

Fundraising Communication Model for the Development of Islamic Boarding Schools in Agam Regency

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ABSTRAKSI (10PT)

Abstrak: Pengembangan pondok pesantren di Kabupaten Agam tahun mulai 2021 mengalami kemajuan yang amat pesat, keberadaan pesantren sebagai agent of change suatu lembaga utama yang terdepan menciptakan moral anak bangsa. Fundraising pesantren dapat memainkan peran yang signifikan untuk pengembangan pesantren mulai mencari donatur masyarakat, lembaga dan pemerintahan. Penelitian ini bertujuan untuk mengeksplorasi model komunikasi fundraising efektif bagi pengembangan pondok pesantren, yang sering menghadapi keterbatasan dana untuk pengembangannya. Hasil penelitian menegaskan bahwa adanya peningkatan tiga tahun mulai tahun 2021 sampai sekarang pengembangan pondok pesantren di Kabupaten Agam dengan dukungan donatur dari masyarakat, perantau dan pemerintah di Kabupaten Agam. Beberapa poin kunci dari model komunikasi fundraising ialah keberadaan struktur organisasi yang jelas, tujuan dari pengembangan pondok pesantren dan strategi kebijakan pengumpulan donasi secara online dan offline yang bertujuan memudahkan donatur memberikan donasi..

Abstract: *The development of Islamic boarding schools in Agam Regency from 2021 will experience very rapid progress, the existence of Islamic boarding schools as agents of change, a main institution at the forefront of creating the morale of the nation's children. Islamic boarding school funding can play a significant role in the development of Islamic boarding schools, starting from looking for community, institutional and government donors. This research aims to explore effective fundraising communication models for the development of Islamic boarding schools, which often face limited funds for their development. The research results confirm that there has been a three-year increase from 2021 until now in the development of Islamic boarding schools in Agam Regency with the support of donors from the community, nomads and the government in Agam Regency. Several key points from the fundraising communication model are the existence of a clear organizational structure, the objectives of developing Islamic boarding schools and online and offline donation collection policy strategies which aim to make it easier for donors to make donations.*

Keywords:

Model

Communication

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Boarding School

I. Introduction

The development of Islamic boarding schools as the oldest educational institutions in Indonesia continues to experience changes for the better, especially in the field of facilities and infrastructure as well as in terms of numbers, such as in Agam Regency, West Sumatra (Makbul & Farida, 2023). According to data from the Ministry of Religion of the West Sumatra Region, Agam Regency is ranked second as the Regency with the most Islamic boarding school educational institutions (Attitude of the Ministry of Religion, 2024).

Based on data in 2022 from the Central Statistics Agency (BPS), there are 335 Islamic boarding schools in West Sumatra. This number has increased from 5 Islamic boarding schools in

2021, compared to 330 Islamic boarding schools in the previous year. Meanwhile, the number of Islamic boarding school students in West Sumatra in 2022 will be around 70,054 people. This number increased compared to the previous year which only amounted to 54,154 people.

Padang Pariaman Regency is the district that has the most Islamic boarding schools in West Sumatra, with 51. Then followed by Agam Regency with 45 Islamic boarding schools and West Pasaman Regency with 33 Islamic boarding schools. (Minangkabaunews.go.id, 2023)

Among the Islamic boarding schools in Agam Regency are: Madrasah Tarbiyah Islamiyah Canduang Islamic Boarding School, Sumatra Thawalib Parabek, Diniyah Limo Jurai, Lasi, Tarusan Kamang and Muallimin Muhammadiyah (Observation, 2024a). This Islamic boarding school has a big role in maintaining the socio-religious life of the people in West Sumatra who adhere to the Basandi Syarak Syarak Basandi Kitabullah Indigenous philosophy.

At this time, Islamic boarding schools have become an option for parents to send their children to study religion in Islamic boarding schools, (Marzuki & Masrukin, 2019) This is because Islamic boarding schools have unique educational methods in educating students thoroughly and independently, such as: education that prioritizes character formation. deep religion for students, training independence, leadership, togetherness and time management (Yasin, 2022).

The communication model in developing Islamic boarding schools in Agam Regency has been carried out in various ways by the foundation management to attract people in West Sumatra and outside West Sumatra to board at Islamic boarding schools, not only that, the community is also involved in building Islamic boarding schools as an investment charity for the afterlife.

At this time, communication is a strategy in developing Islamic boarding schools in Agam Regency. A persuasive communication model approach can influence the community towards the message conveyed by the boarding school leader who is called "Buya" (Putri & Muslim, 2022), such as when farewelling and accepting new students, boarding school foundation administrators provide information in the form of an invitation to donate for the development of the boarding school. The figure of Buya is part of the communication model in the development of Islamic boarding schools and determines the direction of education in Islamic boarding schools because Buya is a central figure in Islamic boarding school educational institutions (Albiy et al., 2021).

Education is a process to improve human dignity that lasts throughout life (Sanaky HA, 1999), an educational method that always develops with the times. As an educational institution, it is mandatory to transform according to the needs of the times, otherwise the educational institution will be left behind by the rapidly changing times. For this reason, change must start by improving the facilities and infrastructure of Islamic boarding schools because this is something that is absolutely necessary.

The development of Islamic boarding school facilities and infrastructure cannot be carried out by human resources at the Islamic boarding school itself, such as Buya and Ustadz, but there must be a fundraising institution (foundation) which aims to raise funds for the Islamic boarding school, starting to look for as many donors and sympathizers as possible for the development of learning infrastructure at the Islamic boarding school. The aim of fundraising is to influence the community, both individuals and groups or institutions, to channel funds to Islamic boarding schools through: alms, infaq and waqf.

As a strategic and multifunctional religious educational institution, Islamic Boarding Schools have a role as agents of change, agents of empowerment, and guardians of the nation's moral values and customs in Minangkabau. (Fauzi, 2019) The independence of an Islamic boarding school is absolute so that the institution does not depend on other parties, so that the Islamic boarding school can grow and develop by relying on its own abilities.

In the modern era, the existence of Islamic boarding schools is felt to be embedded in society, as is the case with the Tarbiyah Islamiyah Tarusan Kamang, Lasi and Mualimin Muhammadiyah Islamic Boarding Schools. Many people around the location of the Islamic boarding school donate their wealth in the form of waqf, alms, zakat and infaq to the Islamic boarding school. Like the author's observations at the Tarbiyah Islamiyah Tarusan Kamang Islamic Boarding School, Lasi, Mualimin Muhammadiyah. (Observation, 2024b) This Islamic boarding school is one of those with rapid development in terms of facilities and infrastructure so that previously it had an area of 300 square meters, now it has an area of 6000 square meters, because many people provide donations and alms so that the Islamic boarding school can buy land for developing the boarding school's facilities and infrastructure (NN Interview, 2024).

The phenomenon of the closeness of Islamic boarding schools to the community is inseparable from the sense of belonging and pride as Islamic boarding school alumni, especially seeing that their village is busy and developed. This has actually been regulated in Article 8 of the National Education System Law which reads: The community participates in planning, supervising and evaluating educational programs. and providing support for educational development (Nurhayati & Langlang Handayani, 2020).

Efforts to develop Islamic boarding schools can enable these institutions to be independent, so that they do not depend on the government or external sources. Islamic boarding schools that have adequate facilities and infrastructure can develop them through cooperative entrepreneurship, hall rental, transportation rental and mini markets. In developing Islamic boarding school facilities and infrastructure, fundraising has carried out several programs, including: alms movement for semester alumni, the community and the private sector. Based on the above, this research will try to expand on the fundraising communication model for the development of Islamic boarding schools in Agam Regency.

II. Literature Review

A. *Communication Model*

One of the most important aspects in conveying a message is how the message is conveyed using a simple communication model so that it can attract the audience and the message conveyed can be understood well. According to Deddy Mulyana, communication models will help simplify communication theories created by experts so that the relationship between concepts/theories and models has implications for the relevance of the message conveyed by the communicator (Mulyana, 2010).

A communication model is a simple description of the communication process that shows the relationship between one communication component and other components. The communication model was created to help provide an understanding of communication and also to specify the forms of communication that exist in relationships between humans (Hakim & SH, 2018).

Apart from that, the model can also help to provide an overview of the communication function in terms of workflow, hypothesis, research and also to fulfill practical estimates in communication strategies. This means that a communication model is an ideal description of what is needed for communication to occur so that the communication model can abstractly present the message being conveyed.

Furthermore, the communication model functions as an organizing function, meaning organizing something by ordering and linking one part/system with other parts so that you get a comprehensive picture of the communication message conveyed to the audience. Explaining is helping to explain something through a simple presentation. To predict is a model that allows the communicant to predict the outcome, consequences, that will be achieved from an event. And heuristics, namely communication models, can provide an overall picture of the main components of a communication strategy process or system (Ardianto, 2007)

B. Fundraising Overview

In language, Fundraising is the activity of collecting or raising funds (Huda, 2013). Meanwhile, according to the term, it is an activity that focuses on collecting funds at certain institutions targeting individuals, communities or groups that are utilized for social, religious and educational purposes (Sunardi, 2023).

The term Fundraising comes from the English Fund and Raising, fund means raising funds meaning to gather and collect (Bhati & Hansen, 2020), in educational institutions focused on raising funds in the education sector which aims to find as much funds as possible for the development of Islamic boarding schools such as facilities. -Islamic boarding school infrastructure so that people who are targets for donations can voluntarily provide assistance to Islamic boarding schools (Harahap, 2019). The communication model built by fundraising institutions starts with awareness, concern, motivation, willingness to donate to institutions in need so that fundraising targets can be met and used properly.

III. Research Method

The method in this research uses qualitative research methods, research that describes actual data in the field through oral, written and behavior observed by researchers in the communities studied. The data obtained is explained systematically according to the researcher's needs (Moleong, 2010).

Before going to the field research, the researcher made observations to collect information formulated in the research. The author took data to the field related to the Fundraising Communication model in the Development of Islamic Boarding Schools in Agam Regency. Furthermore, interviews with foundation administrators and boarding school leaders in the Development of Islamic Boarding Schools in Agam Regency and documentation studies to obtain supporting data from Fundraising activity documents in the Development of Islamic Boarding Schools in Agam Regency such as: relevant books, regulations, activity reports, photos photos, and relevant data about the research.

IV. Discussion

Based on research that the author has conducted; descriptive data was obtained regarding the fundraising communication model for the development of Islamic boarding schools in Agam Regency. The data and analysis obtained are as follows:

A. Characteristics of Islamic Boarding School Donors in Agam Regency

The existence of Islamic boarding schools in Agam Regency is a matter of pride for the community because Islamic boarding schools are a bastion of religious and social resilience for the community, especially maintaining Minangkabau culture which adheres to the traditional philosophy of Basandi Syarak, Syarak Basandi Kitabullah, so that the community feels responsible for the sustainability of Islamic boarding schools in their respective areas. – each. With the existence of Islamic boarding schools starting at the MTsN and MAN levels, they can direct their children to study religion as a provision for life, especially as the habit of the people in Minangkabau, generally after school, many young people leave (wantau) to change their fate. There are at least three donors who provided donations for the development of Islamic boarding schools in Agam Regency, among others (TA Interview, 2024)

1) Community Donors

The people in Agam Regency are an agricultural society, that is, they cannot be separated from living with nature, they do farming, plantations and animal husbandry to meet their daily needs. From a demographic perspective, Agam Regency is a fertile area, the air is cool so the majority of people work in agriculture. and animal husbandry and fish cultivation as well as trading.

Apart from that, the city of Bukittinggi which is adjacent to Agam Regency cannot be separated because historically Bukittinggi was the capital of the Republic of Indonesia during the PDRI era led by Syfarudin Prawiranegara. The city of Bukittinggi is currently a trade center in the West Sumatra area, so many traders from Agam Regency distribute their zakat or infaq to Islamic boarding schools in Agam Regency, as stated by donors who work as building traders. As a building materials trader, every year I always donate to the Islamic boarding school near my house, because I am an alumnus of the Islamic boarding school and also invite my son-in-law to channel his donations to the Islamic boarding school because it can support the activities of the students in studying religion (JS Interview, 2024). Meanwhile, the majority religion adhered to by the people in Agam Regency is Islam, starting from the Dutch-Japanese colonial era.

They practice the Islamic teachings that they profess in their daily lives. As there is an invitation to charity to those in need, so that you will be encouraged to receive rewards that will continue to flow until the Day of Judgment. This is in accordance with the motivation (primacy) of infaq which in the hadith means "Indeed, the shelter of a believer on the Day of Judgment is his alms" (HR. Ahmad No. 18043. Sahih hadith).

As expressed by a teacher at the Tarbiyah Islamic Boarding School in Agam Regency, the presence and attention of the community around the Islamic boarding school is very high, the proof is that many of them give alms for the development of the Islamic boarding school for the sake of the students studying smoothly at the Islamic boarding school, they spend wealth in the form of alms and endowments for the benefit of the Islamic boarding school. such as alms of money and building materials including seeking proposals from boarding school alumni who work in Malaysia and Brunei Darussalam (DS Interview, 2024).

Meanwhile, for the people of Agam Regency whose residence is around the Islamic boarding school, according to TK, they automatically become permanent donors to the Islamic boarding school because it has become an agreement with the community that each house is given an annual contribution of 250,000 rupiah.

Rosna, as a resident of the Tarusan Kamang Islamic Boarding School, confirmed that every year it is an obligation for every house around the Tarusan Kamang Islamic Boarding School to give infaq, endowments or zakat to the Islamic boarding school and for the four years 2020-2024 I have carried it out regularly, however The Covid-19 incident had an impact on the community's economy so that Islamic boarding school funding distributed donation boxes to people's homes, then the donation boxes that were distributed were picked up once a year and the community did not feel burdened because they can donate at home in installments and be picked up directly by the Islamic boarding school's fundraising institution (RS Interview, 2024).

People who donate to Islamic boarding schools are the main donors who play an important role in developing Islamic boarding school facilities and infrastructure. The foundation which is tasked with looking for donors should always provide services to the community so that they can feel proud because they participate in educational institutions in accordance with the mandate of the National Education System Law of 2003 which reads (UU No. 20 of 2003 National Education System, 2003)(UU No. 20 of 2003). 2003 National Education System, 2003): the community participates in planning, monitoring, evaluating educational programs and providing support for the development of educational institutions.

2) *Nomadic Donor*

According to Santoso Brotodiharjo, a donor is a person who donates money to a group or is referred to as a regular contributor and their regular donors in giving donations for public interest or educational institutions (pondok pesantren) should sincerely hope for rewards in this world and the hereafter. The Minangkabau community cannot miss living in migration, this has been done for generations starting with the struggle for Indonesian independence. A migrant from Agam Regency said that since finishing boarding school in Malaysia, my concern for my hometown, especially the boarding school where I used to go to school, remains the same. 3000 ringgit (MC Interview, 2024).

The Islamic boarding school said that since the existence of social media, WhatsApp, Facebook and Instagram, currently there are many benefits for Islamic boarding schools, namely the ease of communicating and providing information, so they have created: Islamic boarding school alumni WAg which can gather alumni from various origins and places where they are currently migrating. Furthermore, Facebook media provides information about student activities and the construction of Islamic boarding schools. Starting from social media, there has been a lot of progress in the facilities and infrastructure for developing Islamic boarding schools and people who migrate to make donations do not have to take them directly to their hometowns.

3) *Government Donors*

Agam Regency gave birth to many great ulama such as Buya Hamka, Syech Sulaiman Arrasuli, Sjech Ahmad Khatib Al Minangkabawi, these ulama also founded Islamic boarding schools in Agam Regency, namely: Tarbiyah Islamiyah Canduang Islamic Boarding School, Sumatra Thawalib Parabek and Modren Buya Hamka Islamic Boarding School. It is hoped that the existence of this Islamic boarding school will again be able to maintain, develop and nurture and even produce great scholars who will contribute to the nation and state of Indonesia.

In 2014, the Agam Regency government received assistance from the central government through the Ministry of Energy symbolically for the development of Islamic boarding schools in Agam Regency. In Indonesia, Agam Regency received the most assistance, this was due to considerations from the central government because Agam Regency gave birth to many national heroes, this is in stated by the IC, former Regent of Agam Regency.

At present the number of Islamic boarding schools is around 30 Islamic boarding schools. It is hoped that the community will work together to develop these Islamic boarding schools in addition to providing assistance from the central government through the Ministry of Manpower, using them entirely for the boarding school infrastructure and student learning activities.

The assistance provided by the government amounts to 19 billion, this assistance is in the form of facilities and infrastructure in the fields of: Dormitory and MCK. According to the leadership of the Tarbiyah Islamiyah Canduang Islamic Boarding School, this assistance is a manifestation of the government's responsibility in the program to improve the nation's human resources who are faithful and devout (IC Observation, 2023).

Apart from assistance from the Ministry of Manpower, assistance for Islamic boarding schools can also be applied for through the Ministry of Religion which specializes in Islamic boarding schools, by submitting an application and filling out the assistance form through the Ministry of Religion and Heritage application. This is in accordance with the 2021 Ministry of Religion program regarding the independence of Islamic boarding schools in Indonesia, the Ministry of Religion not only provides material assistance but also provides assistance in the form of assistance in improving human resources for Islamic boarding schools through the ministries of religion in the provinces, districts/cities of each region in Indonesia.

B. *Fundraising Communication Model for Islamic Boarding Schools in Agam Regency*

Designing an effective fundraising communication model for Islamic boarding schools in Agam Regency, there are several further aspects that need to be considered, a clear fundraising structure, policies and main tasks so that when collecting funds for the development of Islamic boarding schools, it starts with a communication approach, target audience, as well as the channels used. Agam Regency, which is located in West Sumatra, has interesting cultural and social characteristics, especially if it attracts donors from outside West Sumatra, of course it must also be adapted to existing communication models such as:

1) *The Organizing function communication model*

The Organizing function communication model means that it is clear and measurable, proven by recognition that comes from internal and external sources at the Agam Regency Islamic Boarding School. The organizational structure in an Islamic boarding school is a necessity,

especially because Islamic boarding schools are synonymous with buya, ustadz, mosques, Islamic boarding school students. The leader of this boarding school is the main and most important role model in an Islamic boarding school because the characteristic of the Islamic boarding school is that there is a charismatic Buya who takes control of the Islamic boarding school he leads. To manage an Islamic boarding school, there must be a fundraising institution whose task is to collect financial donations from donors both from within and outside the community as well as assistance from the government.

As chairman of the Alumni at the Tarbiyah Kamang Islamic Boarding School, he has a mandate to carry out starting in 2018 through an inauguration which was attended by the Regent of Agam Regency and the people of Nagari Kamang Mudiak. Thank God, since his inauguration until now, the community has had full attention and support for the Islamic boarding school, especially alumni of the Islamic boarding school, although there are also who are not from Islamic boarding school alumni but they come from the area around the Islamic boarding school (AS Interview, 2024).

Furthermore, the Islamic boarding school institution gives a mandate in the form of a decree to the fundraising (foundation) to collect as many funds from donors as possible for the development of the Islamic boarding school. transparent and accountable. Monitoring and evaluation of fundraising performance is carried out periodically at least once a year, this is done for transparent management of donations from donors who have contributed to Islamic boarding schools and also to recruit young, energetic human resources regarding developments in information technology.

Communication Model Predict Outcome Islamic boarding schools in Agam Regency have their own outcomes for the development of Islamic boarding schools, such as at MTI Canduang. The outcome in 2024 is to expand the campus and strengthen the alumni network by gathering via social media WhatApps. This aims to expand the network both in Indonesia and outside country. According to information from the home director of the boarding school, MTI Canduang was founded a long time ago, even before Indonesia became independent, so we are sure that there are also many alumni. This opportunity is with the information and communication media. Our target is that in 2024, all our alumni will be data and involved in the development and up-to-date information of the MTI Islamic boarding school. Candung

On December 14 2024, MTI Candung received a land endowment from the community of Palupuh District, Agam Regency for the development of the Islamic Boarding School II campus. In the future, MTI Candung and Bung Hatta University will have a service collaboration with engineering lecturers to design the development. Starting in 2025, 20 hectares of land will be cleared and a master plan for the construction of MTI Canduang campus II will be made. The head of the foundation that took part in the PKM said that the MTI Candung extended family is grateful to the community and regional officials of Palupuh District with the endowment of 20 hectares of land. In the future, we will maximize building the campus, but not all of the land we will build depends on donations from the community, government or institutions. (Candra, 2024).

The first development carried out was the construction of roads for transportation, then local far-flung classes were built for Islamic boarding school students. Apart from that, the land will not be completely developed because it will also be a business for Islamic boarding schools, such as planting agricultural materials which can become income for Islamic boarding schools.

2) *The Heuristic Fundraising Communication Model*

Islamic boarding school aims to support various important needs such as building facilities, scholarships for students, or social programs. In order to meet these targets and needs, it is necessary to have policies implemented by fundraising, such as fundraising campaigns carried out online and offline, and involving various elements such as communication, community and transparency. while a general overview of how a fundraising campaign for Islamic boarding schools can be run as was done at Kamang Mudiak Agam Islamic boarding school

In a marathon, the foundation in the last 3 years 2021-2024 has succeeded in collecting funds for the development of the boarding school, amounting to 1.2 billion, which was used to expand 4600 square meters as an expansion for the boarding school in Tarusan Kamang, thank God for getting support from the local community.

The development of fundraising campaigns to collect donations is carried out online and offline, namely adapting to developments in social media technology such as online donor raising aimed at people in Agam Regency who are outside Agam or who have migrated by creating communities and social media. Meanwhile, offline fundraising is carried out door to door involving foundation administrators, alumni, students and the community around the Islamic boarding school. The foundation management provides regular updates regarding donor raising carried out online and offline, such as the amount and targets as well as the use of donations that have been collected towards the construction of Islamic boarding schools.

V. Conclusion

An effective fundraising communication model is very important for the development of Islamic boarding schools, which face limited funds for operations and development. This research confirms that there has been an increase in the last three years starting from 2021 - 2023 in the development of Islamic boarding schools in Agam Regency in a better direction, especially with foundation institutions in seeking donors from the community, nomads and the government in Agam Regency.

Some of the key points of the fundraising communication model are the existence of a clearly recognized organizational structure in the Islamic boarding school both internally and externally, the existence of clear objectives offered to donors regarding the development of the Islamic boarding school, then a heuristic communication model with an online donation collection policy strategy. and offline which aims to make it easier for donors to make donations.

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