

Muhamad Subhi Apriantoro Exploring the Effectiveness of BWI's Digital Waqf Campaign: A Netnographic Analysis of Social Media Engagement

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Abstract:

The digital waqf campaign by BWI is to introduce waqf more broadly to the public through social media. This study aims to discuss how BWI campaigns waqf during the COVID-19 pandemic by utilizing digital means. The author uses qualitative methods. Case studies through BWI were conducted to find data in the form of posts. Then the netnography approach was used to analyze 659 posts from BWI: Facebook, Instagram, Twitter, and YouTube. Nvivo12 software analysis is used in performing analytical procedures. The results obtained from this study were that there were five parent nodes, and each parent node pointed to 4 cases from analysis using the Nvivo12 pro application. The five central node nodes are webinars, workshops, talk shows, online "*ngaji*", and roadshows. This node points to 4 cases: Facebook, Instagram, Twitter, and YouTube. So the result is that BWI carried out a digital waqf campaign during the pandemic using social media in the form of Facebook, Instagram, and YouTube with several activities made by BWI, namely Webinars, Workshop, Talkshows, online studies, and Roadshow.

Keywords: Digital Waqf Campaign; Social Media; Netnography Analysis; BWI; Computational analysis

Introduction

Economic development is the goal of a country in realizing economic prosperity for the welfare of its people (Jauhari & Khan, 2023). Several factors must be known to prosper a country: poverty, inequality, unemployment, inflation, and economic growth (Kalimah, 2020).

According to (Fuadi, 2018), his research revealed the development of waqf as an economic instrument of development in a country. This is caused by the condition of poverty that is still unresolved. In this case, the underprivileged population still has difficulty meeting their needs. Because waqf as an instrument of Islamic economics has significant potential in developing a country's economy and benefitting society. Then (BWI) made the concept of productive waqf in which productive waqf (Alam et al., 2023).

Productive waqf is property or objects entrusted and can be used as production activities; then, the results can be used by the community (BWI, 2020). Included in productive endowments are money endowments. Money endowments are made by a person or group of people in the form of cash. This money endowment is a

recommended investment to eliminate poverty and economic inequality(Dinamika et al., 2023).

The utilization of waqf must be done as a plan for the community's welfare.(Miftakhuddin et al., 2021) The role of waqf during the Covid-19 pandemic has not been optimal compared to other instruments. Because in terms of Sharia law, waqf, and zakat are very different, waqf is not obligatory to be issued. In contrast, zakat must be given to every Muslim with property and attained nisab. In addition, the community's thoughts on waqf are still around land and buildings, so the need for literacy related to waqf to the community (Apriantoro, Herviana, et al., 2023).

Therefore, (BWI) utilizes productive endowments, especially money endowments, as a new means of endowments. In addition, the modern era makes it easier for nazir to register through digital platform media and Cooperation (BWI) with other banks, including Islamic banks, to enter the waqf digital platform so that people with different bank accounts can still waqf (Ashfahany & Lestari, 2023). With the existence of this Waqf money, the proceeds can be used for the community's welfare (Ninglasari & Muhammad, 2021).

The development of an increasingly modern era makes waqf a reasonably interesting discussion (Hasanah et al., 2021). Therefore, optimizing the potential and role of waqf must be for the benefit of the people. The development of waqf in Indonesia has been very significant (Masrizal et al., 2022), Especially with the era of modernization in this era and the encouragement by the community towards the increasing needs of society for the existence of technology (Nurul Faizah Rahmah, 2022).

The current era of digitalization has changed people's mindsets(Fontaine, 2022) and lifestyles(Anam et al., 2018; Gayatri & Chew, 2013; Pamukcu & Sariisik, 2021; Rajasakran et al., 2017). So people always use gadgets in their daily lives. This change is also seen in the community giving alms. In this digitization era, people prefer to donate through various digital platforms because it is faster and easier. Donations that use digital media are zakat, infaq, alms, and waqf. With this change, it demands a transformation of waqf management by optimizing the benefits of technology. So the use of technology is also carried out to conduct waqf campaigns through social media such as Facebook, Instagram, Twitter, and YouTube(Rohim et al., 2022)

According to (Rahmawati et al., 2021), with the digitalization era, BWI (Indonesian Waqf Agency) at this moment launched a digital platform, namely berkahwakaf.id, social media platforms sahabatbwi.com, and e-services for nazir registration. The goal is to facilitate the community in waqf, especially money endowments, because it encourages the strengthening of campaigns(F. Khan & Haneef, 2022; Umar et al., 2022) and provides (Kasdi, 2018; Qurrata et al., 2019; Yumarni et al., 2019)waqf education to the community, as well as facilitate services for nazir so that the registration process is faster and more efficient.

This study aims to see the extent of digital waqf campaigns during the Covid-

19 pandemic in Indonesia. Through this research we can also find out how much social media has played in digital waqf campaigns. The difference between this study and other studies is that this study uses the netnography method, where researchers search for data through social media using the Nvivo 12 pro application. Theoretically, this research is related to Islamic marketing discourse through the era of digitalization during the pandemic. This research can benefit from the campaign and the development of digital waqf during the COVID-19 pandemic. Coronavirus is a dangerous disease and can be contagious. This disease is caused by acute respiratory syndrome (Apriantoro et al., 2022). This disease was first discovered in December 2019 in China's Wuhan area, the capital of Hubei Province. And at that time, the corona disease spread widely to countries brought by foreign tourists who came to the country (Sumarni, 2020). The pandemic can hurt the country and society, especially the economy. In addition, the poverty rate is also increasing because many people who worked during the pandemic were dismissed or laid off from the company. This requires efforts from various parties to restore the economy in Indonesia using BWI and the government working by having the main program in receiving ZISWAF funds, namely cash for work, and a logistics assistance program for the community. The assistance is provided by non-cash or cash. Therefore, the role of the Islamic finance social sector during the Covid-19 pandemic is very important to help people affected by the Covid-19 pandemic for the welfare of the community (Lubis et al., 2021)

Waqf is a form of generosity toward other Muslims. Therefore waqf is an instrument (Berakon et al., 2022; Ibrahim et al., 2022; Misbah et al., 2022) Islamic Philanthropy (Huda & Santoso, 2022; Iskandar et al., 2021; Syaikhu et al., 2021) yang berperan dalam memberdayakan (Ascarya, 2022; Piliyanti et al., 2022) Economics for Problems (Misbah et al., 2022; Talib, 2022; Umar & Danlami, 2022) People. This study aims to see the extent to which the campaign and development of digital waqf were extinguished during the COVID-19 pandemic in Indonesia.

The development of waqf in Indonesia has entered the era of digitalization (Khoirunisa et al., 2023). This digitalization era is marked by the rise of technology in the world to reduce the role of humans in carrying out their work, with this innovation encouraging the phenomenon of digitalization in various fields, including in endowments. Therefore, the transformation effort (Ascarya & Sakti, 2022) Waqf must be carried out immediately. Therefore, waqf management must utilize technology and digital platforms. Due to the entry of the digitalization era in Indonesia, this study was made to find data on the development of digital waqf through the netnographic method, which is to search for data through social media using the Nvivo12 application.

The purpose of waqf transformation in this digitalization era is to make it easier for people to waqf, especially money endowments, encouraging campaign strengthening (Kasri & Chaerunnisa, 2022; A. Khan et al., 2022; Nour Aldeen et al., 2022) and education (A. Khan et al., 2022; Nour Aldeen et al., 2022) community, as well as facilitating services to nazir so that nazir registration can be done easily, quickly, and efficiently.

Waqf is an influential instrument of Islamic philanthropy in empowering the economy for the benefit of the Ummah. With the development of digital, the change in the way of thinking of the community related to traditional waqf to digital waqf is hoped that the community can waqf for the benefit of the people and can also optimize the potential of waqf (Nurul Faizah Rahmah, 2022).

The waqf system has been implemented since Islam entered Indonesia. The beginning of Islam entered Indonesia, and waqf is still in the form of land waqf. Therefore, with the changing times and changes in the mindset of the Indonesian people, other endowments were finally developed, such as stock and money. In the development of waqf many scientific works have been identified related to the development of waqf in Indonesia (Itang & Syakhabyatin, 2017; Setyorini et al., 2022a; Studi et al., 2022). (Setyorini et al., 2022b) Investigating that the development of waqf in Indonesia is good, but in its management, it must be further improved so as not to be left behind by other Muslim countries. So in 2004, the Indonesian Waqf Board (BWI) was created. This institution was created to develop waqf management. In his scientific work, he also explained that the Ministry of Religious Affairs showed that Indonesia has a large potential for cash endowments to reach 180 trillion (Setyorini et al., 2022b). Therefore, with the development of cash or money endowments, BWI utilizes the proceeds from these money endowments as a form of assistance for the community during the Covid-19 pandemic.

Method

This paper uses a qualitative approach (Anwar & Apriantoro, 2023; Apriantoro, Diniyah, et al., 2024; Apriantoro, Faradilla, et al., 2024; Apriantoro, Iskandar, et al., 2023; Apriantoro & Muthoifin, 2021; Apriantoro & Rosyadhi, 2023). This research is generally used to examine people's lives, behavior, and social activities (Rizal et al., 2022). This method offers an easy and effective way to give examples and categorize variables so that we know them and to allow the author to study organization in his natural knowledge. Therefore, this method is suitable for this study, which aims to find a means for digital waqf campaigns during the COVID-19 pandemic (Hudaefi et al., 2021a).

Then this research uses a case study of the netnography approach. The netnography research method aims to take data samples through virtual life from the perspective of researchers, and digital communities known as netizens, in social media (Hudaefi et al., 2021b). Therefore, the netnographic approach is used to retrieve data through posts (BWI) on social media and then combined with documentation.

In this journal also uses a single case study. This case study analyzes and explains a case by describing the results of the data we take. This study presents the case as a detailed picture (Salmaa, 2021). This means that through this single case study, researchers are targeting a more detailed understanding of digital waqf campaigns through social media that are carried out carefully through one organization, especially regarding facing and managing waqf during the COVID-19 pandemic.

Digital platforms such as Facebook, Twitter, Instagram, and Youtube are media

used as communication tools by the public and media that are trending in society. Media as communication tools are very important in sending messages and news. Social media is a tool to convey messages and news carried out online. Even many researchers make observations through social media by selecting several posts that will later be used for data analysis (Prayudi & Nasution, 2020), so at this moment, researchers observe through BWI social media platforms such as :

Facebook (<https://www.facebook.com/BadanWakafIndonesia/>)

Twitter (<https://twitter.com/BWChannel>)

Instagram (<https://www.instagram.com/BadanWakafIndonesia/>)

Youtube (<https://www.youtube.com/@BadanWakafIndonesiaTV>)

Observations were made through the digital platforms above to find or collect data related to the digital waqf campaign during the COVID-19 pandemic. This data collection is carried out to analyze content or posts from BWI social media. The content is posted from the beginning of covid-19 until the subsidence of covid-19. The selection of several posts taken as data is expected to be relevant insights into waqf digital campaigns during the covid-19 pandemic.

Researchers used the Nvivo 12 pro app as coding for analysis. Nvivo is a software that helps in qualitative research, combining its methods when analyzing data and from the beginning of the research (Maya & Yohanna, 2018). This software is in the process like maps, where the data collection analysis technique is manual but smarter. So researchers who often use manual methods in conducting qualitative data analysis do not feel foreign (Sidik & Mulya, 2012).

The author searches BWI social media (Twitter, Instagram, Facebook, and youtube) for data collection using google chrome. Posts taken from the beginning starting from the beginning of covid-19 to the subsidence of covid-19 (March 2, 2020-mid-October 2022). The Ncapture feature in Nvivo is used to collect posts from Twitter. As for Facebook, Instagram, and Youtube, collect posts manually into Microsoft Excel sheets. Data collection through Twitter is by downloading posts through the Ncapture feature, where later in the Nvivo application, we choose which posts are suitable for us to make our analysis data. Then data collection through Instagram, Facebook, and Youtube by manual means, namely by entering the name of the activity, the theme of the activity, and the date of the activity, and for YouTube, only the title of the video post and the date of the post are taken. The initial data taken was 659 posts.

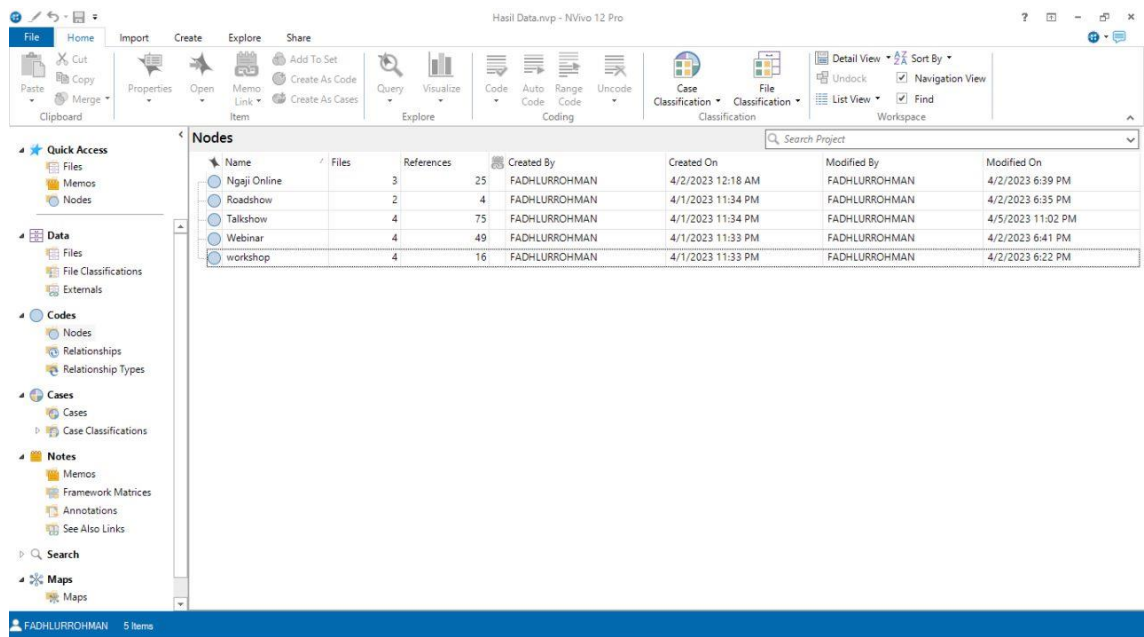
After collecting data, the author then made a selection by entering data into Nvivo, where later, the author created a node where each node was the result of a post that the author had selected in the initial data collection. The author of 192 posts obtained the final data. Consists of 57 Facebook posts, 58 Instagram posts, 57 Twitter posts, and 20 Youtube posts.

Coding is an important step in qualitative coding. Coding is the process of labeling in the form of words, phrases, and sentences by analyzing raw data. Thus the data retrieved can be based on other languages and visual or image-based

data (Apriantoro & Nuraini, 2022). The coding process can be seen in Figure 1.

Coding is done in two ways, namely by deductive and inductive means. Deductive, the author makes a label in advance based on the interview guidelines used. Meanwhile, in inductive, the author first does coding by carefully reading the results of the interview transcript. Then the author labels the sentences used (Syaiful et al., 2022). It can be seen in Figure 1, where the author discusses how the research flow is carried out.

The final data displayed by the author is that the author analyzes five nodes. All nodes are made parents in the five nodes, so the author does not give children to the nodes analyzed. Then each node has several references or posts from BWI social media that have been selected and selected by the author. The reference includes 25 posts related to Ngaji online, four posts related to the roadshow, 75 posts related to Talkshow, 49 posts related to webinars, and 16 posts related to the workshop; there are 169 posts. Research procedure can be seen in Figure 2.



The screenshot shows the NVivo 12 Pro software interface. The main window displays a table of nodes with the following data:

Name	Files	References	Created By	Created On	Modified By	Modified On
Ngaji Online	3	25	FADHLURROHMAN	4/2/2023 12:18 AM	FADHLURROHMAN	4/2/2023 6:39 PM
Roadshow	2	4	FADHLURROHMAN	4/1/2023 11:34 PM	FADHLURROHMAN	4/2/2023 6:35 PM
Talkshow	4	75	FADHLURROHMAN	4/1/2023 11:34 PM	FADHLURROHMAN	4/5/2023 11:02 PM
Webinar	4	49	FADHLURROHMAN	4/1/2023 11:33 PM	FADHLURROHMAN	4/2/2023 6:41 PM
workshop	4	16	FADHLURROHMAN	4/1/2023 11:33 PM	FADHLURROHMAN	4/2/2023 6:22 PM

Figure 1. Coding proses

After coding, we found the following themes dominated BWI's digital waqf campaign during the pandemic.

Webinars.

Webinars are seminars conducted over the Internet. It is planned that during the pandemic, there will be no offline activities so all activities will be replaced with online or online. In Figure 4, the Webinar node shows all the cases. This means all Webinar post data is on all of BWI's social media. So webinars are BWI's way of conducting digital waqf campaigns during the COVID-19 pandemic. The themes of webinars held by BWI are related to waqf to invite competent speakers in the field. Here are some examples of webinars conducted by BWI during the COVID-19 pandemic:

- Webinar theme "Waqf conscious movement."
- Webinar with the theme "money endowments."
- National webinar with the theme "A New Era of Wakafan through Digital Transformation and Ecosystem Strengthening."

Workshop.

A workshop is a discussion or practice activity related to a particular topic. At the event, people shared their knowledge and experiences. Because the activities are all online during this pandemic, the workshop BWI held during the COVID-19 pandemic is based online via Zoom. So during the pandemic, BWI continues to hold practical activities related to waqf. Holding online-based workshops includes a form of digital waqf campaign that BWI carried out during the COVID-19 pandemic. Here are some examples of workshop activities held by BWI:

- Waqf journalist workshop "Strengthening literacy and network of waqf journalists in media reporting."
- Nazhir workshop is a series of 9th Indonesia Sharia economy (ISEF) activities.

Talk shows.

A talk show is a question-and-answer activity between speakers and presenters. The excitement of this talk show can be said to be an activity that BWI often carries out in conducting digital waqf campaigns during the Covid-19 period. Figure 4 shows that the talk show node points to the same case because this talk show activity post is on all BWI social media. This talk show was held via Zoom or live on BWI's Youtube. This talk show activity is more dominant to questions and answers related to waqf held starting from series 1-12 and talk show waqf research expose held starting from series 1-12, which in each session of these two activities has different topics and different speakers to adjust their fields. Here are some examples of Talk Show activities held by BWI during the COVID-19 pandemic:

- Talkshow waqf research exposes seri 1-12.
- Questions and Answers about the waqf series1-12.

Ngaji Online.

Ngaji online is an online learning activity organized through digital platforms like live Facebook, Instagram, or Youtube. Figure 4 shows that the online *ngaji* node only points to three cases: Facebook, Instagram, and Twitter. While for Youtube, there is none. Because online *ngaji*-related posts are more on BWI's Facebook, Instagram, and Twitter. Because there are not too many posts related to *ngaji* online on Youtube and there are limited criteria for posting by the author, the *ngaji* online node does not point toward the BWI Youtube case.

In order to remind national development, BWI held capacity building and nazir coaching activities in order to manage waqf funds. This activity is named Ngaji Online waqf core principles. Ngaji Online is held via Zoom. Then in several BWI social media posts, there are posts about inspirational stories related to waqf, so the author entered this post data into Ngaji Online.

Because this inspirational story is posted on BWI's social media, we can take online learning from the inspirational story. These two events are a form of digital waqf campaign carried out by BWI during the COVID-19 pandemic. Here are some examples of Ngaji Online activities and titles of inspirational stories made by BWI during the COVID-19 pandemic:

- Ngaji Online *waqf core principles* with the theme "Risk Management of Endowment Management".
- The inspiring story of Abu Talha Waqf Bairahu Garden.

Roadshow.

Roadshow is an activity around the city to convey knowledge, ideas or public programs. In Figure 4, the roadshow is a node that only points to two cases: Twitter and Youtube. Because roadshow posts are more on the two social media. BWI usually carries out this roadshow at several campuses outside the city. This activity was held by BWI when the COVID-19 pandemic subsided, so this activity was carried out in a hybrid manner. Here are some examples of Roadshow activities held by BWI during the COVID-19 pandemic:

- BWI and five campuses in Semarang held WGTC "intensifying productive waqf literacy."
- WGTC at UNDIP campus with the theme "strengthening productive waqf literacy of millennial generation."

A visualization of the relationship of all these campaign activities can be seen in Figure 4.

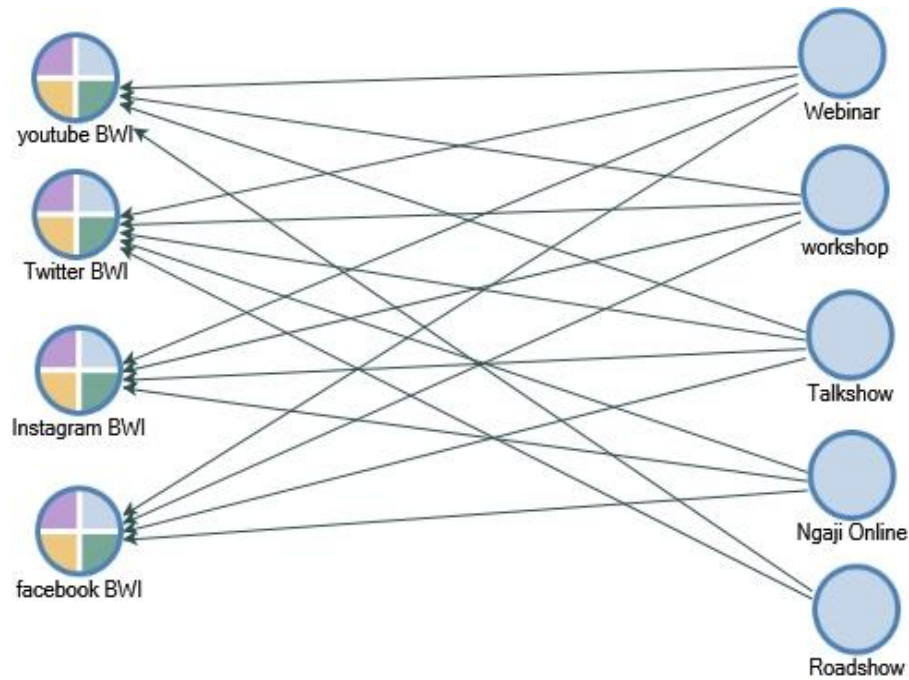


Figure 4. Data visualization using the maps feature in the Nvivo application by matching the parent node to the case.

So this study uses qualitative methods with a netnographic approach. Data collection analysis using Nvivo application 12 data collection in Nvivo is divided into two stages. The first is posting via Twitter, done with NCapture, and for Facebook, Instagram, and Youtube via Microsoft Excel. After analyzing the results obtained by the researchers, there are five parent nodes and 4 cases (cases). The six parent nodes are Webinars, Workshops, Talk shows, Roadshows, and online *ngaji*. Furthermore, the 4 cases are Twitter, Facebook, Instagram, and Youtube. Each parent node points towards the cases.

So the existence of digital means makes it easier for an organization to disseminate knowledge and information related to waqf. This research has a limitation: in some posts, BWI does not write information in the caption on social media. So that the Nvivo 12 application cannot read the data retrieval, for further research, we can discuss the relationship between digital waqf campaigns and waqf fund collection during the covid-19 period. Other matters related to waqf administration are essential to discuss. For us to find out how it is managed, future research can also investigate this problem using a quantitative approach.

Conclusion

The study utilized a netnographic approach and identified five dominant themes in BWI's digital waqf campaign: webinars, workshops, talk shows, Ngaji Online, and roadshows. BWI conducted webinars related to waqf, organized online workshops, conducted talk shows via Zoom or live on YouTube, organized online learning activities through platforms like Facebook, Instagram, and Twitter, and conducted roadshows to convey knowledge, ideas, and public programs. The study concluded that digital media was an effective way for BWI to conduct its digital waqf campaign during the COVID-19 pandemic. The study visualizes the relationship

between these campaign activities using the maps feature in the Nvivo application. The study concludes that digital media, such as webinars, workshops, talk shows, Ngaji Online, and roadshows, have effectively facilitated BWI's digital waqf campaign during the COVID-19 pandemic.

This research has limitations, namely that in some posts, BWI does not write information in the caption on social media that lacks detail. So that when data retrieval is carried out, the data cannot be automatically read by the Nvivo 12 application. This causes the data retrieved to be done manually by entering the activity's name and the activity's date in Microsoft Excel. Examining these factors makes the results obtained by researchers not so much and in detail.

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