating waqf fundraising strategies with cultural and religious values to effectively collect resources for waqf organizations, thereby ensuring their ongoing impact on society.

Culture-based waqf fundraising is important because it capitalizes on waqf's historical and socio-cultural relevance to increase its efficacy and sustainability in contemporary situations. Historically, waqf has played a crucial role in the social and economic life of Muslim cultures, helping to build facilities such as mosques, madrasahs, libraries, and public utilities, thereby fostering social welfare and economic equality.¹¹ In modern times, the resurrection of waqf and its strategic administration can help many Muslim-majority countries, including Pakistan, overcome financial challenges by providing a long-term framework for community development and social inclusion.¹² Effective waqf fundraising strategies, including dialogue fundraising, corporate fundraising, multichannel fundraising, and donor retention, are crucial for successful waqf fund

⁷ Ghazy Triyatno, "SWOT ANALYSIS ON CASH WAQF FUNDRAISING STRATEGIES IN WAQAF-BASED EDUCATIONAL INSTITUTIONS," *Journal of Islamic Economics and Philanthropy* 5, no. 4 (October 2022): 283, <https://doi.org/10.21111/jiep.v5i4.7658>.

⁸ Suhaili Alma'amun et al., "Waqf-Based Crowdfunding: A Case Study of Waqfworld.Org," *International Journal of Islamic Economics and Finance Research* 1, no. 1 (2018): 2636–9419.

⁹ Meshari Al-Daihani, Ahmad Sufian Bin Che Abdullah, and Azian Madun, "Donors' Intention to Use Waqf-Based Crowdfunding in Kuwait Extension The Theory of the Technology Acceptance Model," *International Journal of Academic Research in Business and Social Sciences* 13, no. 1 (January 2023), <https://doi.org/10.6007/IJARBS/v13-i1/15843>.

¹⁰ Muhammad Shulthoni et al., "WAQF FUNDRAISING MANAGEMENT: A PROPOSAL FOR A SUSTAINABLE FINANCE OF THE WAQF INSTITUTIONS," *Journal of Islamic Monetary Economics and Finance* 3 (May 2018): 201–34, <https://doi.org/10.21098/jimf.v3i0.776>.

¹¹ Adilbayeva, Kabdolda, and Adilbayev, "Religious and Social Significance of the Waqfs in the Kazakh Land."

¹² Muhammad Ayub et al., "Waqf for Accelerating Socioeconomic Development: A Proposed Model with Focus on Pakistan," *Qualitative Research in Financial Markets*, February 2024, <https://doi.org/10.1108/QRFM-07-2023-0161>.

management.¹³ Furthermore, novel finance methods such as crowdfunding and SRI Sukuk can revitalize waqf organizations, assuring their viability and socio-economic impact.¹⁴ The integration of traditional and modern fundraising tactics, as demonstrated by Indonesian pesantrens, highlights the importance of tailoring waqf fundraising to local cultural contexts to mobilize resources and foster strong donor relationships efficiently.¹⁵ As a result, culture-based waqf fundraising retains the historical core of waqf while simultaneously adapting to modern needs, ensuring that waqf institutions remain relevant and impactful in today's financial context. This method promotes enhanced governance, accountability, and the adoption of innovative financial practices, eventually contributing to the socio-economic growth of Muslim communities worldwide.

There are many strategies involved in waqf fundraising. The strategies encompass a range of approaches designed to optimize waqf revenue collection and administrative efficiency. A key strategy is to socialize and educate communities about the benefits and management of cash waqf, as demonstrated by the efforts of village clerics in Turen, who increased public understanding and interest in waqf despite economic constraints and competing financial commitments.¹⁶ Furthermore, the fundraising process is crucial for the operational financing of waqf organizations, necessitating a systematic approach that includes identifying opportunities, strategizing, planning, coordinating, implementing, and evaluating fundraising efforts to maximize results.¹⁷ Another key component is risk management, which involves investment diversification, the use of derivative financial instruments, and contingency planning to mitigate risks and ensure the long-term viability of waqf assets.¹⁸ Furthermore, innovative fundraising and communication strategies are required, as demonstrated by the practices of pesantrens such as Pondok Darussalam Gontor, Darunnajah, and Tazakka, who use a combination of traditional and modern

¹³ Triyatno, "SWOT ANALYSIS ON CASH WAQF FUNDRAISING STRATEGIES IN WAQAF-BASED EDUCATIONAL INSTITUTIONS."

¹⁴ Nur Rasyidah Kamaruzaman and Muhammad Shahrul Ifwat Ishak, "WAQF INSTITUTIONS: A SYSTEMATIC LITERATURE REVIEW ON GOVERNANCE, FINANCIAL MODELS, AND SOCIO-ECONOMIC IMPACT IN ISLAMIC SOCIAL FINANCE," *Advanced International Journal of Business, Entrepreneurship and SMEs* 5, no. 18 (December 2023): 134–51, <https://doi.org/10.35631/AIJBES.518014>.

¹⁵ Muhammad Shulthoni et al., "Practical Models of Waqf Fundraising: Study on The Waqf-Based Pesantrens in Indonesia," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 16, no. 1 (June 2022): 1–24, <https://doi.org/10.18326/infsl3.v16i1.1-24>.

¹⁶ Ika Rinawati, "Strategi Fundraising Wakaf Uang Melalui Peran Dakwah Kyai Kampung," *Ath-Thariq: Jurnal Dakwah Dan Komunikasi* 7, no. 2 (December 2023): 155, <https://doi.org/10.32332/ath-thariq.v7i2.6850>.

¹⁷ Erlangga Hakim Manurung and Siti Aisyah, "Fundraising Strategy In Increasing Zis Fund Acceptance At Amil Institutions (Lazwashal)," *International Journal of Management and Business Economics* 1, no. 2 (January 2023): 59–63, <https://doi.org/10.58540/ijmebe.v1i2.124>.

¹⁸ Muhammad Agil et al., "Meminimalkan Risiko Dan Maksimalkan Keuntungan: Strategi Manajemen Risiko Dalam Pengelolaan Wakaf Produktif," *Al-Muraqabah: Journal of Management and Sharia Business* 3, no. 2 (December 2023): 1–20, <https://doi.org/10.30762/almuraqabah.v3i2.1055>.

fundraising methods, including retail, partnership, and crowd fundraising techniques, as well as individual and community-oriented communications, to build strong relationships with donors.¹⁹ These varied measures work together to ensure the successful mobilization and management of waqf money,²⁰ resulting in productive usage and long-term sustainability.

The growth of digitalization has led to the rise of culture-related waqf fundraising models.²¹ For example, in Indonesia, there are many well-known waqf fundraising initiatives based on local culture, two of which are the *Badoncek* in Padang Pariaman Regency, West Sumatra, and the *Jimpitan* in Yogyakarta. This study examines the potential of *Jimpitan* and *Badoncek*, two local cultural practices in Yogyakarta and Padang Pariaman Regency, West Sumatra, as innovative models for culture-based waqf fundraising in Indonesia. *Badoncek* is a spontaneous attitude in joint fundraising, a form of community cooperation that is tailored to each other's abilities without coercion, achieved through various social activities.²² The most basic moral values of *Badoncek* culture include togetherness (*ta'awun*) and sharing (*shadaqah*).

Meanwhile, the *Jimpitan* culture is a self-help social program in Javanese society, in which community members gather rice or money carried from one house to another at night for social purposes. These waqf fundraising strategies involve community members paying small sums during social gatherings, which are then used to support waqf activities. This strategy aligns with the region's communal and cooperative ethos, fostering shared responsibility and mutual benefits.²³

Similarly, the *Jimpitan* practice in Yogyakarta, in which households donate a tiny percentage of their daily resources (such as rice or money) to a communal fund, can be adapted for waqf use. This strategy ensures consistent contributions, strengthens community relationships, and cultivates a culture of giving.²⁴ The success of these culturally rooted methods can be enhanced by incorporating modern fundraising

¹⁹ Shulthoni et al., "Practical Models of Waqf Fundraising: Study on The Waqf-Based Pesantrens in Indonesia."

²⁰ Erik Dwi Prasetyo and Layla Aulia, "Kajian Filantropi Di Indonesia: Studi Undang-Undang Pengumpulan Uang Atau Barang Dan Undang-Undang Zakat," *Al-Mazaahib: Jurnal Perbandingan Hukum* 10, no. 2 (November 24, 2022): 223, <https://doi.org/10.14421/al-mazaahib.v10i2.2771>.

²¹ N Amaliyah, M Maslahah, and ..., "WAQAF UANG DIGITAL: TRANSFORMASI DAN IMPLEMENTASI DI INDONESIA," *Al-Infaq: Jurnal ...*, 2022.

²² Widia Fithri, "BADONCEK DALAM TRADISI MASYARAKAT PADANG PARIAMAN SUMATERA BARAT," *Pembagian Harta Waris Dalam Adat Tionghoa Di Kecamatan Ilir Timur I Kota Palembang* 1, no. 14 June 2007 (2007): 1–13.

²³ Rizal Rizal and Nil Firdaus, "Value of Local Wisdom in Minangkabau-Based Cash Waqf Management," in *Proceedings of the 6th Batusangkar International Conference, BIC 2021, 11 - 12 October, 2021, Batusangkar-West Sumatra, Indonesia* (EAI, 2022), <https://doi.org/10.4108/eai.11-10-2021.2319486>.

²⁴ Shulthoni et al., "Practical Models of Waqf Fundraising: Study on The Waqf-Based Pesantrens in Indonesia."

strategies through a combination of various techniques.²⁵ Furthermore, effective communication and socialization are essential, as illustrated by the village clerics in Turen, who boosted public knowledge and involvement in cash waqf through targeted da'wah initiatives.²⁶ Furthermore, the flexibility of money waqf enables investment in productive sectors, such as agriculture, as demonstrated by the Global Waqf-ACT's activities to promote food security and farmer welfare in Central Java.²⁷ By combining traditional cultural practices with modern fundraising and administrative tactics, waqf organizations can enhance their effectiveness and sustainability, ultimately contributing to the socio-economic development of their communities.

Still, these models of cultural waqf's fundraising strategies encounter several obstacles and challenges, particularly when attempting to incorporate local cultural norms, as seen by instances from *Badoncek* and *Jimpitan* in Yogyakarta. In West Sumatra, traditional waqf management, primarily for religious and educational purposes, often fails to incorporate economically empowering technologies, thereby hindering the sustainability and maintenance of waqf assets due to a lack of funding.²⁸ Additionally, the lack of socialization and public knowledge of cash waqf substantially impacts fundraising activities. For example, the community's initial unfamiliarity with cash waqf and its benefits posed a significant hurdle, which was only somewhat alleviated by local clerics' targeted da'wah initiatives.²⁹ Similarly, the community's limited understanding of cash waqf, resulting from inadequate education and socialization, poses a threat to its implementation. Furthermore, the non-obligatory nature of waqf, as opposed to zakat, makes fundraising more difficult, necessitating strategic management and a variety of fundraising approaches, such as face-to-face, corporate, multichannel, and donor retention strategies.³⁰ These instances highlight the multifaceted challenges surrounding waqf fundraising, underscoring the importance of enhanced socialization, education, strategic management, and the integration of local cultural customs to mobilize resources and sustain waqf programs effectively.

As a culture of fundraising is still developing in the modern era, it will undoubtedly give rise to various views. Will this culture truly help waqf fundraising? Based on cultural

²⁵ Triyatno, "SWOT ANALYSIS ON CASH WAQF FUNDRAISING STRATEGIES IN WAQAF-BASED EDUCATIONAL INSTITUTIONS."

²⁶ Rinawati, "Strategi Fundraising Wakaf Uang Melalui Peran Dakwah Kyai Kampung."

²⁷ Nurfazillah Milawati and Nila Rahayu, "Pengelolaan Wakaf Uang Untuk Pertanian (Studi Kasus Pada Global Wakaf Cabang Yogyakarta)," *MUSLIMPRENEUR: Jurnal Ekonomi Dan Kajian Keislaman* 3, no. 1 (January 2023): 22–37, <https://doi.org/10.57215/muslimpreneur.v3i1.257>.

²⁸ Onny Medaline, Siti Nurhayati, and Irma Fatmawati, "WAQF LAND'S UTILIZATION IN FULFILLING THE WELFARE OF THE WEST SUMATRA COMMUNITY," *Kanun Jurnal Ilmu Hukum* 24, no. 3 (2022): 339–51.

²⁹ Rinawati, "Strategi Fundraising Wakaf Uang Melalui Peran Dakwah Kyai Kampung."

³⁰ Triyatno, "SWOT ANALYSIS ON CASH WAQF FUNDRAISING STRATEGIES IN WAQAF-BASED EDUCATIONAL INSTITUTIONS."

traditions that have been practiced, what risks are associated with preserving cultural traditions like *Badoncek* and *Jimpitan*? How can the opportunities from *Badoncek* and *Jimpitan* be maximized for economic growth?

This study is significant because waqf fundraising through local cultural traditions, such as *Badoncek* and *Jimpitan* in Indonesia, can enhance the socio-economic impact of waqf while addressing existing management issues. Incorporating local cultural practices can provide a sustainable, community-driven approach to waqf, consistent with the socio-economic benefits of waqf in strengthening Indonesia's financial system. Furthermore, the paradigm shift in waqf development in Indonesia, prompted by legislative and institutional reforms, emphasises the significance of novel approaches to improving waqf performance. The large number of abandoned waqf lands underscores the need for effective management strategies. Embracing local cultural practices could enhance waqf productivity and administration, ultimately improving socio-economic conditions. As a result, examining waqf fundraising through local cultural traditions, such as those found in *Badoncek* and *Jimpitan*, can provide valuable insights into developing more effective and culturally relevant waqf management strategies, ultimately contributing to the socio-economic upliftment of Indonesian communities. Therefore, this study aims to analyze the opportunities and risks associated with waqf fundraising through local cultural traditions, such as *Badoncek* and *Jimpitan*, in Indonesia. The study highlights the understanding of the risks and challenges associated with waqf fundraising within local culture, which helps the community alleviate poverty, in accordance with SDG 1. The following section will review the literature related to this study.

This study aims to explore the opportunities and risks of waqf fundraising through the local culture of *Badoncek* in Pariaman, West Sumatra, and *Jimpitan* in Yogyakarta, Indonesia. This study employs a qualitative approach to thematically analyze the fundraising practices and models rooted in local culture, specifically those of *Badoncek* and *Jimpitan*, and to assess the opportunities and risks these practices present. *Badoncek* and *Jimpitan* were selected because these two cultures are well-known and popular among the people. Apart from that, these cultures have a significant impact, as they can raise funds quickly and are well preserved and maintained. Additionally, primary data were collected through in-depth interviews with stakeholders, and secondary data were obtained through documentation techniques to analyze fundraising activity reports.

In the qualitative approach, participants in the interview sessions included regulators/government officials, practitioners, and academics. There were a total of 11 interviewees in this study, comprising three from the government agency, five from practitioners, and three from lecturers. They were selected to gather in-depth information on the implementation of *Badoncek* and *Jimpitan*, as well as the waqf fundraising model, in the respective locations of Yogyakarta and Padang Pariaman, Indonesia. The respondents

from government institutions are the Head of Nagari Ulakan Tapakis Village, Padang Pariaman Regency; the second respondent is a Member of the Majelis Ulama Indonesia (MUI) in Padang Pariaman Regency; and the third respondent is the Management of BWI in Yogyakarta City. Apart from that, this research also involved five practitioners who came from the management of the *Lembaga Wakaf Uang* (LWU) Unisia Yogyakarta, the second is the manager of the *Yayasan Edukasi Wakaf Indonesia* (YEWI), the third respondent is the Head of the *Rukun Tetangga* and the administrator of the mosque in the Natikan area of Yogyakarta. The fourth respondent is *Datuak Badoncek*, a cultural activist in Padang Pariaman Regency, and the last respondent representing the practitioners is the administrator of the Ulakan Tapakis Nagari Grand Mosque. This research also involved academics, specifically three lecturers from Imam Bonjol Padang State Islamic University, Gadjah Mada University, and the Indonesian Islamic University, who are experts in this field.

The study employed a purposive sampling method, selecting the study samples based on criteria aligned with the study topic. As such, it was expected that reliable information related to culture-based fundraising would be gathered.³¹ The interview transcripts were analyzed using the qualitative analysis software Nvivo 12.0. The computer-assisted qualitative data analysis software, NVivo 12.0, was employed to facilitate data analysis, as it enables more efficient, reliable, accurate, and transparent data analysis. The analysis began with open coding to identify key ideas and phrases related to *Badoncek* and *Jimpitan*, followed by grouping similar codes into broader categories. From these categories, central themes were developed to capture the opportunities and challenges of culture-based waqf fundraising. The key themes that emerged included community participation, trust, cultural preservation, and adaptation to digital platforms. These findings demonstrate that *Badoncek* and *Jimpitan* diverge from conventional waqf fundraising models, as they rely more on grassroots participation, social solidarity, and local cultural values than on formal institutional management.

All data were analyzed using the interactive qualitative data analysis model of Miles and Huberman.³² These analyses were interactive, with data collection followed by data reduction to summarize, categorize into concept units, and identify themes. The data reduction results were then processed to obtain a comprehensive picture of the study objects. Subsequently, a thematic analysis was conducted using sketches, matrices, and other visual aids to facilitate exposure and confirmation of conclusions.³³ Finally, the

³¹ Edward K. Ayimey et al., "Insight into How Market Orientation Impacts Marketing Performance in the Hotel Industry of Ghana" 16 (2021): 115–40, <https://doi.org/10.1108/s1745-354220200000016009>.

³² Matthew B. Miles and A Michael Huberman, "An Analytic Approach for Discovery," *CEUR Workshop Proceedings*, 1994.

³³ Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 81, <https://doi.org/10.18592/alhadharah.v17i33.2374>.

results of the qualitative study were combined with the secondary data obtained through documentation techniques, based on reports of fundraising activities.

II. An Overview of Waqf Practices in Indonesia

Waqf is an Islamic philanthropic tradition of endowment or charitable trust. It involves dedicating a specific asset, such as land, buildings, or money, to charitable purposes. The income generated from these endowments is typically used to support a variety of social, economic, and community development initiatives. Waqf can play a significant role in contributing to the United Nations' Sustainable Development Goals (SDGs), comprising 17 global goals adopted by the United Nations in 2015 to address a range of social, economic, and environmental challenges and promote sustainable development by 2030. For example, waqf can be aligned with Goal 1 of the SDGs to eradicate extreme poverty. This is justified because a waqf can be used to establish funds that provide financial support to impoverished individuals and communities, thereby alleviating poverty and improving their living conditions.

Waqf, a key Islamic social finance tool, has various types and applications. Waqf has traditionally encompassed immovable assets, such as land and buildings, as well as transportable assets, including jewelry and books, all of which are dedicated to charitable purposes.³⁴ However, modern waqf has evolved into novel forms, such as cash waqf, waqf shares, corporate waqf, and hybrid waqf, which combine savings and investment to generate revenue and provide services to society.³⁵ In Indonesia, there are numerous varieties of waqf, including good endowment, civil endowment, joint endowment, permanent endowment, temporary endowment, investment endowment, direct endowment, real estate endowment, mobile endowment, and cash endowment. Cash waqf, in particular, stands out for its potential to be highly productive, while its implementation has yet to reach its full potential.³⁶ Waqf's current practice includes donations to education, agriculture, tourism, health, and real estate, indicating its versatility beyond conventional religious aims, such as the construction of mosques and graveyards.³⁷ The diversification and modernization of waqf, particularly through the incorporation of technology for improved management and transparency, have expanded its role in addressing contemporary socio-economic concerns and enhancing public

³⁴ Beebee Salma Sairally, "Editorial," *ISRA International Journal of Islamic Finance* 16, no. S1 (May 2024): 1–3, <https://doi.org/10.55188/ijif.v16iS1.778>.

³⁵ Shafinar Ismail, M. Hassan, and Suharni Rahmat, "Waqf Contributions to Sectors," in *Islamic Social Finance* (Edward Elgar Publishing, 2023), 35–56, <https://doi.org/10.4337/9781803929804.00011>.

³⁶ Abdul Latif et al., "STUDENT CONTRIBUTIONS IN WAQF ARE REVIEWED THROUGH FACTORS OF RELIGIOSITY, KNOWLEDGE, AND FINANCIAL ATTITUDES," *FINANSIA: Jurnal Akuntansi Dan Perbankan Syariah* 5, no. 2 (October 2022): 131–42, <https://doi.org/10.32332/finansia.v5i2.5394>.

³⁷ Ismail, Hassan, and Rahmat, "Waqf Contributions to Sectors."

engagement.³⁸ Thus, the waqf's multidimensional structure today reflects its dynamic evolution from a simple philanthropic tool to a sophisticated financial instrument with significant socio-economic influence.

Waqf traditions in Indonesia take various forms and applications, reflecting the country's rich Islamic past and socio-economic requirements. Waqf has historically played a crucial role in the establishment of Islamic kingdoms, and it continues to do so today by funding education, healthcare, and social welfare.³⁹ One important type is cash waqf, which has been recognised for its ability to support the financial system through programmes such as the Cash Waqf Linked Sukuk (CWLS).⁴⁰ Educational waqf is another key practice, as demonstrated by institutions such as Darussalam Gontor, Indonesia's first modern pesantren, which successfully implemented values-based management and human waqf to support educational and community development.⁴¹ Furthermore, waqf in Indonesia is being investigated as a business model for generating revenues that can be reinvested in social and humanitarian programs. However, this method necessitates rigorous legal and ethical considerations. Despite Indonesian millennials' high awareness of monetary waqf, there is a significant disparity in their readiness to donate, emphasising the need for improved socialisation and understanding of waqf legislation and management.⁴² Overall, the various practices of waqf in Indonesia, ranging from traditional land endowments to innovative financial tools, underscore its crucial role in supporting public welfare and economic development.

The concept of cash waqf emerges as a context in which mobilizing public funds and optimizing the financial potential of individuals for economic benefit becomes increasingly relevant.⁴³ Concrete steps to promote cash waqf include developing a strategy for waqf fundraising. A person, a group of people, or an institution or legal entity, in the form of cash or securities, carries out a cash waqf.⁴⁴ This type of waqf can create

³⁸ S Ismail, M Hassan, and S Rahmat, "The Concept of Waqf," *Islamic Social Finance*, 2023; Sairally, "Editorial."

³⁹ Teuku Mukhlisuddin, "WAKAF SEBAGAI DASAR MENINGKATKAN KESEJAHTERAAN DAN SUMBER DAYA MANUSIA," *Al-Madaris Jurnal Pendidikan Dan Studi Keislaman* 4, no. 1 (November 2023): 48–62, <https://doi.org/10.47887/amd.v4i1.116>.

⁴⁰ Bahtiar Effendi, "Wakaf Tunai Dalam Sistem Keuangan Islam," *Tasyri': Journal of Islamic Law* 3, no. 1 (January 2024): 155–73, <https://doi.org/10.53038/tsyr.v3i1.103>.

⁴¹ Eko Nur Cahyo, "EXAMINING THE POTENTIAL OF WAQF-BASED EDUCATION MANAGEMENT," *I-IECONS e-Proceedings*, October 2023, 800–825, <https://doi.org/10.33102/iecons.v10i1.94>.

⁴² Nila Sulistiawati et al., "A Practical Comparison of Waqf (Islamic Endowment) in Indonesia and Other Countries," *Jurnal Indonesia Sosial Sains* 4, no. 07 (July 2023): 649–55, <https://doi.org/10.59141/jiss.v4i07.854>.

⁴³ Damanuri, "Efektivitas Dan Efisiensi Pemanfaatan Harta Wakaf Majelis Wakaf Pimpinan Daerah Muhammadiyah Ponorogo."

⁴⁴ Choirunnisak, "Konsep Pengelolaan Wakaf Uang Di Indonesia," *Jurnal Pemikiran Dan Pengembangan Ekonomi Syariah* 7, no. 1 (2021): 67–82.

opportunities for religious, educational, and social activities.⁴⁵ One of the key features of cash waqf is that it provides a stable financial resource, as its perpetual nature enables the efficient and sustainable resolution of social issues such as poverty and unemployment.⁴⁶ To increase the revenue of the cash waqf, it is necessary to employ effective management of its collection (fundraising), supported by a robust cash waqf management process, so that the cash waqf collected can grow.⁴⁷

An individual, a group of people, an institution, or a legal entity can carry out a cash waqf in cash or securities.⁴⁸ A cash waqf can create investment opportunities in fields such as religion, education, and social activities.⁴⁹ One important aspect of cash waqf is that it guarantees financial resources, as its perpetual nature enables the efficient and sustainable addressing of various problems, such as poverty, unemployment, and other social issues.⁵⁰ To increase the cash waqf's revenue, it is necessary to adopt sound waqf management in cash collection to achieve a successful fundraising endeavor and expand its scope, thereby positively affecting the community's social welfare.

Fundraising is one of the means by which waqf management institutions collect cash waqf funds. It can generally be defined as a fundraising activity from individuals, organizations, and legal entities. Each waqf institution has a distinct and competitive fundraising model, as the institution and other philanthropies share the same goal.⁵¹ Fundraising can also be described as the process of influencing people (prospective waqifs) to encourage them to undertake charitable actions, such as donating funds as waqf, to the management of waqf assets. In fundraising, waqf assets can be collected in various ways to attract prospective waqifs, as this activity aims to raise funds, increase the number of waqifs, build trust, and enhance the institution's image (*naẓir*). It also gathers sympathizers, fosters relationships, and supports the waqif.⁵² Waqf fundraising activities are inseparable in the stages of waqf management, not only in the process of collecting

⁴⁵ Asep Dadan Suganda, "Konsep Wakaf Tunai," *ISLAMIC ECONOMIC: Jurnal Ekonomi Islam* 5, no. 2 (2014): 1–15, <https://doi.org/10.32678/ije.v5i2.25>.

⁴⁶ Azniza Hartini Azrai Azaimi Ambrose and Fadhilah Abdullah Asuhaimi, "Cash Waqf Risk Management and Perpetuity Restriction Conundrum," *ISRA International Journal of Islamic Finance* 13, no. 2 (2021): 162–76, <https://doi.org/10.1108/IJIF-12-2019-0187>.

⁴⁷ Hafidz Maulana Fikri, "Manajemen Penghimpunan Wakaf Uang Pada Badan Wakaf Indonesia," *Repository.Uinjkt.Ac.Id*, 2016.

⁴⁸ Choirunnisak, "Konsep Pengelolaan Wakaf Uang Di Indonesia."

⁴⁹ Suganda, "Konsep Wakaf Tunai."

⁵⁰ Azrai Azaimi Ambrose and Abdullah Asuhaimi, "Cash Waqf Risk Management and Perpetuity Restriction Conundrum."

⁵¹ Hyunsoo Kim and Chang Won Lee, "Efficiency Analysis for Nonprofit Organizations Using DEA," *Asia Pacific Journal of Innovation and Entrepreneurship* 12, no. 2 (2018): 165–80, <https://doi.org/10.1108/apjie-04-2018-0018>.

⁵² Fauziah, "Strategi Fundraising Wakaf Uang Di Indonesia (Studi Kasus Badan Wakaf Indonesia Dan Dompot Dhuafa)," *Disertasi UIN Syarif Hidayatullah Jakarta*, 2017, 1–244.

or gathering waqf resources but also when managing the collected waqf assets and empowering the distribution of waqf benefits.⁵³

III. Waqf Fundraising through Local Culture in Indonesia

Fundraising organized waqf funds on a large scale remains a phenomenon for the majority of Muslims, as evidenced by various models of waqf fundraising, particularly in the form of cash waqf. *Perbadanan Wakaf Selangor* (PWS) employs two models of waqf fundraising: the 'passive approach' and the 'taking the initiative' method. The waiting-for-the-ball method means the PWS board waits for the wakif to hand over some of their assets to be endowed voluntarily. Meanwhile, through the pickup-the-ball method, the PWS administrators are proactive in obtaining prospective waqif and collecting productive waqf funds.⁵⁴ This method involves visiting government and private institutions to promote productive waqf and motivate people to participate, to regularly generate waqf funds through a system of deducting a percentage of their salary based on their sincerity.⁵⁵ These two models are also applied by the BWI in fundraising waqf funds.⁵⁶

Meanwhile, in the educational environment, waqf fundraising is also implemented through various models, one of which is the model used by Laziswaf Pondok Modern Tazakka. There are three methods of fundraising for waqf to consider: marketing, fundraising, and waqif coaching strategies. Laziswaf develops cash waqf fundraising by maximizing direct and indirect methods. Optimizing the use of digital media is used to develop indirect fundraising, while a cadre of human resources maximizes Laziswaf's direct fundraising and innovates waqf programs, such as corporate waqf.⁵⁷ Referring to the research, there are three models of waqf fundraising innovation and management:⁵⁸ the Venture Philanthropy of Waqf Model (VPWM), the Value-Based Capital Model of Waqf (VBCM), and the Social Enterprise Waqf Fund Model (SEWF). Modern waqf models, such as VPWM, VBCM, and SEWF, focus on financial efficiency, strategic

⁵³ Siti Mas'Ula, "Strategi Fundraising Dalam Upaya Meningkatkan Kesejahteraan Masyarakat Melalui Lembaga Zis (Zakat, Infaq, Sedekah) Dan Waqof," *Umsida Repository*, no. 176120600010 (2020): 1.

⁵⁴ Ulya Kencana et al., "Contesting Sacred Gifts: The Erosion of Waqif's Rights in a Waqf Dispute in Prabumulih, South Sumatra," *Ay-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 58, no. 2 (December 30, 2024): 273–95, <https://doi.org/10.14421/ajish.v58i2.1355>.

⁵⁵ Dkk Jauhar Faradis, "Manajemen Fundraising Wakaf Produktif : Perbandingan Wakaf Selangor (PWS) Malaysia Dan Badan Wakaf Indonesia," *Ay-Syir'ah* 49, no. 2 (2015): 500–518.

⁵⁶ Rahmatullah Rahmatullah and Bintang Ramadhan Putra, "Digital Fundraising Model of Cash Waqf," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (2020): 553, <https://doi.org/10.29040/jiei.v6i3.1382>.

⁵⁷ Farid Izda Iskandar, "Fundraising Strategy of Cash Waqf in Pondok Modern Tazakka in 2019," *Journal of Islamic Economics and Philanthropy* 2, no. 04 (2019): 541, <https://doi.org/10.21111/jiep.v2i04.4311>.

⁵⁸ Muhammad Shulthoni et al., "Waqf Fundraising Management: A Proposal for a Sustainable Finance of the Waqf Institutions," *Journal of Islamic Monetary Economics and Finance* 3 (2018): 201–34, <https://doi.org/10.21098/jimf.v3i0.776>.

management, and sustainability. However, they often overlook the participatory and socio-cultural aspects of waqf that build trust and community engagement. In contrast, cultural practices such as *Badoncek* and *Jimpitan* provide a grounded, community-driven approach that preserves traditions while fostering wider public involvement.

Several societal cultures share a close resemblance to the concepts of fundraising and community welfare, among which are the *Badoncek* and *Jimpitan*. *Badoncek* culture is preferable because it can benefit not only traditional, social, and religious events but also the government in accelerating regional development.⁵⁹ The research⁶⁰ found that the *Badoncek* culture, which is still maintained by the community in Pariaman and Padang Pariaman, West Sumatra, tends to develop around charity and social activities. Apart from that, there are the most basic moral values in *Badoncek* practice, such as cooperation (*ta'awun*) and sharing (*shadaqah*). Meanwhile,⁶¹ it was also explained that *Badoncek* could be applied to support government programs, such as fundraising to build mosques, prayer rooms, and other public facilities.

On the other hand, the *Jimpitan* culture is a communal tradition of self-help programs in which people voluntarily provide money or rice to appointed officers or to residents on duty. Specifically, *Jimpitan* is a form of community cooperation in which members contribute to the development of their environment.⁶² Money, rice, or other goods are then collected and distributed to those who are less fortunate. This is evidence that social capital philanthropy is carried out by Indonesians across various regions, despite the use of different terminology. Thus, social capital in Indonesia remains relatively high and can serve as a driving force for implementing social philanthropy to create and improve a decent life in Indonesia.⁶³

IV. Local Culture-based Fundraising: Respondents' Perception on Opportunities and Challenges of *Badoncek* and *Jimpitan*

The respondents highlight that *Badoncek* engages in spontaneous fundraising for social, development, and other activities in Padang Pariaman Regency, West Sumatra. This culture has become a custom, so that social and other community-related activities are

⁵⁹ Widia Fitri, "Badoncek Dalam Tradisi Masyarakat Padang Pariaman Sumatera Barat," *TAJIDID : Jurnal Ilmu Keislaman Dan Ushuluddin* 20, no. 2 (2019): 13–18, <https://doi.org/10.15548/tajdid.v20i2.78>.

⁶⁰ Annova, Darlis, and Fitriani, "Social Participation of Badoncek Culture for Maintaining Moral Education in Pariaman of Indonesia."

⁶¹ Deliana and Masdiana Lubis, "Local Wisdom of Badoncek as Oral Tradition in Pariaman Ethnic-Group Wedding Ceremony," no. Icosteerr 2018 (2020): 1296–1300, <https://doi.org/10.5220/0010072212961300>.

⁶² Pambudi, "Pelestarian Jimpitan Sebagai Upaya Pemberdayaan Masyarakat Dalam Pembangunan Di Kelurahan Patemon, Gunung Pati, Kota Semarang."

⁶³ Muhamad Airul Yaqin, "Menyoal Mobilisasi Politik Dalam Praktik Filantropi Sebagai Upaya Penanggulangan Bencana Di Indonesia," *Daftar Isi*, 2020, 60.

always carried out through the *Badoncek* culture. It is a form of concern, attention, and involvement from societal elements within a group, both external and internal to society. As a custom, this culture has been ingrained in the surrounding community's implementation. *Badoncek* culture is practiced not only at the community group level but also at the household, tribal, and clan or group levels in Padang Pariaman. It is not a culture that manifested instantaneously; instead, it evolved from the smallest unit of the community, namely, the household level. From the household, the *Badoncek* culture then evolved to the level of tribe or people and *nagari*. When *Badoncek* culture is investigated, kinship is found to be the basis for participation/involvement in both cultural nuances. In Minangkabau, cultural nuances are derived from the philosophy '*Adat Basandi Syarak, Syarak Basandi Kitabullah* (ABSSBK),⁶⁴ meaning that Minang customs are based on the Sharia, so that heavy social burden in Minang can be resolved through *Badoncek* practice.⁶⁵

Apart from being done to ease a heavy family's burden, the *badoncek* culture is also carried out for the development of the area, as in *Nagari Ulakan Tapakis*, which consists of 14 Korong, each with a Surau built through *Badoncek*. Fundraisers for area development and social community activities are usually held on specific occasions, such as during the celebration of the Prophet's mawlid, or before the Eid al-Fitr and Eid al-Adha prayers. In some locations, it is done regularly every Friday before the Friday prayer. The cultural practice of *Badoncek*, carried out for mosque construction, is one form of a waqf model involving financial contributions. The classification of *Badoncek* as a waqf model based on money is grounded in its alignment with the fiqh of waqf, particularly the acceptance of *waqf al-nuqud* (cash waqf), as recognized by contemporary Islamic jurists and MUI fatwas. The practice fulfills the essential elements of waqf when contributors explicitly intend their monetary contributions to serve as perpetual endowments for the construction and maintenance of the mosque. In a *Badoncek* moment, the amount of collected money can reach tens to hundreds of millions of rupiah. Based on individual contributions, the amount varies, ranging from ten thousand to hundreds of thousands to millions of rupiah. In the past, during the construction of a mosque, money was collected through the *Badoncek* worth 150 million rupiah. This sizable amount exhibits a cultural potential for waqf fundraising that is still currently not well managed.

On the other hand, the findings from the interviews⁶⁶ show that *Jimpitan* is also involved in waqf fundraising. It is a custom practiced in every neighborhood in Yogyakarta as a form of community cohesiveness. *Jimpitan* is carried out by collecting

⁶⁴ Farida Arianti et al., "Minangkabau Tribal Asset Management in Amlak Shirkah for Migrant Tribe Members from the Perspective Fiqh Muamalah," *Al-Mazaahib: Jurnal Perbandingan Hukum* 13, no. 1 (August 6, 2025): 78–97, <https://doi.org/10.14421/al-mazaahib.v13i1.4080>.

⁶⁵ Ibnu Amin, "Implementasi Hukum Islam Dalam Falsafah Adat Basandi Syarak, Syarak Basandi Kitabullah Di Minangkabau," *Ijtihad* 38, no. 2 (2022).

⁶⁶ Interview with practitioners and lecturers at Yogyakarta City

money or rice during the regular night patrol at each house in the area. While residents, particularly men, patrol the area at night, they collect money or rice, known as *Jimpitan*, from each house. Usually, homeowners put small containers in front of their houses from which personnel on duty can take *Jimpitan* money or rice. The amount of money usually ranges from Rp. 200 to Rp. 2,000, but in general, people are willing to provide Rp. 500 to Rp. 1,000, totaling Rp. 40,000 to Rp. 60,000, depending on the population of houses in the area. The uniqueness of this custom lies in the fact that the customary preservation ensures a consistent social fund provision for the community. The *Jimpitan* money is commonly used for community social activities, rather than for *infaq*, *shadaqah*, or *waqf* for other religious purposes. According to the informants, money for *infaq*, *shadaqah*, and *waqf* is usually collected at the mosque, as the *Jimpitan* results are used solely to sustain community services for residents.

Next, how can the opportunities from *Badoncek* and *Jimpitan* be maximized for economic growth? The participants in this study highlight the findings.

V. Waqf Fundraising Opportunities Based on Local Culture

Culture-based waqf fundraising offers numerous potential opportunities for economic growth, as the respondents highlight. First, funds earned through culture-based waqf efforts can be channeled into community development projects, such as education, healthcare, infrastructure, and entrepreneurial programs, creating economic opportunities at the grassroots level. This can lead to job creation, skill development, and improved living standards for the community. Culture-based waqf fundraising can support new entrepreneurs and small businesses by providing financial aid, training, and resources. This can boost economic activity, support local enterprises, and help expand the entrepreneurial ecosystem.

In addition, by investing waqf monies earned through cultural efforts in infrastructure projects such as roads, water supply systems, and public amenities, the community's general quality of life can be improved. Improved infrastructure can attract investment, enhance trade, and promote regional economic growth. Moreover, culture-based waqf fundraising can support sustainable development programmes such as environmental conservation, renewable energy, and eco-friendly initiatives. This can help to drive long-term economic growth by protecting natural resources and fostering sustainable livelihoods.

To elaborate, there are several opportunities for culture-based waqf fundraising as follows.

1. Higher level of waqif trust in the waqf manager

Respondents emphasized that the community fundraising practice has its own strengths, particularly in terms of trust. People are unwilling to join in a fundraising endeavour

unless they trust the managers. These findings are also supported by a previous study, which suggests that trust levels are incredibly influential in fundraising, particularly when collecting waqf funds.⁶⁷ Since the waqif trusts the fundraising managers, waqf fundraising will likely increase over time, as the waqif trusts the individuals or institutions that manage the waqf. Meanwhile, research cited by Radilova and Ziomek found that fundraising activity in a competitive environment is based on Porter's Five Forces, including supplier and customer power, the threat of substitutes, the threat of new entrants, and the power of regulation and natural rivalry in a sector.⁶⁸

2. Maintaining hereditary traditions

Respondents emphasize that cultural practices can be an effective way to engage the community and garner support for waqf activities. It may help foster a sense of continuity and connection, motivating others to contribute to this worthwhile cause. This is consistent with Weber's social theory, which posits that all activities rooted in customs passed down over generations will be preserved from one generation to the next.⁶⁹ It means that if a culture is not passed down to the next generation, it is likely to become extinct. Future generations will continue to preserve our culture. In a study, one way to maintain culture is to introduce it to younger generations from an early age.⁷⁰ Specifically, cultural preservation efforts should be initiated at the family level.⁷¹

Younger generations remain concerned about the implementation of this culture-based fundraising model in the modern era.⁷² It means that generations have passed down their care for local culture from one generation to the next. Even though this fundraising model can also be implemented through technological means, research by Sooter and Ugazio has shown that technological advancements can offer potential solutions by providing alternatives to traditional fundraising practices, as long as the essence of local culture is maintained.⁷³ However, the local culture currently in practice is not closely tied,

⁶⁷ M Jamal, "Strategy to Increase Waqif Trust by Nazir Waqf Lazismu Trensains Sragen," *Jurnal Ilmiah Ekonomi Islam*, 2022.

⁶⁸ Radilova and Ziomek.

⁶⁹ Alis Muhlis and Norkholis Norkholis, "ANALISIS TINDAKAN SOSIAL MAX WEBER DALAM TRADISI PEMBACAAN KITAB MUKHTASHAR AL-BUKHARI (Studi Living Hadis)," *Jurnal Living Hadis* 1, no. 2 (2016): 242, <https://doi.org/10.14421/livinghadis.2016.1121>.

⁷⁰ R Rohita, R M Amalia, and A Jayanti, "Implementation of Family Social-Cultural Function: Introducing Local Culture Among Children 4-6 Years Old in The Village of Literacy," *Jakarta. Indonesian Journal of Early Childhood Education Stud-Ies* 10, no. 1 (2021).

⁷¹ Nita Maghfiratul Jannah et al., "Family Role in Preserving Javanese Culture, Values, and Language: The Challenges in the Globalization 4.0 Era," *Jurnal Penelitian Humaniora* 1, no. 1 (2023): 11–23, <https://doi.org/10.21831/hum.v1i1.59144>.

⁷² Rebekah Wagenbach, "Millennial Motivation for Nonprofit Arts and Culture Organizations" PhD diss., Walden University, 2022.

⁷³ Nina M. Sooter and Giuseppe Ugazio, "Virtual Reality for Philanthropy: A Promising Tool to Innovate Fundraising," *Judgment and Decision Making* 18 (2023): 1–12, <https://doi.org/10.1017/jdm.2023.15>.

allowing innovations, such as fundraising, to be transferred to one of the waqf fundraising models. Thus, fundraising activities are not only intended to achieve a single purpose but can also be expanded to provide greater benefits to the public interest.⁷⁴

3. Strengthening family/group ties

Respondents emphasize that incorporating cultural customs into fundraising events develops a sense of community and belonging among members. This common experience has the potential to create ties within families and between various community groups. It can also pass along beliefs and rituals linked with philanthropic giving and support from one generation to the next, strengthening these bonds even further. Local culture reflects the relationships within families or groups. According to Compton, individuals have different ways of seeking happiness, influenced by their culture and habits.⁷⁵ Values in local culture are regarded as an influential factor in determining human dignity within their community.⁷⁶ Culture preservation can strengthen the family or group ties. Otherwise, this local culture will not be adopted if the group lacks shared goals.

To answer the question of what risks are associated with waqf fundraising, such as those of *Badoncek* and *Jimpitan*? The participants in this study highlight the findings.

VI. Local Culture-Based Waqf Fundraising Risks

There are several risks associated with waqf fundraising when practiced within a cultural context, as follows.

1. Limited collection

Respondents highlight that culture-based waqf fundraising can contribute to restricted collections by appealing to a community's shared identity and values. Aligning fundraising efforts with cultural rituals and traditions can increase interest and participation among community members who are strongly connected to the cause. This technique may encourage a broader range of donors, motivated by cultural ties, to contribute to the waqf fund, thereby broadening the collection beyond its typical boundaries. Furthermore, incorporating cultural components can create a sense of urgency and importance for the fundraising effort, prompting more people to participate and donate. This is consistent with previous studies,⁷⁷ which suggest that the risk

⁷⁴ Ana Indah Lestari, "Revitalisasi Wakaf Untuk Kemaslahatan Umat," *ZISWAF: Jurnal Zakat Dan Wakaf* 4, no. 1 (2018): 55, <https://doi.org/10.21043/ziswaf.v4i1.3031>.

⁷⁵ S. Akmal and F. Nurwianti, "Kekuatan Karakter Dan Kebahagiaan Pada Suku Jawa," *Jurnal Ilmiah Psikologi Gunadarma* 3, no. 2 (2009): 116–20.

⁷⁶ Alis Asikin, "Social Cohesion of Local Wisdom for Plural Communities," *International Journal Ihya' Ulum Al-Din* 23, no. 2 (2021): 210–23, <https://doi.org/10.21580/ihya.23.2.8261>.

⁷⁷ Linda Stalker Prokopy et al., "Context Matters: The Importance of Local Culture in Community Participation," *Journal of Extension* 50, no. 2 (2012), <https://doi.org/10.34068/joe.50.02.58>.

associated with culture-based waqf fundraising is that local culture may prevail only in a particular region or place. Depending on the culture's coverage area, the waqf fund through culture is limited in terms of amount, and vice versa.⁷⁸ The amount of waqf funds collected through culture-based practices such as *Badoncek* and *Jimpitan* is relatively limited because these activities operate within narrow community boundaries and depend on local participation. Contributions are usually small and symbolic, emphasizing collective solidarity rather than capital accumulation. Moreover, the absence of institutional and technological integration restricts scalability beyond the immediate cultural context. However, the limitation due to area coverage can be minimized through the dissemination of cultural practices, because it is possible and has the potential to develop.

2. Lack of public awareness in maintaining traditions

Respondents emphasize that by incorporating cultural components into fundraising campaigns, the waqf not only generates revenue but also educates the community on the importance of conserving and preserving cultural practices. The lack of public awareness in maintaining traditional practices such as *Badoncek* and *Jimpitan* stems from generational changes, urban migration, and the growing preference for modern digital fundraising methods. In addition, limited education on the cultural and religious significance of these practices, combined with the absence of institutional support, has contributed to declining community participation, threatening the continuity of these traditions as potential waqf fundraising models. This has the potential to raise public awareness and appreciation for heritage practices while also providing a forum for meaningful engagement. Cultural festivals, storytelling, and other traditional fundraising activities help the community understand its cultural history and its significance. This can instill a sense of pride and connection to their traditions, encouraging people to support the cause and ensure that these customs continue for future generations. Overall, culture-based waqf fundraising is a tool for promoting awareness, celebrating heritage, and strengthening ties between the community and its traditions.

The findings are consistent with modern society's awareness that culture has begun to weaken as technology has replaced many digital-based human activities. This also includes the culture of modern society, which often participates in various social activities conducted through digital platforms. It influences people who tend to abandon local culture and join the digitalization trend. The weakening of public awareness of culture or

⁷⁸ Abu Huraerah, Riany Laila Nurwulan, and Peter Voo, "Local Culture-Based Community Development in Subang Regency, West Java," *EMPATI: Jurnal Ilmu Kesejahteraan Sosial* 12, no. 1 (2023): 25–32, <https://doi.org/10.15408/empati.v12i1.31786>.

traditions⁷⁹ will lead to local culture-based waqf fundraising being less engaging. Eventually, it results in the loss of regional traditions and culture, shifting to modern ones that are more preferable to the community. Thus, amplifying public awareness is necessary to maintain existing cultures and prevent them from extinction.

3. Difficult to Gain Widespread Acceptance of Different Communities

Respondents emphasize that culture-based waqf fundraising can help overcome the issue of achieving general acceptance across diverse populations. Gaining widespread acceptance of *Badoncek* and *Jimpitan* across different communities is challenging due to their strong local cultural specificity, variations in religious and social practices, and reliance on social trust and cohesion. Limited awareness and informal management further restrict these traditions from being adopted in communities outside their original cultural context. Organisations can establish a more inclusive and engaging fundraising strategy by incorporating culturally appropriate components that appeal to diverse audiences. This can bridge cultural divides, develop understanding, and link disparate communities. Waqf fundraising campaigns can demonstrate respect for diverse cultural identities and values by incorporating cultural events, customs, and storytelling that resonate with various backgrounds. This may lead to increased acceptance, collaboration, and participation from a broader audience, thereby strengthening relationships and fostering unity around the fundraising cause. Embracing and promoting cultural diversity in waqf fundraising activities allows organisations to build a shared platform that brings people from all walks of life together. This inclusive strategy has the potential to break down barriers, foster collaboration, and generate support for the waqf fund in many communities.

The findings of this study are consistent with previous studies, indicating that waqf fundraising grounded in local culture tends to be accepted by people in regions where the practice prevails. Perhaps it is difficult for people in other regions to accept the practice, especially those with a different cultural background in collecting social funds. Moreover, the cultural force exerted on other regions could lead to the rejection of this particular local culture, as each group has its own culture. Thus, it is quite challenging to explain a new culture to a different group. Unless it is widely socialized and promoted on a massive scale as one of the waqf fundraising models, it may not be accepted by the general public, though it requires considerable time and effort.

⁷⁹ Mariya Stankova and Ivanka Vassenska, "Raising Cultural Awareness of Local Traditions through Festival Tourism A Sensibilização Cultural Das Tradições Locais Através Do Turismo de Festivais," *Tourism & Management Studies* 11, no. 1 (2015): 120–27.

VII. Conclusion

This study aims to explore the opportunities and risks of waqf fundraising within the local cultures of *Badoncek* and *Jimpitan* in Indonesia. The findings of this study indicate that both cultural practices have both opportunities and risks when utilized as a waqf fundraising method. Waqf fundraising in Indonesia often evolves in tandem with technological development, as seen in initiatives such as those performed through *Badoncek* and *Jimpitan*. Those customs have a significant influence because they can raise funds in a relatively short period of time, and these practices are still well-preserved.

Changes in cultural norms and societal attitudes can affect how waqf is practiced. Encouraging individuals and communities to continue the tradition of waqf amid changing values can be challenging. It is worth noting that the impact of waqf on the SDGs depends on how these endowments are managed, governed, and allocated. Therefore, culture is also crucial in ensuring the optimal use of waqf to address various development challenges and promote sustainability.

Incorporating cultural components can deepen community engagement by tapping into its traditions, beliefs, and values. This can foster a sense of connection and belonging, resulting in increased participation in fundraising activities. Moreover, cultural practices can build trust and credibility among community members by demonstrating respect for their heritage and customs. This can foster long-term ties and commitment to the waqf cause. Furthermore, by incorporating cultural events and activities into fundraising campaigns, organizations can raise awareness of the significance of waqf and its impact on society. This can help educate the public and garner support for humanitarian causes. Culture-based fundraising can attract donations from various cultural backgrounds, encouraging inclusivity and togetherness within the community. This can increase support for waqf programs and a more sustainable fundraising approach. Lastly, using culture for waqf fundraising can help preserve and promote Indonesia's rich cultural legacy. This helps preserve traditions for future generations while ensuring cultural continuity. Overall, leveraging culture to raise waqf funds in Indonesia can positively impact community participation, trust, awareness, diversity, and heritage preservation.

Despite its valuable contribution, this study has several limitations: the survey was conducted in limited areas and focused on two fundraising models that had long existed in the community. Moreover, the study focused solely on examining culture-based fundraising models. Therefore, future studies are recommended to examine culture-based waqf management models and investigate the complexities in waqf management within society.

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