

## Strategy to Increase Waqif Trust by Nazir Waqf Lazismu Trensains Sragen

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### Abstract

*This research is to find out what strategies are carried out by an Islamic boarding school waqf institution to maintain and increase the trust of waqif. This research is qualitative research with a literature study approach, unstructured interviews, observation, analysis using a triangulation approach. The object of this research is Lazismu Trensains located in Muhammadiyah Pesantren Sains (Trensains) Sragen City, Central Java. This study found that several strategies were carried out by nazir waqf Lazismu Trensains to increase the trust of waqif, one of which was a transparent reporting system, intensely building active communication with donors and creating an online waqf platform, namely sedekahanaja.id which made it easier for waqifs to waqf. This study only explores the nazir strategy in Lazismu Trensains which is based on Islamic boarding school. There is no research that discusses the strategy of increasing waqif trust by nazir waqf in Muhammadiyah Islamic boarding school.*

**Keywords:** Trust, strategy, waqf, waqif trust, cash waqf.

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### 1. INTRODUCTION

Waqf is a multidimensional worship, (Lubis et al., 2010) not only to reach the pleasure of Allah, waqf also has a social dimension and gives deep influence to develop the economic empowerment of the people. (Jamal et al., 2020) In fact, the management of waqf today is not only targeting the economic sector, especially cash waqf, but also extends to the education sector such as building Islamic boarding schools, health centers, technology development and so on. Meanwhile, indirect cash waqf must be invested in the real sector or financial sector first and then returned in the form of financing social programs. (Ascarya & Sakti, 2019) Of course, if the waqf is managed with modern management and maximizing the latest equipment and technology, coupled with the large number of Muslims in Indonesia, it becomes an asset for the collection and development of waqf in Indonesia, especially cash waqf for the productive sector. (Anifah, 2021)

The potential of cash waqf in Indonesia is quite encouraging, this can be seen from the number of generous Muslim people in Indonesia which is

estimated at ten million people with an average income of five hundred thousand to ten million rupiah, it could be collected funds of three trillion rupiah per year if they do waqf per month for Rp. 50,000 and its multiples. (Syamsuri & Wibisono, 2019). However, this great potential has not been maximized in reality, it could be due to the lack of trust in waqif towards waqf management institutions because several research hypotheses state that waqif trust significantly affects waqif's perception of nazir's professionalism. (Rofiqo et al., 2021) This is important because public trust is essential to strengthen the sustainability of the charity sector. (Yang et al., 2016) Unrealized trust can be caused by Waqif are not satisfied with the services provided by the waqf Institute. The greater the satisfaction obtained by the waqif towards the institution, the greater the trust which has implications for the continuity of the waqif in waqf. (Putra et al., 2020)

This is agreed by Sargeant and Lee, that trust is the basis for building non-profit organizations, the greater the public trust will further improve the positive social image of the Institution so as to

facilitate fundraising programs in the Institute and the fulfillment of its objectives. (Sargeant & Lee, 2002) Especially if this trust is linked to a zakat management institution where trust is the most important part in an Islamic philanthropic organization, such as research conducted by the NAFI Research Center, with results showing that the percentage of respondents who believe and do not believe in charitable institutions is almost the same, namely 44 and 43 percent. (Islamic Research and Training Institute (IRTI), 2017) This trust building is not possible without a mature strategy in waqf management institutions, other supporting factors are needed such as accountability and transparency. (Ahmad & Rusdianto, 2020) The most important factor apart from a transparent reporting system, regulations, innovative products and regulations is what Sultan Perak Malaysia calls "the soft element" namely trustworthiness. (Shah, 2018)

Therefore, this study will discuss further the strategy of waqf institutions to increase waqif trust. One of the waqf institutions used as the object of research in this study is Lazismu Trensains which is one of the service offices of the Regional Lazismu located in the city of Sragen, Central Java. Lazismu Trensains is one of the most important parts of the Pesantren sains (Trensains) which is one of the leading science schools and belongs to the Muhammadiyah Sragen charity which has been operating since 2014. It is called the most important part because Lazismu Trensains is in charge of receiving and managing waqf funds to build and develop Pesantren sains (hereinafter referred to as Trensains). It can be said that this boarding school does rely on its construction funds from waqf and a small part from government grants. Even though it is still young, Lazismu Trensains has assets of 7.8 billion rupiah in the form of land and Trensains buildings. In the last two years (2020 and 2021) Pesantren Sains also received achievements as the best KL AUM (Muhammadiyah Charity Service Office) and KL with the best collection creativity.

Thus, the research will focus on how Lazismu Trensains strategy to increase waqif and whether it is relevant to the concept of strategy and trust in Islam?

### **1.1. Trust and Its Influence on Nonprofit Organizations**

Research on trust is not something new. Some of these studies are as follows. According to Muhammad al-Ghazali quoted by NM Ahmed, in the view of the

Shari'a, belief has many meanings, but the most important of all meanings is a sense of responsibility, always feeling supervised by Allah and believing that humans will be judged on the last day regarding their actions. (Ahmed et al., 2015) Although this meaning is difficult to be understood by other social sciences, it may even be used for different meanings but the author agrees with this opinion. However, among the differences in meaning, the meaning of trust is universally accepted as a psychological state consisting of an intention to receive goodness based on positive expectations of one's intentions or behavior. (Rousseau et al., 1998) The study of trust also seems to be of great concern to Malaysian academics, namely Syadiyah Abdul Shukor and other authors find the results of their research from Malaysian Muslim respondents, that the integrity and reputation of the waqf institution or institution has direct implications on the trust of donors in the institution and will increase the intention of donors to make cash waqf. (Shukor et al., 2019)

The role of this trust is also one of the factors that determine the success of charitable organizations, as discussed in Taniguchi's research, that donors will not contribute to Institutions or organizations that they do not trust or organizations that lack recognition. (Taniguchi & Marshall, 2014) Donor trust not only has an effect on repeated donations and an increase in the nominal donation but also gives confidence that the donation will be used as best as possible by the recipient institution. (Robin et al., 1999) In relation to waqf or waqif donors, the lack of trust in waqif results in the underdevelopment of cash waqf practices in Indonesia. (Rusydia & Devi, 2014) In addition, trust is also a factor that affects people's willingness to waqf and increase their long-term commitment to waqf institutions.

### **1.2. Nazir Waqf Strategy to Increase Waqif Trust**

To understand the meaning of strategy, several previous studies have defined that strategy in organizational discussion is always associated with the direction, goals and positioning of an organization by considering the surrounding environment. Fauziah, "Strategi Wakaf Uang Di Indonesia (Dissertation)" (UIN Syarif Hidayatullah Jakarta, 2017). Strategy is an integrated, comprehensive plan that links a company's strategic advantages with environmental challenges and which is designed to ensure that the company's basic objectives are achieved through proper execution by the organization. (William et al.,

2000). It can be concluded that strategy serves to achieve a goal and target, be it long term, short or medium term, therefore, it is necessary to have the best strategy in order to continue to exist in the midst of global competition. (Freeman, 1994).

One of the strategies undertaken by nazir waqf is to apply professional management and transparent administration. (Cizaksa, 2002) According to Syamsuri and others, the management of waqf institutions should use the principles of corporate governance or Islamic corporate governance to create good waqf governance in their waqf institutions. This is considered important because waqf institutions and the mandate they carry must be accountable not only to the waqif, stakeholders, but also to Allah as the highest ruler who leads to prosperity and success with a holistic approach, integrative guidance, negotiation, and cooperation as well as deliberation and consensus. (Syamsuri et al., 2020).

Nazir who was professional gave a positive influence on the perception of waqif. Therefore, Nazir's professionalism can be seen from: first having special skills. Second, have a high moral commitment. Third, professional people live from the profession they do. Fourth, community service. Fifth, legalization and licensing. (Baharuddin & Iman, 2018) There is no doubt that professional nazir who adheres to Sharia principles can lead to increased transparency, increased transparency leads to better accountability of waqf institutions. (Ihsan & Ibrahim, 2007) As for the quality of the program, the quality of services and facilities provided as well as emotional factors significantly affect the satisfaction of wakif which can affect the factor of increasing or not trusting waqif to waqf institutions, this is a hypothesis generated from the research of Muhammad Wicaksono and other authors. (Putra et al., 2020) In addition, the factors of effective communication by the Institute (Moraga et al., 2010) and practice the nature of trust in managing waqf and make it the basis for fundraising (Syamsuri & Wibisono, 2019) can have a direct impact on donor trust.

From the two research topics that have been described above, there has been no specific and comprehensive review of the strategy to increase waqif trust in Muhammadiyah waqf institutions that are in a pesantren-based school environment. Therefore, therein lies the difference between this study and previous studies.

## **2. RESEARCH METHODS**

This research is a literature review, namely research whose results are obtained from various data such as literature and references related to the theme of the discussion. (Nazir, 2003). This research is also qualitative research, according to Sugiyono, qualitative research is based on the philosophy of post positivism, namely research that views social reality as something holistic, complex, dynamic, full of meaning and the relationship of symptoms is interactive. (Sugiono, 2018). Data were obtained from observations, in-depth interviews with the researched institutions and literature review. The steps taken are to collect valid data, one of which is by means of direct interviews by researchers to nazir waqf. Then, the data collection technique in this research is through observation or observation, interviews and documentation.

The next step in this research is data analysis, which is the process of organizing and sorting data into patterns, categories, and basic units of description so that themes can be found and working hypotheses are formulated as suggested by the data. (Bungin, 2005). After collecting all the necessary data, the researcher examines other sources to strengthen the statement and will develop it in the writing process. The next process is to make an inventory of what has been found and what needs to be verified again. Then, checks are made on its capability to be transferred to another setting (transferability), dependence on the context (dependability) and whether or not it can be confirmed to the source (conformability). (Muhadjir, 2006). What is done to test the validity of the data is to 1) Extend the researcher's participation, 2) Persistence of observation, 3) Triangulation, namely a technique for checking the validity of the data that utilizes something other than the data, for checking and comparison purposes. (Moleong, , 2006).

## **3. RESULTS AND DISCUSSION**

### **3.1. Result of Research**

#### **Definition of Trust**

Belief or trust is an essential foundation of a nonprofit organization. This trust cannot just exist but must be built from the beginning and can be proven so that it gets recognition from various parties/partners. (Rofiq, 2007) Trust has long been considered a catalyst in the realm of transactions between sellers and buyers so that the satisfaction of

various parties can be realized as expected. (Yousafzai et al., 2003) Several literatures have defined trust with various approaches, one of which is what is defined by Rotter, that trust is the belief that a person's word or promise can be trusted and that person will fulfill his obligations in an exchange relationship. (Rotter, 1967) According to Morgan and Hunt, trust will occur if someone has the trust to make an exchange with a partner who has good integrity and can be trusted. (Morgan & Hunt, 1994) Trust can also be interpreted as a person's willingness to be sensitive to the actions of others based on the expectation that other people will also take certain actions on people who trust them and are not dependent on him to supervise and control. (Mayer et al., 1995)

Trust and its role in the eyes of the Shari'a is always related to responsibility and justice as ordered by Allah SWT in the Qur'an al-Baqarah verse 188, al-Nisa verse 58 and al-Anfal verse 27. These verses emphasize to Muslims to be careful in their behavior and carrying out their activities because what they do will determine the quality of justice and trust. (Lubis & Kartiwi, 2013) Al-Tabari generally explains the interpretation of these verses as a form of God's prohibition not to have a bad perception of others, do wrong things and look for other people's weaknesses. (Al-Thabari, 2000). In addition, Ibn Kathir in his commentary cites a hadith narrated by Abu Daud, Malik and Umar bin Khattab which adds the importance of having a preventive approach to avoid suspicion of Muslim brothers through spies, hatred, enmity, envy, jealousy and backbiting. (Ibnu Katsir, 1999). From this, the author sees that between privacy and trust is an inclusive entity, one component will not be perfect without the other. Indeed, in reality, people will be reluctant to disclose their personal data if they do not have trust. On the other hand, they cannot trust someone easily if they do not disclose or hide their personal data.

Even in Islam, trust is a moral value that must be carried out in every Muslim's affair, it is also seen as the basis of individual relationships with God and others. (Zamir & Mirakhor, 2007). Not only in the religious dimension but also in fulfilling the moral obligation of everyone to carry out their duties in social and economic life. (Hanafi and Sallam, 1997) The climax is, trust will be obtained when a person can be trusted in carrying out his duties. So, the relationship between trust and trustworthiness is also very closely related, the responsibility is not only to

humans, but also to God because this trust is the attitude of a Muslim who indicates the good faith and piety of a person. (Shuhari et al., 2019)

From here, the author draws a point of difference in the conventional scientific perspective in assessing the meaning of trust. For them, trust is just a behavior that reflects good moral values to fellow human beings, has nothing to do with God. However, the meaning of trust in an Islamic perspective is broader, namely having a vertical relationship to God because practicing trust is part of practicing religious teachings. Regarding its relationship to humans, trust has become part of the life and ethics of a Muslim towards others.

### **Trust Dimension**

To form trust in an institution, it must at least meet several factors. According to Mayer, (Mayer et al., 1995) capability, benevolence, and integrity. Ability refers to the competence and characteristics of the manager/seller in influencing and authorizing a specific area. Kim and others stated that ability includes competence, constitutional ratification, experience and ability in science, while benevolence (or in Islamic terms called Ihsan) is the willingness of the manager or seller to provide satisfaction to the parties which includes attention, empathy, confidence and power accept. (Kim et al., 2003) Integrity involves three aspects that are inherently intertwined: first, a set of principles that are upheld, secondly verbal behavior that expresses these values and principles, thirdly behaviors that embody these values and principles consistently with verbal expression. (Benjamin, 1990) Waqf management institutions can be more attractive to waqf trust when these three factors are combined.

There is no doubt that waqf is a social investment from waqif, they are sincere and do not expect a return except from Allah. However, for waqf institutions, the social investment requires growth and sustainability, therefore it must be considered about the return of social investment to increase the trust of the waqif and the wider community to the waqf institution.

According to Ridlo (2012), returns on social investments can include any of the following outcomes, First, estimating the financial return on investment. Showing profit, break-even, or loss, must be calculated and become one of the ingredients for decision making. Second, demonstrate measurable impact through evaluation of results, customer satisfaction, and other assessments. Third, demonstrate integrity, capacity, and accountability in

the wise use of resources, including human, financial, technological, and capital. Fourth, it have impact not only through direct service but also outreach, influence and leadership in the community.(Zarkasyi, 2012)

Another factor that can increase the trust of waqif to waqf management institutions is a good reputation. Reputation is defined as people's perception of the organization's honesty and concern for stakeholders. (Doney & Cannon, 1997) For Institutions or charitable organizations, a good reputation is very important to attract donors (Bennett & Gabriel, 2003) and the probability of donating a second time for novice donors. (Bennett & Choudhury, 2009) Donor satisfaction is the key to the success of a charity,(Mokhtar et al., 2020) This satisfaction will be obtained when the Institution provides its services optimally and professionally.(Arshad & Zain, 2017) Apart from the service factor, the trust of the waqif can be increased because of the transparency and accountability in the waqf institution's reporting system. Transparency is defined as the availability of information within the organization that allows external parties to monitor the organization's internal

performance. (Grimmelikhuijsen & Meijer, 2014) With transparency that can be accessed by the public, people will feel more satisfied and feel at ease to donate or endow their assets to the institution.(Jayanto & Munawaroh, 2019)

The most important factor in increasing this trust is the awareness and effort to implement religious values and principles. This is what distinguishes Islamic and conventional philanthropic organizations or institutions. Waqf institutions should be based on Shariah teachings in their management. Trustworthiness and responsibility are the two things are interrelated to create a trust which is the foundation of human social relations. Amanah is a derivation of the word al-amm which is to indicate the condition of a person who feels safe from the evil treatment of others against his rights, the opposite of which is treason which means betrayal or reducing the rights of others unjustly.(Hasrul & Fauzi, 2015)

The factors that have been described and other complementary factors to increase this trust, the authors summarize into a chart:



**Figure 1: Factors to increase Waqif Trust**

**Lazismu Trensains Profile**

Muhammadiyah community organization founded by KH. Ahmad Dahlan is one of the organizations that started from waqf. Muhammadiyah

is known as the largest social religious organization in Indonesia which has waqf assets of no less than 3,717 hectares (2015). Until now, the level of public trust in waqf in Muhammadiyah is still high, this is one of the

factors that makes Muhammadiyah continue to grow. One of them is by establishing Lazismu in 2002 which oversees managing Ziswaf funds.(Alhabshi et al., 2021) As for the Trensains boarding school, it is allowed to open a service office that also manages waqf funds in addition to zakat, infaq and alms.

The Lazismu Trensains Service Office is one of the 19 service offices out of 22 service offices owned by Lazismu Sragen region. In this case, Lazismu Trensains is located within the Amal Usaha Muhammadiyah (AUM) which is engaged in education, namely the Science Boarding School Trensains Muhammadiyah Sragen. The establishment of the KL Lazismu Trensains is one of the strategies to build the vision and mission of Trensains, besides that it is also aimed at empowering the surrounding community to expand the generous funds of donors who have waqf.(Tim Redaksi Majalah JariyahMu, 2021)

The Lazismu Trensains programs are as follows: 1) Zakat, 2) Alms/Infaq, 3) Santri Scientist Scholarships, 4) Qurban, 5) Cash Waqf, this is an instrument to support boarding school infrastructure in the form of land, buildings, and assets. other. Cash waqf is waqf in the form of cash to Trensains as waqf nadzir. With this cash waqf scheme, everyone has the opportunity to contribute to realizing waqf assets in a congregation according to their respective abilities. While the tasharuf program, namely, zakat is intended for education, health, social and economic da'wah programs, alms/infaq for the operations of the institution, while waqf is for the acquisition of land, buildings, productive assets and other infrastructure. Cash waqf that has been realized is land acquisition, establishment of Islamic boarding schools, operational cars, provision of gazebos, sports facilities, building equipment, reforestation, sound systems, Cavendish banana plantations and Trensart mini market. While the programs that are still running are the acquisition of the remaining land for the boarding school, the construction of dormitories, the construction of mosques and the provision of health water machines for students.(<https://Sedekahinaja.Id/Campaign/>, n.d.)

#### **Strategy to Increase Waqif Trust by Nazir Lazismu Trensains**

Waqif belief is a necessity for ziswaf institutions, as well as in Lazismu Trensains. Since its establishment, Lazismu Trensains has always tried to maintain and increase the trust of donors, some of

which are by maintaining good service performance and self-image, transparent, accessible, and accountable reporting system, as well as maximizing the use of technology in disseminating its programs.

In general, the donors of Lazismu Trensains consist of congregations for recitation of mosques in Sragen, worshipers for regular recitations in several sub-districts of Sragen, sympathizers of Trensains and guardians of the Trensains boarding school of Muhammadiyah Sragen. According to the explanation from the head of Lazismu Trensains, Hakim Zanky explained that the public's interest in waqf is very good. It is evident from the increasing number of Ziswaf acquisitions. This is also motivated by three reasons, firstly waqif is interested in the Trensains ideas, secondly waqif understands the knowledge and virtues of waqf, thirdly because of the closeness of the waqif to the institution personally. This last factor is the biggest reason for a donor to endow his wealth. (Based on the results of an interview with the Head of Nazir Lazismu Trensains Sragen, Hakim Zanky, on Monday, October 3, 2021 at the Lazismu Trensains office, SMA Trensains Muhammadiyah Sragen.)

Lazismu Trensains strategy to treat donors is to intensively provide information about the Lazismu Trensains program and its development to donors. Still, according to Mr. Hakim's statement, for the first time a donor of waqf may just try, but the second repeats, the third will donate a larger amount. This means that the donors have put their trust in the institution and feel at ease by donating their assets there. Here are some strategies that are being carried out by Lazismu Trensains Sragen: (Based on the results of an interview with the Head of Nazir Lazismu Trensains Sragen, Hakim Zanky, on Monday, October 3, 2021 at the Lazismu Trensains office, SMA Trensains Muhammadiyah Sragen.)

#### **Transparent and accountable in reporting system**

No less important than that is the management strategy carried out by Lazismu Trensains to maintain and increase the trust of waqif, namely with a reporting system that is transparent and accountable. Mr. Septian as finance manager of Lazismu Trensains explained the reporting mechanism. There are three stages, the first is acceptance. The majority of donors waqf through transfers during this pandemic, so when a donation comes in, Nazir will contact the waqif via the Whatsapp application by sending receipts, thanks, prayers and a donation agreement or statement. The

receipt has three copies, one copy for donors, the second copy for Lazismu Daerah and the last copy for the Lazismu Trensains data archive. This is to facilitate the reporting and auditing process to regional Lazismu as the parent of Lazismu Trensains. (Based on the results of an interview with the Finance Manager of Lazismu Trensains Sragen, Septian Awaludin Akbar, on Monday, October 3, 2021 at the Lazismu Trensains office, SMA Trensains Muhammadiyah Sragen.)

The second stage is collection. After Nazir gives receipts to donors and Regional Lazismu, the copies of the receipts stored by Lazismu Trensains are inventoried into the Excel application or can also be inputted on the Regional Lazismu website. At the end of the month, an examination will be held and jointly matched between the collection data obtained by Lazismu Trensains and a copy of the receipt submitted to regional Lazismu. In addition, a copy of the bank statement and account mutation is also included so that the data on the acquisition of donations is valid and appropriate. The third stage is distribution, Nazir will submit a C1 form that contains a request for disbursement of donations to be distributed, also mentioning the purpose of disbursement and the amount. Only after being approved by the distribution manager, the donation will be disbursed and distributed to sectors that have been programmed. An audit of financial statements with regional Lazismu is also held once a year by private services AR Jaya Utomo. The results of this audit report, both monthly and annually, will be submitted to donors and the public through various media, whether it is in print such as Mata Hati magazine which is published once a month by Lazismu Sragen or Jariyahmu magazine which is published by Lazismu Trensains every six months. The electronic media is through WhatsApp messages which are distributed to student guardian groups, leading sectors, and donors, as well as through the waqf platform owned by Lazismu Trensains, namely sedekahinaja.id.

#### **Maximize social media and technology by creating online portal waqf**

The next strategy is to maximize social media and technology. Lazismu Trensains has a waqf portal called sedekahinaja.id. It contains information about the institution's activities and programs. Mr. Kamtiyono as the person in charge of fundraising and digital publications, agrees with the positive implications resulting from the use of fintech in

disseminating institutional programs. Predictions of smartphone users in 2019 are as many as 63.3 percent of the total population of Indonesia, meaning that around 170.6 million Indonesians currently have smartphones. However, this opens up greater opportunities for waqifs who want to do waqf in an easy and fast way through the online waqf platform. (Syahputra & Khairina, 2021) Waqif trust will increase when they can easily access the waqf page and use the available platforms to participate in waqf programs according to their wishes. In addition to maximizing the waqf platform, Lazismu Trensains also has social media Facebook, YouTube and Instagram that contain content in the form of ongoing waqf program developments, or outputs generated from completed waqf programs. Feedback from the public regarding the use of technology and social media is considered quite satisfactory, as evidenced by the achievement of almost 80% of the targets for each existing waqf program. (Based on the results of an interview with Fundraising Program Manager of Lazismu Trensains Sragen, Kamtiyono, on Monday, October 3, 2021 at the Lazismu Trensains office, SMA Trensains Muhammadiyah Sragen.)

#### **Good service performance**

Apart from that, improving Nazir's knowledge and management skills is necessary, therefore, to improve knowledge and service performance Nazir Lazismu Trensains often participates in Nazir trainings held by various institutions such as ICAST Unida Gontor and Lazismu Regional Branch and many so on. Through these trainings and workshops so that Nazir always has a spirit of service, trustworthiness, innovation, and creativity that is always renewed. So, it is not surprising that Lazismu Trensains made an achievement for two consecutive years, namely in 2020, becoming the best Muhammadiyah Charity Service Office based on the highest number of waqf gains in the Regional Lazismu service office. Then in 2021, it became Service Office with the Best Collection Creativity based on diverse and innovative waqf programs.

#### **Continuous promotion of waqf program campaigns**

Waqf program campaigns are routinely carried out through updates on whatsapp groups, social media and through the creation of content related to the program being promoted. So that the wider community, especially waqif always get the latest information.

3.2. Result of Research

Strategy Analysis

To set a strategy to increase trust in Lazismu Trensains, it is necessary to first know the map and the potential of waqif. This is expected to help maximize the fundraising process that is being socialized.



Figure 2 (Monthly report Lazismu Trensains Sragen to Lazismu Regional Branch Sragen.)

The biggest source of donations so far has come from the congregations of the recitation of mosques which consist of the people of Sragen in general. Next comes from the student guardians of Trensains who actively participate in every campaign for waqf programs. Next is the regular recitation congregation consisting of members and sympathizers of Muhammadiyah. Followed by Trensains sympathizers and families of Trensains alumni. Departing from the potential of this waqif, Lazismu Trensains together with the manager of the Trensains boarding school formulated a strategy which the authors summarized in the following chart:



Figure 3: Waqif Trust Improvement Strategy

If it is seen from the picture above, the strategy implemented by Lazismu Trensains is quite comprehensive and innovative. The level of trust of the waqif towards Lazismu Trensains is also still high because most of the waqif do have an emotional closeness to the Trensains boarding school. Such as guardians, alumni, teachers, educators and Muhammadiyah sympathizers and Trensains sympathizers. However, donations have not reached 100% in several programs such as waqf for land acquisition and the construction of the Trensains mosque. This may be due to the large donation target and the lack of maximum socialization of the program. In addition to the two long-term programs, they are often interspersed with short-term waqf programs such as the provision of drinking water machines, provision of multipurpose tents, reforestation and so on, so that the focus of waqif tends to be on these short-term programs.

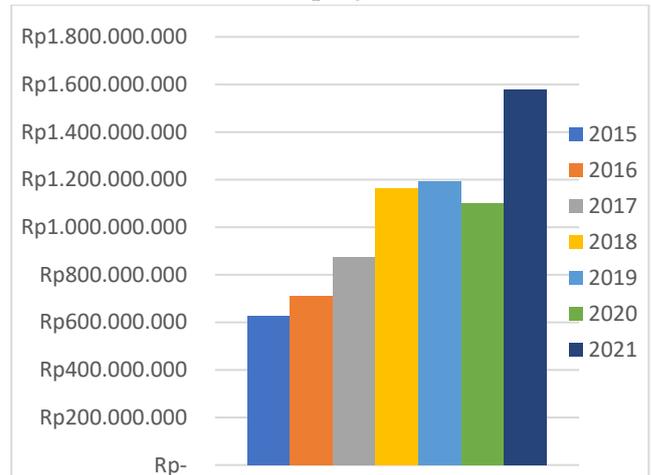


Figure 4: Asset Data of Lazismu Trensains (Annual Report of Lazismu Trensains to Lazismu Regional Branch Sragen)

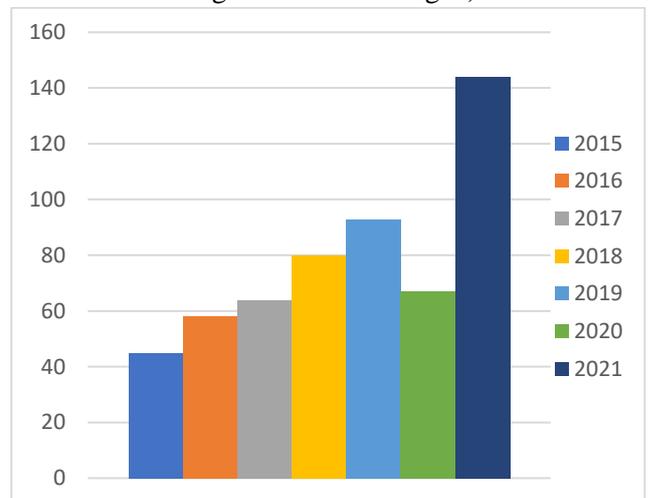


Figure 5: Waqif Data of Lazismu Trensains. (Annual Report of Lazismu Trensains to Lazismu Regional Branch Sragen)

#### 4. CONCLUSION

Based on the description above, the author can draw several conclusions, including: First, trust is a religious social attitude and morality that is formed when a person or institution is judged to have been capable and responsible in carrying out their duties. Second, trust is also considered an essential thing for waqf institutions to attract waqif interest and its continuity in waqf. Thus, several strategies were developed to increase the waqif trust carried out by nazir waqf, starting from the application of sharia principles and values in waqf institutions, improving the quality of governance management and human resource development, as well as implementing any competition that a nazir should have.

As for Lazismu Trensains, which is only three years old and has waqf assets of approximately 7.2 billion, it has implemented a strategy to increase waqif trust. More or less not much different from what is formulated in the theory of belief strategy. One of them is by innovating the fundraising strategy and maximizing media social and technology by launching an online waqf platform, namely sedekahinaja.id, thus providing easy access to people who want to do waqf. Besides, Lazismu Trensains has implemented a transparent and accountable reporting system to waqif through social media and print media (bulletin). It has also monthly and annual reports to Lazismu Regional Branch Sragen. More, Lazismu Trensains always strives to upgrade its knowledge and service performance by participating in various nazir waqf training and consistently promoting campaigns for waqf programs, so that they will always relate to waqif.

The last as suggestion for further research is to explore more on waqf institutions in Indonesia generally and Muhammadiyah Organization especially about increasing and innovating waqf strategy, so that they can provide new findings that can be used as references in policy formulation by the government and stakeholders in community organizations.

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