

Foundation's Preaching Strategy in Building Donor Loyalty: Case Study at Rabbunallah Surabaya Tahfidz and Orphanage

Ulya Fithriani^{1*}, Carissa Shofwah Wailah², Ayu Farinda Novita³, Dimas Afrianto⁴, Moh Ilham⁵

^{1, 2, 3, 4, 5} Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

¹ulyafithriani24122003@gmail.com, ²carissashofwahw@gmail.com,

³ayufarinda019@gmail.com, ⁴afriantodimas30@gmail.com, ⁵moh.ilham@uinsa.ac.id

Article History:

Received: 19 October 2024 || Accepted: 29 November 2024 || Published: 03 December 2024

Abstract

This study identifies and analyzes the Da'wa strategies the Rabbunallah Surabaya Foundation implemented to build donor loyalty. The research focuses on understanding how the foundation's da'wa approach influences the relationship between the foundation and its donors, encouraging long-term commitment to supporting its social activities. Using a Grounded Theory methodology, the study adopts a qualitative case study approach, gathering data through in-depth interviews with foundation managers, donors, and related parties and observing da'wa activities. Data analysis used open and axial coding to identify key categories related to Da'wa strategies and donor loyalty. The findings reveal that the foundation's da'wa strategy involves a combination of educational, emotional, and spiritual approaches, focusing on delivering messages of goodness and the importance of sustaining charitable efforts. This strategy fosters a personal and emotional bond between the foundation and its donors. Additionally, the foundation utilizes various communication platforms, such as social media and regular meetings, to maintain transparency and provide updates on program developments. Donor loyalty is built through involvement, trust, and the fulfillment of spiritual and social expectations. In conclusion, the da'wa strategies employed by the Rabbunallah Surabaya Foundation have proven effective in cultivating donor loyalty. Active involvement in da'wa activities that touch on spiritual and social aspects plays a key role in creating lasting relationships between the foundation and its donors. This study contributes to a deeper understanding of the dynamics between foundations and donors within Islamic da'wa.

Keywords: *Foundation's Preaching Strategy; Building Donor Loyalty; Tahfidz & Orphanage*

Abstrak

Penelitian ini mengidentifikasi dan menganalisis strategi dakwah yang diterapkan Yayasan Rabbunallah Surabaya untuk membangun loyalitas donatur. Penelitian ini berfokus pada pemahaman bagaimana pendekatan dakwah yayasan mempengaruhi hubungan antara yayasan dan para donaturnya, mendorong komitmen jangka panjang untuk mendukung kegiatan sosialnya. Dengan menggunakan metodologi Grounded Theory, penelitian ini menggunakan pendekatan studi kasus kualitatif, pengumpulan data melalui wawancara mendalam dengan pengelola yayasan, donatur, dan pihak terkait serta observasi kegiatan dakwah. Analisis data menggunakan pengkodean terbuka dan aksial untuk mengidentifikasi kategori-kategori utama yang terkait dengan strategi dakwah dan loyalitas donatur. Temuan mengungkapkan bahwa strategi dakwah yayasan ini melibatkan kombinasi pendekatan pendidikan, emosional, dan spiritual, dengan fokus pada penyampaian pesan-pesan kebaikan dan pentingnya mempertahankan upaya amal. Strategi ini memupuk ikatan pribadi dan emosional antara yayasan dan para donaturnya.

Selain itu, yayasan ini memanfaatkan berbagai platform komunikasi, seperti media sosial dan pertemuan rutin, untuk menjaga transparansi dan memberikan informasi terkini mengenai perkembangan program. Loyalitas donor dibangun melalui keterlibatan, kepercayaan, dan pemenuhan harapan spiritual dan sosial. Kesimpulannya, strategi dakwah yang dilakukan Yayasan Rabbunallah Surabaya terbukti efektif dalam menumbuhkan loyalitas donatur. Keterlibatan aktif dalam kegiatan dakwah yang menyentuh aspek spiritual dan sosial memegang peranan penting dalam menciptakan hubungan yang langgeng antara yayasan dan para donaturnya. Kajian ini berkontribusi pada pemahaman yang lebih mendalam mengenai dinamika antara yayasan dan donatur dalam dakwah Islam.

Kata Kunci: Strategi Dakwah Yayasan; Membangun Loyalitas Donor; Tahfidz & Panti Asuhan

Introduction

In most cities in Indonesia, we often see beggars hanging around traffic lights. This would probably not happen if all Indonesian people donated to philanthropic organizations that collect donations from the public and channel them to needy people. Data collected by the Public Interest Research and Advocacy Center (PIRAC) shows that foreign aid received in 2007 amounted to Rp3.7 trillion, which decreased to Rp2.3 trillion in 2008. Furthermore 2010, foreign aid experienced a more significant decline, only around Rp900 billion. As a result of this decline, these organizations now depend on donations from the public (donors) (Badry & Rahman, 2021).

Trust in the relationship partner is crucial in establishing a relationship (Handriana, 2016). In addition to trust, commitment in a relationship is also an important variable that determines the quality of the relationship. Trust and commitment are central concepts in social exchange theory and relationship marketing literature.

According to (Chozin, 2015), da'wa is one way to invite Muslims to the right and straight path. Da'wa can also be said to be one of the methods of amar ma'ruf nahi munkar. For that, in a da'wa activity, clear planning and goals are needed to achieve the intent and target of da'wa (mad'u). In da'wa, it is not uncommon for the da'wa speaker (da'i) to include the teachings he brings so that the listeners follow the teachings in question. Therefore, Islam da'wa is also interpreted as a communication activity, so various factors influence its success (Awaliyani & Mulyadi, 2021).

Among them are the da'i as the message deliverer, the mad'u who receives the message, the da'wa material delivered, the media used, and the da'wa method as the steps of invitation. To achieve the goal of da'wa effectively, it is important to have harmony between these elements. Therefore, da'i must organize, manage themselves

well, and meet other supporting requirements. Some important factors include the quality of the da'i, sincerity in delivering the message, and the use of appropriate methods according to the audience. It is not an exaggeration to say that the success of da'wa and the improvement of society is very dependent on the performance of the da'i (Sari, Soiman, & Syawaluddin, 2023).

In religious life, especially in Indonesia, where the majority of the population is Muslim, many believe that every fortune obtained contains the rights of others that must be spent to cleanse their wealth and souls through zakat, infaq, or sadaqah. This is based on clear commands in the holy book of the Qur'an. Donors who are satisfied with the services provided by the institution will provide great benefits to the institution. Satisfaction and pleasure with the service will increase the possibility of the donor remaining loyal to the institution concerned (Fahmi, 2016).

According to Sukmana and Gusman (2008:423) in (Fahmi, 2016), A foundation is an organization that obtains resources through donations from its members and donors without expecting anything in return from the foundation. However, all financial transactions, both incoming and outgoing, must be recorded in the financial statements. This is important because financial management by management is related to the interests of other parties, including the foundation as a non-profit organization (Susanto, 2015).

According to (Maulidiyah & Darno, 2020), non-profit entities, one of which is a foundation, must present financial reports. Financial reporting that is not accountable and transparent will affect donor trust in foundation management because donors assume that control of the resources that have been given is not managed and distributed properly. For that, transparency and accountability of financial reports are very necessary.

Institutions will be able to survive if they have loyal donors. The loyalty of these donors is often not only formed from good service but also from the values carried by the institution. Loyal donors will support the institution sustainably, even inviting others to participate. One factor that strengthens donor loyalty is the belief that their contributions are channeled for the right purposes, such as developing independence in the community (Arnold, 1983). Here, the role of the kyai in the Islamic boarding school becomes very important. According to Hafidh (2017) in (Ilham, Mukhlis, Andriani, & Muhamad, 2023) Kyai plays a role in shaping students' independence, both through organizational activities in the pesantren and through practice in the community. In addition, kyai also collaborates with agencies and experts to provide training and practical experience for students. As a central leader, kyai has charisma

and a vision that goes beyond the boundaries of tradition, bringing the pesantren to contribute more in the economic and social fields (Zunaidi & Setiawan, 2021).

According to Karim (2011) in (Ilham et al., 2023) Islamic boarding schools also form entrepreneurs through capital subsidies, entrepreneurship training, internships in business units, and collaboration with experts. In this way, Islamic boarding schools produce knowledgeable students and economically independent. This independence supports efforts to empower the people's economy, which is often the main goal of philanthropic institutions.

Donor loyalty has several important implications for nonprofits and charities. Loyal donors tend to give consistently, which helps organizations plan and execute long-term programs. Loyal donors also often serve as ambassadors for an organization, helping to build its reputation and attract new donors. Loyal donors are more likely to be involved in the organization's activities, whether through donations of time or other resources. Actively engaged donors can also provide valuable input to improve an organization's programs and strategies (Nurasia, 2023).

The objectives of the research at the Rabbunallah Surabaya Tahfidz and Orphanage Foundation include several aspects, namely to assess the effectiveness of the Tahfidz and orphan care programs in improving the quality of education and welfare and identifying ways to increase donor loyalty and community support for the Foundation.

Literature Review

Theory of Da'wa Strategy

Da'wa strategy is a planning and decision-making process designed to convey Islamic teachings, teach them, and apply them in daily life. (Fitriani & Rahmawati, 2020). Strategy is a series of actions and decisions that require someone to determine their vision, mission, and goals, analyze the external and internal environment, choose the strategy to be implemented, implement the strategy, and evaluate or adjust it according to needs (Nurasia, 2023). Da'wa is the process of conveying and informing the truth that comes from the Qur'an and Al-Hadith to individuals or groups who are the targets of da'wa. Da'wa is essentially an obligation for all Muslims; this is by the word of Allah in QS. Saba's verse 28 means: And We have not sent you, but to all humanity as a bearer of good news and a warner, but most of them do not know it. This verse explains that every Muslim and non-Muslim has the same responsibility in their lives, namely to spread the truth and remind fellow humans to

do good according to the commands of Allah SWT to avoid the path of evil (Awaliah, Kuswana, & Rahman, 2020).

By emphasizing strategic planning, focusing on the vision, mission, and goals to build long-term relationships with donors through Islamic teachings. The Foundation needs to analyze internal conditions such as financial transparency and program effectiveness, as well as external factors such as donor motivation and challenges. Based on this analysis, the formulated da'wa strategy must include emotional and transparent communication, showing how donor contributions have a positive impact. This strategy can be implemented through routine events such as religious studies and periodic reporting, strengthening donor relationships. Evaluation of the effectiveness of this strategy must be carried out periodically to ensure that donor loyalty is maintained. If necessary, the Foundation must immediately adjust the strategy to remain relevant and effective. Thus, implementing a good da'wa strategy can help the Foundation maintain and increase donor loyalty, supporting the continuity of the social programs (Wigalina, Muyasaroh, Aurora, & Aeni, 2022).

Theory of Da'wa

Developing da'wa as a science will be very difficult to achieve without the discovery and development of a theoretical framework for da'wa. Without a theory of da'wa, the science of da'wa will only be a collection of normative statements that are not based on an in-depth analysis of da'wa facts. As a result, the science of da'wa will only contain knowledge about da'wa facts without explaining the causal relationship between them, so it cannot formulate effective strategies in dealing with complex da'wa problems. Academically, with the theory of da'wa, we can make generalizations about da'wa facts, integrate the analysis and classification of these facts, and understand the relationship between da'wa variables. In addition, da'wa theory allows us to predict the conditions and problems that may arise while connecting da'wa knowledge from the past, present, and future (Martunis, Nafi'an, Ilmi, & Kusuma, 2024).

Donor Loyalty Theory

Loyalty means faithfulness or can be interpreted as a firm commitment. Donor loyalty is an effort to remain loyal, driven by awareness, perception of quality, satisfaction, and deep pride in an organization, followed by repeated donations. According to Selnes (1993) in (Erica & Al Rasyid, 2018) Consumer or donor loyalty is formed when donors are satisfied with the organization or the level of service they receive, which encourages them to continue their support in the future. This

satisfaction is important in creating a long-term relationship between donors and organizations. Donor loyalty reflects their loyalty to the organization, which is based on momentary transactions and a commitment to continue supporting consistently. This loyalty is usually strengthened by a high level of trust in the transparency and accountability of the organization, as well as an emotional connection between the donor and the organization's mission. This shows that emotional factors and positive donation experiences are key to maintaining donor loyalty. Loyalty has been studied extensively by previous researchers, including: (Rio Sasongko's Sambodo 2021), (Safitri, Wibawa, & Ardiantono, 2019), (Mayanda, Wijayanto, & Muflikhati, 2018), And (Noyan & Simsek, 2011).

Social Exchange Theory

The theory proposed by Homans (1968) in (Handriana, 2016) Asserts that in an exchange relationship, individuals expect a balance between what they receive and what they sacrifice. Therefore, the benefits received must be commensurate with the investment made. Thus, the basic social exchange principle is distributive justice, where any imbalance must be by the investment made. This social exchange often leads to a desire to fulfill obligations, foster gratitude, and build trust. In the context of the relationship between the Foundation and donors, this theory focuses on interchange, where the Foundation provides donors emotional benefits, moral satisfaction, or other forms of appreciation.

Trust Theory

Trust is a fundamental aspect of the development of an institution. The programs and services offered by the institution always focus on creating customer trust. Thus, the strength and sustainability of a group or institution are highly dependent on the level of trust given by others and within the group itself. According to Trust can be defined as a person's willingness to rely on another party in an exchange based on their confidence in that party (Darsono Basu Swastha, 2005). Trust includes an individual's expectation that the words and actions of another party can be relied upon. In the context of donations, trust is crucial. Donors must feel confident that their donations are being managed well and used for their intended purposes. This theory helps explain how trust can be built through transparency, effective communication, and a good reputation for the Foundation.

Research Methods

The research method used in this research is qualitative, using a grounded theory approach, with data collection using in-depth interview techniques with

informants. The informants involved in this research are donors at the Rabbunallah Foundation and the Robunalloh Foundation Surabaya managers. Using a qualitative research approach is considered appropriate, considering that the problem issues raised in this research are to understand and explore, not just to test the relationship/influence of a variable on other variables. In this research, 2 (two) informants will be interviewed in depth. The two groups are (1) donors, namely people who donate money to the Foundation, and (2) the managers of the Rabbunallah Foundation Surabaya.

Result And Discussion

The Foundation's Da'wa Strategy in Maintaining Relationships with Donors for Program Sustainability

The Rabbunallah Foundation carries out several strategic steps in maintaining good relations with donors, which is also part of economic da'wa to realize Islamic boarding school independence. The first step is to build good communication with donors through regular greetings, thanks, and invitations to various Islamic boarding school events. This communication is not only a form of appreciation but also a means of da'wa to show the foundation's commitment to managing donations in a trustworthy manner.

Although donors already feel they understand the flow of fund usage due to their intense involvement, the Rabbunallah Foundation still sees the importance of periodically providing formal reports. These formal reports serve as a medium of transparency and accountability, increasing donor trust and demonstrating Islamic ethics in fund management. This transparency is an important part of economic preaching by teaching that honest and open management is by Islamic principles (Ardi & Hasan, 2023).

To maintain donor loyalty, the foundation consistently conducts follow-up communication. Every month or every three months, the foundation checks the distributed charity boxes and provides progress reports to donors. In addition, there are special activities, such as monthly khataman, where donors are invited to attend and directly experience the benefits of their donations. The foundation also directly visits donors' homes to check charity boxes and collect donations, accompanied by interactions that strengthen spiritual relationships (Hidayat, 2012).

The foundation uses various communication media to reach donors, such as social media, video calls (Video Home Call), and communication via WhatsApp Phone (TWA). These efforts reflect a da'wa strategy that prioritizes closeness and openness

to build mutually supportive relationships in the foundation's mission of economic independence. Through consistent interaction and transparency, the foundation strengthens financial support and invites donors to play a role in economic da'wa that benefits foster children and the surrounding community (Pasaribu, Nawawi, & Rahmani, 2022).

Preaching Strategy through Islamic Boarding School Economic Empowerment

The following are several businesses established by the Rabbunallah Surabaya Foundation as part of the da'wa strategy through empowering the Islamic boarding school economy:

1. Setting up a Canteen

The canteen established by the Rabbunallah Foundation is the first business unit owned by the Foundation established in 2019. The initial development of this canteen business unit was to meet the needs of the Foundation and the school. Initially, this canteen focused on producing snacks, then expanded to selling primary needs such as rice, eggs, oil, etc. In addition to helping meet internal needs, this canteen is a medium of preaching for students by introducing the concept of honest, trustworthy, and blessed Islamic business by the values of the Islamic boarding school.

2. Fried Rice Stall and Coffee Shop

This business is the second business after establishing a canteen because it was felt that the income generated from selling raw materials in the canteen still did not cover the costs of the students, so the Rabbunallah Foundation opened a fried rice stall and coffee shop; unfortunately, it could not run for long. Although this business only ran temporarily due to declining income, this stall allowed students to learn business skills, such as managing and marketing products according to Islamic economic principles. Thus, students are taught the values of independence and responsibility, which are part of the Foundation's preaching in fostering an Islamic entrepreneurial spirit.

3. Soto stall

The Soto stall business unit is the third business unit established after the fried rice stall and coffee shop. There is no special training in this unit because the students only play a role in helping in the packaging and marketing process of the products produced. The purpose of establishing this soto stall is as a form of effort to realize the development of economic independence of the Rabbunallah Surabaya Foundation in supporting the running of an independent economy without the intervention of investor capital; with this, the Rabbunallah Surabaya

Foundation can provide facilities and learning space for less fortunate students, although not yet optimal (Saputra, Ritonga, Sikumbang, & Zainun, 2020)d. By managing this stall, the Rabbunallah Foundation supports operational activities independently and provides a learning space for students to play an active role in economic activities based on da'wa values. This educates students to have economic skills and understand the importance of responsibility in da'wa efforts through independence.

Increasing Donor Loyalty through the Preaching Approach

Donor loyalty is the key to the sustainability of the Pondok Tahfidz and Orphanage Foundation of Rabbunallah Surabaya, and the da'wa strategy is an important part of maintaining this loyalty. This study analyzes donor loyalty factors, reflected through the Foundation's da'wa approach. Based on interviews conducted with several regular donors of the Pondok Tahfidz and Orphanage Foundation of Rabbunallah Surabaya, it was found that the level of donor loyalty to the Foundation is quite high. Donors decide to continue contributing because they feel confident in the transparency, personal relationships, and the Foundation's efforts in managing funds for the needs of orphans and students.

Several factors influence donor loyalty to the Foundation, all related to applying the principles of da'wa. First, good communication is a very effective da'wa strategy. The Foundation consistently maintains relationships with donors through communication media that touch their emotional and spiritual sides, such as WhatsApp groups, joint prayer activities, and invitations to attend various events. This strengthens donors' sense of closeness and active participation in the Foundation's activities.

Second, the personal attention given by the Foundation to donors, such as sending sacrificial meat during Qurban, reflects a form of attention and care, which is one of the values in da'wa. This action strengthens the emotional bond between the Foundation and donors and shows sincere appreciation for their contributions. Third, transparency in fund management is an important part of the da'wa strategy that can increase trust. Although the existing reporting system is still not very formal, the Foundation always tries to provide regular reports on using funds. Donors feel more appreciated and trustworthy with this openness, although they hope the Foundation can develop more formal reporting through online or print media.

Finally, the positive experiences felt by donors during their contributions, both through regular interactions and involvement in spiritual activities such as joint prayers, strengthen their ties with the Foundation. Intensive interactions and special

attention, such as giving gifts at certain moments also strengthen the emotional relationship between the Foundation and donors, reflecting the values of da'wa in maintaining loyalty and increasing their loyalty.

Financial Transparency and Donor Appreciation in the Foundation's Da'wa

Financial transparency is one of the important elements in building donor trust in the Foundation. From interviews conducted with several donors, it was revealed that they highly value clear and detailed reports on the use of funds. One donor stated, "For me, transparency is very important. Donors will have more trust in the Foundation if they can manage and report the use of funds well." This shows that donors highly prioritize transparency in managing the funds they distribute.

To maintain transparency, the Foundation always provides regular reports through various channels, such as donation boxes, proposals, and quarterly reports, including signing and handing over funds. In some cases, donors also ask for evidence through videos or other documentation as a sign that the funds provided are distributed to the intended activities. This transparency shows the Foundation's commitment to managing funds properly and honestly, strengthening donors' trust and loyalty.

In addition, the Foundation also has a special program to appreciate donors who have faithfully supported the Foundation in the long term. One of them is a joint prayer program for donors. This program aims to strengthen the Foundation's and donors' relationship and build a sense of togetherness. Several donors who participated in this activity felt appreciated, and their contributions were respected. This joint prayer program is a means to provide positive feedback to donors and show gratitude and appreciation for the support that has been given. This also reflects the Foundation's efforts to maintain long-term relationships with donors and improve the quality of relationships through a da'wa approach that prioritizes the values of togetherness and prayer.

Foundation's Da'wa Efforts to Maintain Donor Loyalty

Rabbunallah Foundation implements various efforts to maintain donor loyalty, all integrated into the da'wa approach. Some strategies are owned to manage the institution, including distributing charity boxes and proposals. For charity boxes themselves, the Foundation chooses to distribute them through food stalls, coffee

shops, and people's homes. At the same time, the Foundation's proposals choose to distribute them through companies, PT, CV, parties, or several institutions that provide social security. To maintain this, in addition to submitting offers, the Foundation establishes good relationships personally or internally with donors. Usually also via chat, social media, or other relationships that the Foundation forms with donors.

Then, the Foundation always reminds donors to be able to support each other. The Foundation also asks donors to be able to provide the names of donors and their families who want to be prayed for. In addition, the Foundation also provides Islamic Content through social media, Facebook, and Instagram, as part of the documentation and as CR (Customer Relationship) from the form of implementation of activities at the Foundation. This step can attract other donors or sympathizers. The documentation also plays a role in attracting interest and maintaining donor loyalty. Through the applied da'wa approach, the Foundation has successfully built deeper and more sustainable relationships with donors, increasing their loyalty to the Foundation.

Picture 1. Rabbunallah Foundation Social Media



Evaluation of Donors as Part of the Foundation's Da'wa Strategy

Based on the interview results obtained, the Rabbunallah Foundation regularly evaluates its donors to ensure they feel appreciated and involved in broader activities. This evaluation is carried out monthly, as well as a review of donor readiness to contribute again every three months or according to their needs.

In addition, the Foundation is also responsive to donors who stop contributing. For example, some donors are entrepreneurs with unstable incomes. If these donors stop contributing due to income instability, the Foundation understands. However, suppose the cessation of contributions is due to distrust of the Foundation. In that

case, efforts will be made to resolve this issue by providing a transparent explanation regarding using funds and providing related evidence (Munadi & Susilayati, 2016).

As part of the da'wa strategy, the Foundation holds social activities, such as programs for widows and older people, which involve donors directly. These activities allow donors to participate realistically and serve as a medium to strengthen the relationship between the Foundation and donors. The Foundation runs various programs to strengthen relationships with donors and maintain the continuity of their support in the long term.

Picture 2. Rabbunallah Foundation's Assistance Program for Widows, Elderly and Orphans



Foundation Plans to Increase Donor Loyalty through Preaching

Rabbunallah Foundation has designed a long-term plan to increase donor loyalty by combining targeted da'wa strategies. To maintain relationships with existing donors, the Foundation focuses on building good communication and mutually supportive activities, especially during important moments such as the fasting month or religious holidays. At that time, the Foundation actively supports corporate events, hoping they will also support the Foundation's da'wa activities.

In the long term, to expand the network and increase the number of new donors, the Foundation assigns several officers to directly approach the community and companies and disseminate information in various cities. This approach is carried out two-way, where the Foundation offers social and religious programs, such as khataman and sholawatan, which emphasize spiritual values and togetherness (Rosmalah, 2014).

Every activity, whether routinely weekly or monthly, also focuses on building strong relationships with donors with a religious approach that prioritizes spiritual well-being. Through joint prayer activities and moral support, the Foundation hopes

to meet the community's needs for a balance between material and spiritual well-being and maintaining long-term, mutually beneficial relationships with donors.

Picture 3 Forms of Loyalty of Rabbunallah Foundation Donors



Rabbunallah Foundation realizes that not all efforts will succeed quickly in carrying out this mission. However, as an institution with a social and da'wa role, the Foundation strives to impact society positively. Society needs economic welfare, peace of mind, and smoothness in religious activities (Suhendi & Arif, 2021). Therefore, the Foundation seeks to fill religious spaces often neglected amidst the busy world of economics and business. Through activities such as joint prayers, the Foundation hopes to provide the spiritual support needed so that society can feel the balance between their lives' material and spiritual aspects (Masruroh & Munir, 2024).

Table 1. Preaching Strategies in Increasing Donor Loyalty at the Rabbunallah Surabaya Tahfidz and Orphanage

No.	Aspect	Strategies/Efforts Made	Objectives and benefits
1.	Preaching Strategy in Maintaining Relationships with Donors	- Regular communication (greetings, thank you notes, event invitations). - Regular formal reports for transparency. - Follow-up and checking of the charity box (every month/every three months). - Special activities (monthly khataman). - Direct visits to donor homes.	- Building trust through transparency. - Strengthening emotional and spiritual relationships with donors. - Increasing active donor participation in the foundation's mission.
2.	Preaching Strategy through Islamic Boarding	- Canteen as the first business unit (2019). - Fried Rice Stall and Coffee Shop (second	- Developing the economic independence of Islamic boarding

School Economic Empowerment	business). - Soto Stall as the third business unit.	schools. - Teaching students the principles of Islamic economics and entrepreneurship. - Providing space for students to learn business skills.
3. Increasing Donor Loyalty	- Communication via WhatsApp, joint prayer activities, and event invitations. - Provision of personal attention such as delivery of sacrificial meat. - Transparency of fund management and clear reports on fund usage. - Positive experiences and regular interactions with donors.	- Increase donor loyalty through in-depth communication and personal attention. - Strengthen trust and emotional bonds between the foundation and donors.
4. Financial Transparency and Donor Appreciation	- Regular reports on using funds through various channels (charity boxes, proposals, quarterly reports). - Request for visual evidence (video/documentation) - Joint prayer program for donors.	- Increase donor trust and loyalty. - Give awards for their contributions through social programs and joint prayer activities.
5. Da'wa Efforts to Maintain Donor Loyalty	- Distributing charity boxes through food stalls, coffee shops, and people's homes. - Distributing proposals to companies, PT, CV, political parties, or other institutions. - Personal approach and using social media to stay in touch with donors. - Reminding donors to support foundation activities and pray together.	- Maintain donor loyalty by establishing good relationships and providing moral and spiritual support. - Improve the quality of relationships with donors through an open da'wa approach.
6. Evaluation of Donors	- Routine monthly evaluation to measure donors' readiness to contribute. - Response to donors who stop	- Ensure donors feel appreciated and remain involved. - Address the issue of distrust if donors

	contributing. - Social activities involving donors, such as donations for widows, older people, and orphans.	stop contributing. - Provide space for donors to be directly involved in foundation activities.
7. Plan to Increase Donor Loyalty	- Building good communication with donors at important moments (fasting month, big days). - Direct approach to the community and companies to expand the donor network. - Disseminating information about the foundation's activities through social media.	- Increase donor loyalty by building strong relationships and prioritizing spiritual values. - Expand the foundation's reach by increasing the number of donors and strengthening long-term relationships.

Conclusion

The Rabbunallah Foundation has implemented various da'wa strategies to maintain relationships with donors and empower the pesantren economy. To maintain relationships, the Foundation prioritizes good communication with donors through regular greetings, expressions of gratitude, and invitations to pesantren events. In addition, reports on using funds are submitted periodically to ensure transparency and accountability. Activities such as checking charity boxes, direct visits, and monthly khataman events help strengthen the spiritual relationship between the Foundation and donors. Through empowering the pesantren economy, such as canteens, fried rice stalls, and soto stalls, the Foundation also provides opportunities for students to learn entrepreneurial skills even though some businesses face challenges.

To increase donor loyalty, the Rabbunallah Foundation applies a da'wa approach with personal communication, special attention to donors, and transparency in fund management. Donors who feel appreciated and emotionally involved are likelier to remain loyal to the Foundation. In addition, joint prayer programs and donor appreciation further strengthen their relationships. The Foundation also conducts regular evaluations and strengthens relationships through social activities, such as donation programs, and plans direct approaches to the community and companies to expand the donor network. Although not all efforts are

successful in a short time, the Rabbunallah Foundation is committed to positively impacting the economy and the spiritual welfare of the community.

References

- Ardi, F. N., & Hasan, D. B. N. (2023). Strategi Peningkatan Kepuasan Donatur Terhadap Pertambahan Dana ZIS Di LAZNAS Nurul Hayat Sidoarjo. *Jurnal Tabarru': Islamic Banking and Finance*, 6(2). [https://doi.org/https://doi.org/10.25299/jtb.2023.vol6\(2\).14502](https://doi.org/https://doi.org/10.25299/jtb.2023.vol6(2).14502)
- Arnold, T. W. (1983). *Sejarah Da'wa Islam*. Jakarta: Wijaya.
- Awaliah, D., Kuswana, D., & Rahman, A. (2020). Manajemen Strategik Customer Relationship Management (CRM) dalam Menjaga Loyalitas Donatur. *Tadbir: Jurnal Manajemen Dakwah*, 5(4), 337–356. <https://doi.org/DOI10.15575/tadbir.v5i4.2125>
- Awaliyani, M., & Mulyadi. (2021). ZAHRA: Research And Thought Elementary School Of Islam Journal PEMBENTUKAN KARAKTER RELIGIUS DI MADRASAH IBTIDAIYAH BERBASIS PESANTREN. *ZAHRA: Research And Thought Elementary School Of Islam Journal*, 2(1), 55–72.
- Badry, I. M. S., & Rahman, R. (2021). Upaya Guru Pendidikan Agama Islam dalam Menanamkan Nilai Karakter Religius. *An-Nuha*, 1(4), 573–583. <https://doi.org/10.24036/annuha.v1i4.135>
- Chozin, M. A. (2015). Strategi Dakwah Salafi di Indonesia. *Jurnal Dakwah*, 14(1), 1–25. <https://doi.org/10.14421/jd.2013.14101>
- Darsono Basu Swastha, L. I. D. (2005). KONTRIBUSI INVOLVEMENT DAN TRUST IN A BRAND DALAM MEMBANGUN LOYALITAS PELANGGAN. *Journal of Indonesian Economy and Business*, (Vol 20, No 3 (2005): July).
- Erica, D., & Al Rasyid, H. (2018). Pengaruh Kualitas Layanan dan Pemanfaatan Teknologi Informasi terhadap Kepuasan dan Loyalitas Pelanggan Jasa Transportasi Online Di Jakarta. *Jurnal Ekonomi Dan Manajemen Akademik Bina Sarana Infromatika*, 16(2), 168–176.
- Fahmi, R. A. (2016). Penerapan Laporan Keuangan Pada Yayasan Panti Asuhan Yatim Piatu dan Fakir Miskin Daarul Aytam Situbondo. *S1 Universitas Muhammadiyah Jember*, (45).
- Fitriani, A. Y. R., & Rahmawati, L. E. (2020). Analisis kesalahan penggunaan tanda baca dan huruf miring dalam teks berita online detiknews dan tribunnews. *BAHA STRA*, 40(1), 10. <https://doi.org/10.26555/bahastra.v40i1.14695>
- Handriana, T. (2016). Bentuk Loyalitas Donatur Pada Organisasi Filantropi. *Jurnal Manajemen Teori Dan Terapan | Journal of Theory and Applied Management*, 8(3), 165–182. <https://doi.org/10.20473/jmtt.v8i3.2734>
- Hidayat, D. (2012). Gerakan Dakwah Salafi di Indonesia pada Era Reformasi. *Faculty of Social and Political Sciences*, 17(2). <https://doi.org/https://doi.org/10.7454/MJS.v17i2.1197>
- Ilham, M., Mukhlis, I., Andriani, N., & Muhamad, Z. (2023). Peran Kepemimpinan Kewirausahaan Kyai dalam Kemandirian Ekonomi Pesantren. *Jurnal of Islamic Manajemen*, 3(2).
- Martunis, M., Nafi'an, M., Ilmi, M. N., & Kusuma, S. W. (2024). Strategi Pentasyarufan Dana Donatur dalam Meningkatkan Kepercayaan Donatur pada LAZISMU Sidoarjo. *Jurnal Manajemen Dakwah*, 2(1). <https://doi.org/https://doi.org/10.22515/jmd.v2i1.9163>
- Masrurroh, & Munir, M. B. B. (2024). Strategi Fundraising Dalam Meningkatkan Perolehan Dana Zakat di LAZ YDSF Surabaya. *Jurnal Ekonomika Dan Bisnis Islam*, 7(2), 18–32. <https://doi.org/https://doi.org/10.26740/jekobi.v7n2.p18-32>

- Maulidiyah, N., & Darno, D. (2020). Pengaruh Transparansi Dan Akuntabilitas Laporan Keuangan Terhadap Kepercayaan Donatur Di Yayasan Sosial Keagamaan. *Neraca: Jurnal Akuntansi Terapan*, 1(1), 1–8. <https://doi.org/10.31334/neraca.v1i1.642>
- Mayanda, L., Wijayanto, H., & Muflikhati, I. (2018). Factors Affecting Satisfaction and Loyalty of Online Taxi-Motor Partners. *Indonesian Journal of Business and Entrepreneurship*, 4(2), 207–216. <https://doi.org/10.17358/ijbe.4.2.207>
- Munadi, M., & Susilayati, M. (2016). Kinerja Lembaga Zakat Dalam Pemberdayaan Ummat (Studi pada Web Dompot Dhuafa, Lazis NU dan Lazis Muhammadiyah). *INFERENSI: Jurnal Penelitian Sosial Keagamaan*, 10(2). Retrieved from <https://doi.org/10.18326/infsl3.v10i2.289-308>
- Noyan, F., & Simsek, G. G. (2011). Structural determinants of customer satisfaction in loyalty models: Turkish retail supermarkets. *Procedia - Social and Behavioral Sciences*, 30, 2134–2138. <https://doi.org/10.1016/j.sbspro.2011.10.414>
- Nurasia. (2023). Strategi Dakwah Yayasan Darussalam Pinrang Dalam Pembinaan Muallaf di Kampung Muallaf Darussalam Kelurahan Betteng Kecamatan Lembang Kabupaten Pinrang. *Jurnal A-Darah*, 11(1), 136.
- Pasaribu, N. A., Nawawi, Z. M., & Rahmani, N. A. B. (2022). Analisis Faktor-Faktor Yang Mempengaruhi Loyalitas Donatur Membayar Zakat, Infaq Dan Sedekah Pada Lembaga Amil Zakat Dompot Dhuafa Di Kota Medan. *INTELEKTIVA: Jurnal Ekonomi, Sosial Dan Humaniora*, 3(7), 20–44. <https://doi.org/https://jurnalintelektiva.com/index.php/jurnal/article/view/717>
- Rosmalah, K. (2014). Strategi Promosi Dalam Membangun Brand Media Mandiri (Studi Kasus Donatur Media Mandiri). *MAKNA: Jurnal Kajian Komunikasi, Bahasa Dan Budaya*, 5(1). <https://doi.org/https://doi.org/10.33558/makna.v5i1.872>
- Safitri, A. Y., Wibawa, B. M., & Ardiantono, D. S. (2019). Pengukuran Kepuasan dan Loyalitas Konsumen terhadap Kualitas Layanan Taksi Resmi Bandar Udara Juanda Surabaya. *Jurnal Sains Dan Seni ITS*, 8(1). <https://doi.org/10.12962/j23373520.v8i1.41573>
- Sambodo Rio Sasongko. (2021). Faktor-Faktor Kepuasan Pelanggan Dan Loyalitas Pelanggan (Literature Review Manajemen Pemasaran). *Jurnal Ilmu Manajemen Terapan*, 3(1), 104–114. <https://doi.org/10.31933/jimt.v3i1.707>
- Saputra, I., Ritonga, F. A., Sikumbang, A. T., & Zainun, Z. (2020). Membentuk Kepribadian Islam melalui Strategi Komunikasi Lembaga Dakwah Kampus (LDK) di STMIK Budi Darma Medan. *Komunika: Jurnal Ilmu Komunikasi*, 14(1), 2020. <https://doi.org/https://doi.org/10.24090/komunika.v14i1.3644>
- Sari, A., Soiman, & Syawaluddin. (2023). Pemanfaatan Sistem Informasi Dalam Perencanaan Dakwah Baznas Provinsi Sumatera Utara. *Al-Idarah: Jurnal Pengkajian Dakwah Dan Manajemen*, 11(2), 68–75. <https://doi.org/http://jurnal.uinsu.ac.id/index.php/idarrah/index>
- Suhendi, H., & Arif, M. F. (2021). Pengembangan Pengelolaan Infak Melalui Digitalisasi Pengelolaan dan Peningkatan Keberagaman Donatur. <https://doi.org/10.29313/Hikmah.V1i2.8526>, 1(2), 1–6. <https://doi.org/https://doi.org/10.29313/hikmah.v1i2.8526>
- Susanto, D. (2015). Strategi Dakwah Masyarakat Perkotaan: Studi pada MTA di Kota Semarang. *Jurnal Ilmu Dakwah*, 35(2). <https://doi.org/https://doi.org/10.21580/jid.v35.2.1605>
- Wigalina, S., Muyasaroh, K., Aurora, U., & Aeni, A. N. (2022). Pengembangan Video Animasi Zepeto Sebagai Media Dakwah Meneladani Sifat “Shiddiq” Rasulullah Saw Untuk Anak SD. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16(5), 1617. <https://doi.org/10.35931/aq.v16i5.1111>
- Zunaidi, A., & Setiawan, H. (2021). Peran Marketing Public Relations Dalam Merawat

Dan Mempertahankan Loyalitas Donatur Infaq. *Istithmar : Jurnal Studi Ekonomi Syariah*, 5(2). <https://doi.org/https://doi.org/10.30762/istithmar.v5i2.76>