# Waqf Literacy Strategy for Empowering Waqf Based on Digital Media Platforms (Case Study at the Indonesian Waqf Board)

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**Abstract.** This research was conducted at the Indonesian Waqf Agency (BWI) which empowers wakifs through waqf literacy on their digital platforms, using qualitative research methods in a descriptive form which consists of three problem formulations, namely, 1) how is BWI's waqf literacy strategy to increase awareness of waqf waqf , 2) How is the management of the digital platform provided by BWI to increase waqf literacy, 3) How is the response given by the wakifs to BWI. BWI plays an important role in increasing the number of waqifs in Indonesia, one of which is by providing waqf literacy content on its official website and social media which consists of various kinds of literacy features, and literacy content that discusses waqf and Islamic economics. The results of the study explain that the digital media literacy and management strategy built by the Indonesian Waqf Agency through the clarity and completeness of features in applications and websites, as well as content on the social media of the Indonesian Waqf Agency whose information literacy through the diffusion of innovation can shape the response of the wakifs so that they become empowered to own awareness in waqf.

**Keywords:** Waqf Literacy, Waqif, Digital Platform, Waqif Empowerement

## 1    Introduction

The Indonesian Waqf Board (BWI) is an independent state institution established under Law No. 41/2004 on Waqf. This body was formed in order to develop and advance waqf in Indonesia [1]. This strong smartphone development bodes well for the growth of online transactions. Not a few waqf management institutions have made updates by utilising these technological developments such as online alms services, online zakat and online waqf. Thus, some waqf institutions have begun to digitalise their efforts in inviting and raising awareness of waqf and waqf collection by creating special start-ups that are used by the public for waqf. The development of technology provides a breath of fresh air for people who have many activities, simply by using a smartphone, they can already do waqf without having to come to meet the nazir directly.

Quoted from the bwi.go.id page regarding the Waqf Literacy Index (ILW) survey results report states that the 2020 national waqf literacy figure reached 50.48%, this figure can be considered low because, if managed properly and systematically, the figure will be greater than the current figure [2]. The low level of public understanding about waqf has resulted in low utilisation of waqf. However, if the definition of waqf literacy is adjusted to the definition of literacy in general, then waqf literacy means an individual's ability to read, understand, calculate and access information related to waqf, which ultimately aims to increase one's awareness of waqf.

BWI invites the public to endow waqf in the global era and the way to do this is by providing literacy content about the waqf platform on the official website, and its social media

launch BERKAWAF.ID, social media Sahabatbwi.com, and Nazir registration e-service. The aim is to facilitate the public in waqf, encourage the strengthening of waqf campaigns and education to the public, and improve services for nazirs so that the nazir registration process can be carried out more quickly and efficiently but still in accordance with applicable regulations [3].

According to [4], digital literacy is explained as the ability to understand and use information from various formats. Gilster explains that the concept of literacy is not only about the ability to read but to read with meaning and understand. Digital literacy includes mastery of ideas, not keystrokes. So Gilster emphasises the critical thinking process when dealing with digital media rather than technical competence as a core skill in digital literacy, as well as emphasising the critical evaluation of what is found through digital media rather than the technical skills needed to access that digital media.

Based on a case study he conducted, [5] explained his opinion regarding strategies in communicating on social media including four indicators, namely communication, collaboration, education, entertainment. Waqf literacy has a definition that means an individual's ability to read, understand, calculate and access information related to waqf which ultimately aims to increase one's awareness of waqf [2]. Waqf literacy is carried out through social media, mass media, electronic media, online media and studies on waqf both in groups and personally to increase public literacy about waqf both in terms of religious law and positive law, waqf procedures, waqf management and the benefits of waqf both as personal worship and social worship at the same time [6] also revealed that in all organisations, including media organisations, the management function is always inherent in the process of organisational life. Therefore, media management provides knowledge about media management that uses management principles with a complete management process, which includes various management functions, namely planning, organising, actuating, and controlling [7] defines diffusion as the process by which an innovation is communicated through specific channels over time among members of a social system. He describes an innovation as a new idea, practice, or object considered new to the individual. This innovation diffusion theory is used to support the analysis of the response of waqifs who donate waqf at the Indonesian Waqf Board.

The problem in this research is that waqf awareness needs to be increased so that waqf collection can increase significantly. Literacy about waqf needs to be done systematically, especially through digital media platforms. Through campaigns and content in applications and digital media, the number of waqf literacy can increase. The research objectives are firstly, to explain how BWI's waqf literacy strategy to increase waqf awareness. Second, to explain how the Indonesian Waqf Board manages the digital platform to increase the number of waqf literacy. Third, explaining the reciprocity given by waqifs to the Indonesian Waqf Board. The benefits of this research can add insight related to the concept of waqf literacy to empower waqifs. this research can also provide input for the development of similar research in the future. The results of this study can also be used as reference documents and references for other researchers whose discussions are concentrated on social studies in the dimension of community empowerment.

## 2    Research Methods

This research uses a qualitative approach.  The research location is the Indonesian Waqf Board (BWI) which is located at the Bayt Al Quran Building Lt. 2, Jalan Pintu Utama TMII, East Jakarta, The reason for choosing this place as a research location is because it wants to see what types of digital platforms are presented by BWI as digital waqf literacy in this modern era, the research time starts in July 2021-February 2022. The data sources used to explore this research come from 2 sources, namely: A). Primary Data Source. This data source is the first source where data is generated [8]. This data can be extracted by conducting observations and in-depth interviews with informants. A list of questions to be asked by researchers to the head or members of the public relations division who are tasked with developing waqf literacy on BWI's official website, has been attached to the data collection technique (interview).

B).  Secondary Data Sources. Secondary data sources obtained by researchers come from books,

journals, relevant information uploaded to the internet, notes, and so on.

The subject of the research is the Indonesian Waqf Board which provides a digital platform as a means of waqf literacy to increase public awareness of waqf, as well as waqifs who have endowed their assets. The object is the type of waqf literacy provided by the Indonesian Waqf Board in the form of a digital platform. Data collection techniques are first, interviews. Researchers conducted interviews with verbal communication and asked several questions to the parties concerned which were collected orally or in writing and listened to direct information from the Indonesian Waqf Board and waqifs. In conducting research interviews, researchers used key informants and main informants to obtain information on research discussions. key informants (key persons) selected as respondents include: 1) people who are directly involved in a phenomenon under study, 2) people who control the field and administrative data, 3) people who are experts in the field under study. And the main informant is a person who knows technically about the phenomenon being studied [9]. The following are research informants.

**Table.1** Selection of Informants

| Name | Information sought | Data collection technique | Quantity |
|---|---|---|---|
| Public Relations, Socialisation and Waqf Literacy Division | Waqf Literacy Strategy at BWI | Interviews and Documentation | 2 |
| Centre for Studies and Literacy Division | Provision of a digital-based waqf literacy platform | Interviews and Documentation | 1 |
| Waqif | Waqif's response to waqf literacy information provided by BWI | Interviews and Documentation | 3 |

Second, observation. Observation was conducted to find out the presentation of waqf literacy content based on digital platforms and how it affects public awareness of waqf at the Indonesian Waqf Board. Observation was carried out online or monitoring BWI's official website, and offline by visiting the BWI office to get more information. Observing the efforts made by BWI in the application platform or website that provides digital waqf literacy to empower waqif awareness.

According to Bogdan and Biklen in [10] qualitative data analysis is an effort made by working with data, organising and sorting data into manageable units. Then synthesise it, look for and find patterns, select things that can be learned and informed to others. There are stages that can be carried out in analysing data, namely, data collection which can be done including interviews, field observations and documentation, then the data is presented descriptively with a detailed discussion. Presentation of data is done by collecting information which will then be written down, and the last is the conclusion.

In data validation techniques, researchers use the triangulation method. Triangulation in this credibility test is defined as checking data from various sources, in various ways, and at various times [11]. Triangulation is carried out to increase understanding of the data and facts owned by researchers, which means comparing data owned by researchers with data sources written by others. Ways to triangulate data are:

a. Comparing observational data with interview results, for example researchers compare the results of interviews with research subjects with the findings of field observations about digital platform-based waqf literacy.

b. Comparing a person's circumstances and perspectives with various opinions and views of others, for example researchers compare the answers given by BWI staff with one another and compare with the answers of BWI waqifs.

c. Comparing the results of interviews with the results of documents related to the problem under study. The interview is for the purpose of checking or comparing the data.

## 3    Results and Discussion

The institution studied this time is the independent waqf institution, the Indonesian Waqf Board, which, when viewed from its institutional duties, has a very strategic position in empowering waqf productively. The establishment of the Indonesian Waqf Board (BWI) aims to organise optimal waqf management, which is related to management. Such as national and international waqf assets whose existence is still neglected and inadequate guidance for nazir [12].

BWI in order to increase waqf literacy and collection. In this context, there are three stages of the digital transformation process carried out by BWI. First, strengthening BWI's internal digitalisation. Second, strengthening nazir digitalisation and waqf data integration. Third, accelerating the strengthening of the digital ecosystem and developing innovative digital waqf management models [13].

Research on digital platform-based waqf literacy in BWI is supported by the theory of Digital Waqf Literacy Strategy in which there are indicators of waqf literacy strategy [5]. [5] The first indicator is communication, or how the Indonesian Waqf Board communicates to the audience, namely people who have not made waqf and wakif (people who have made waqf) and how the community wants to communicate related to waqf to the Indonesian Waqf Board. The second strategy is education or how the Indonesian Waqf Board creates content containing waqf knowledge on its digital platform. The third strategy indicator is collaboration, the collaboration strategy indicator is carried out by the Indonesian Waqf Board by conducting webinars or talk shows broadcast on the Indonesian Waqf Board's youtube channel, usually these talk shows and webinars are carried out by inviting figures who are experts in waqf. The fourth strategy indicator is the entertainment strategy indicator, this strategy indicator is carried out by the Indonesian Waqf Board by publishing entertainment content whose purpose is to refresh or refresh the audience and the wakif.

Basically, social media can help and facilitate the socialisation of waqf in order to increase waqf literacy in the community [14]. Especially during the Covid 19 pandemic, social media is very helpful for waqf literacy to the public. The effect of waqf literacy on student interest in waqf is significantly positive [15]. For example, Waqf_Edumedia has received a good response and attitude and to use it by the Indonesian people, especially the millennial generation. Where Waqf_Edumedia is one of the means or media to increase waqf literacy in Indonesian society. In addition, waqf managers need to optimise digital media for the collection and improvement of nadzir professionalism [16]. In this context, digital media as a means of literacy, collection and improvement of nadzir.

### A. Waqf Literacy Strategy of the Indonesian Waqf Board in Empowering Waqf        Based on Digital Platforms

Basically, the Indonesian Waqf Board carries out strategies and treatments to empower waqf through digital platform-based waqf literacy in order to build waqf awareness and develop waqf mindsets with different platforms according to strategic targets. In its implementation to collect mawquf (endowed assets) online and to build public awareness, especially waqf, to do waqf literacy as a step to empower the waqf. As carried out by the Indonesian Waqf Board, it includes four indicators, namely communication, education, collaboration and entertainment. Because the content and features presented in digital platforms have the potential to form rejection or adoption of the literacy provided by BWI, so that the rejected or adopted information provides an opportunity for waqifs to waqf or not at BWI.

*1. Communication*

In the communication aspect, BWI has content about waqf that is published online or offline, and has digital platforms so that waqifs / prospective waqifs can easily communicate with BWI, such as being able to visit BWI directly, via telephone, e-mail, and whatsapp, whose contacts are listed on the bwi.go.id website.

"BWI prepares digital service platforms to make it easier for waqifs to use or convey their waqf such as the berkahwakaf.id service to collect waqf. In addition, we also conduct activities

that are annual events at several points such as Waqf Goes To Campus (Offline / Hybrid) to take the young campus / millennial segment to learn more about waqf. In addition, we also conduct activities on our social media channels in the form of talk shows and waqf Q&A. The content that we prepare is integratively posted on BWI's website and social media, with three categories of content: articles, graphics, and videos."

In order to keep waqifs waqf at BWI, the socialisation carried out by BWI is to approach them by sending messages containing waqf literacy content. BWI also provides education to the community so that they become empowered in waqf offline or online through the BWI platform. In this case, BWI conducts digital literacy-based empowerment through literacy content such as providing e-books, web articles, waqf regulations, and others."BWI provides a literacy platform in the form of books accessible at lib.bwi.go.id, articles on the bwi.go.id website, graphics and videos on BWI's Social Media and Youtube Channel. What we have started to build, for example, is the waqf knowledge base channel bwi.go.id/literasiwakaf.

" "There is educational content available on BWI's digital platforms, for example, waqf literacy content, or content about waqf available on BWI platforms such as on the website or on social media"

The educational content created by BWI is content about waqf that is available in various forms (digital books, articles, and graphics and videos). For example, waqf literacy content in the form of digital books is available in the digital library feature on the bwi.go.id website.

"Educational content on digital platforms supports the need for waqf literacy for the community. Literacy content such as prayers, waqf regulations, digilib or digital library that contains waqf journals, reading rooms, and digital book collections".

## 2. Education

Education BWI also provides education to the community so that they become empowered in waqf offline or online through the BWI platform. In this case, BWI conducts digital literacy-based empowerment through literacy content such as providing e-books, web articles, waqf regulations, and others.

"BWI provides a literacy platform in the form of books accessible at lib.bwi.go.id, articles on the bwi.go.id web, graphics and videos on BWI Social Media and Youtube Channel. What we have started to build, for example, is the waqf knowledge base channel bwi.go.id/literasiwakaf."

## 3. Collaboration

In the third indicator, namely collaboration, BWI openly collaborates, both individually and in groups. Collaboration carried out individually includes community leaders such as religious leaders, social leaders who have knowledge and knowledge about waqf. Collaboration is carried out by conducting talk shows via zoom meetings with various themes and discussions about waqf.

"collaboration by discussing waqf on various topics such as the waqf behaviour of the community, or the design of digitalisation and integration of national waqf data. Talkshow activities conducted by figures who are experts in the field discussed are available on our channels or social media. The content that we prepare is integratively posted on BWI's website and social media, with three categories of content: articles, graphics, and videos."

In this collaboration indicator, BWI only collaborates with figures who have knowledge related to rwakafan.

"As for collaboration with famous people such as influencers, artists, celebs, etc., never, but in the

articles we insert information about artists who have donated, the goal is to motivate the public to donate too, maybe we are more collaborating in webinars with figures who are experts in waqf and Islamic economics".

4. Entertainment

The main focus on entertainment indicators is that they are published on the Instagram platform where there is entertainment content but it is not provided optimally, but on other applications and websites there are no entertainment indicators at all.

"There is no particular entertainment, but we often upload light content such as wise messages on the back of trucks."Entertainment indicators specifically are not available on the BWI platform, because BWI itself is an independent religious institution that applies Islamic values."

Maybe entertainment content will be a long-term plan that will be distributed to the public, if for now we don't have entertainment content yet."

## B. Indonesian Waqf Board Digital Platform

a.  Facebook, the Facebook page belonging to tne Indonesian Waqf Board contains information about waqf, regarding waqf webinars conducted by BWI, waqf literacy content presented for waqifs and people who have not yet received waqf. On this page the Indonesian Waqf Board also has 53,000 followers (Indonesian Waqf Board Facebook).



**Figure. 1**. Facebook page owned by the Indonesian Waqf Board
Source: Facebook Badan Wakaf Indonesia.

b. YouTube, on the YouTube page belonging to the Indonesian Waqf Board which has 2.1 thousand subscribers or subscribers, contains content about webinar broadcast videos which are connected directly to zoom meetings, educational content packaged in video form which usually discusses waqf literacy, waqf law as well as other studies related to waqf. (BWI's YouTube page)
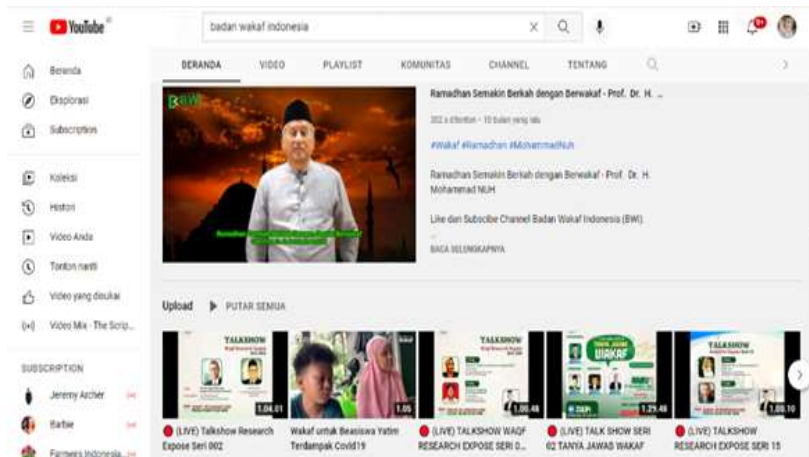
**Figure. 2**. BWI's YouTube page
Source: Youtube Badan Wakaf Indonesia.

c. Whatsapp, Whatsapp is one of the platforms provided by the Indonesian Waqf Board which makes it easier for wakifs to interact with the admin of the Indonesian Waqf Board regarding waqf. (Indonesian Waqf Board WhatsApp).
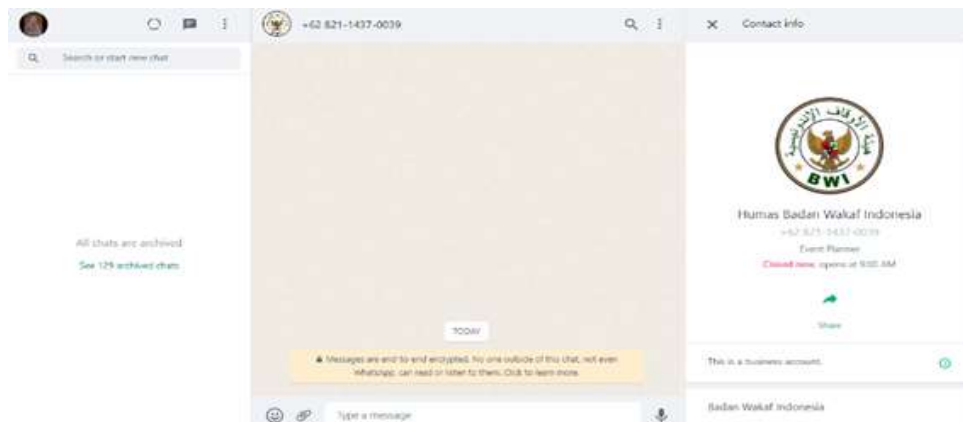


**Figure. 3**. BWI's Whatsapp page
Source: Whatsapp Badan Wakaf Indonesia

d. Instagram, the Instagram platform owned by the Indonesian Waqf Board has been followed by 6,924 Instagram users. The content on the official account of the Indonesian Waqf Board is in the form of waqf literacy studies, prayer content, socialization regarding webinar activities.

**Figure. 4**. BWI's Instagram page
Source: Instagram BWI

e.  Website, the website page www.bwi.go.id which can be accessed via search engines such as Google Chrome, Mozilla Firefox, etc. is designed as a complement to other platforms, meaning that the content and features provided on this website include all the information available on the Agency. Indonesian Waqf. The features on the Indonesian Waqf Board website include Nazhir Online Services, Waqf Articles, Waqf Blessings, Al-Awqaf Journal, Digital Library (Digital Book Collection and Reading Room), Waqf Literacy, Waqf Regulations, Waqf Board Paper Serie, and Waqf Data.



**Figure. 5**. BWI's website page
Source: Website BWI

## C. Digital Media Management of the Indonesian Waqf Board

### a. Planning

The program planning stage in digital communication management is the most important part before proceeding to the implementation or practice stage in carrying out a waqf literacy program for digital platform-based waqif empowerment. optimizing the delivery of information about waqf starting from the management and utilization of waqf through digital platforms. Developing digital platforms also invites people to be more aware of the use and benefits of information technology.

"In general, we will prepare literacy content for everyone, we will try to prepare the A-Z theme about waqf. We prioritize target audience research when creating targeted social media content. We prepare content more specifically into graphic and video content. Please note, the age of the audience on our channels is mostly young/millennial who live in urban areas."

### b. Implementation

At the program implementation stage in digital communications management, BWI provides content specially prepared by the team in the waqf literacy content division
"In general, the process of implementing content provision is prepared by a team to discuss content within a year. We try to combine content that appears regularly throughout the year and that appears dynamically." (Taufik Hidayat, BWI Public Relations Division).
The implementation of creating literacy content is also not free from obstacles and obstacles, such as the most important obstacle being the limited budget for publishing advertisements inviting people to donate to waqf.

"As far as we are concerned, our focus or priority is still on preparing the waqf content or materials. And until now we have not encouraged or promoted more of the organic ones due to budget limitations. The hope is that in the future there will be priority content that we can push or boost as far as we can reach with advertising on social media or on Google. "But we have to prepare at least an adequate level of waqf content that can be accessed by the public."

### c. Supervision

At this stage, BWI carries out monitoring in the nature of evaluation of digital media management, from the planning to implementation stages, as stated by Mr. Ahmad Khayun as staff of the Public Relations Division of the Indonesian Waqf Board
"The language is not supervision, perhaps yes. But we continue to evaluate what we do. Both at the technical team level and at the leadership level. Inputs or directions from what we have done can be used as material for us in the technical team to improve the quality and effectiveness of content for waqf outreach and literacy. Another thing, of course, is that we do not carry out outreach and literacy alone, the stake holders also have an important role in filling waqf content in the digital world."
The evaluation carried out from this stage produces solutions that are expected to avoid obstacles and obstacles that will come at a later date.

"The evaluation is, we prepare the waqf content first so that it is adequate. If in the future there is priority content that we can push or push as far as possible, we can reach it with advertising on social media or on Google. But we have to prepare at least an adequate budget to publish waqf content that can be accessed by the public."

### D. Response from Wakif to the Diffusion of Waqf Literacy Innovations Provided by the Indonesian Waqf Board

After reviewing and analyzing the strategy of the Indonesian Waqf Board in carrying out digital literacy-based community empowerment, researchers also conducted interviews regarding how donors responded to the strategies and treatment carried out by the Indonesian Waqf Board.

### a. Stages of Knowledge

At this stage, the informants know about innovations that are spreading in society and try to find out what information is contained in these innovations. There are three types of knowledge in the innovation introduction stage, namely: awareness of knowledge regarding the existence of innovation, technical knowledge and principle knowledge. In the knowledge innovation provided by BWI, Asep Maulana as wakif has the following information:

"I gained knowledge about Islamic material which was shared through the BWI Instagram account"

"As for the knowledge I get from the BWI digital platform, it's like the benefits of waqf, then the waqf articles that BWI publishes help me to provide knowledge about waqf."

At the knowledge stage in the diffusion of innovation theory, wakifs gain knowledge themselves through BWI digital platforms which are accessed via the website, as well as BWI social media platforms such as Instagram.

### b. Invitation Stage

In this stage, individuals form attitudes or have characteristics that approve or reject the innovation. In this stage, individuals will find out more about the information and the benefits of using that information. as explained by Asep Maulana as a resource person, namely

"With the invitation to give waqf spread through the BWI platform, especially on Instagram, I know the benefits of waqf. Finally my heart was moved to give waqf"

Literacy content is designed in such a way that it attracts the public and builds awareness, especially among waqifs, about giving waqf.

"I saw the literacy content on BWI's Instagram, the educational content with an Islamic feel invited me to do good things such as making waqf, and the regulations on the BWI website were easy for me to understand, therefore I was willing to donate to BWI."

The waqf regulations are explained on a website that is easily accessible to the public, and the hearts that are moved to carry out waqf are the reasons why waqifs want to donate to the Indonesian Waqf Board.
"If I look at the benefits, regulations and waqf procedures which are very clear on the website, so I decided to donate to BWI" (Agung Perwira, Government Agency Staff).

### c. Decision Stage (Decision)

In this stage, individuals are involved in activities that lead to a choice to adopt or reject the information. Adoption is the decision to fully use a new idea as the best course of action.
"I have only donated waqf at BWI once and the form of waqf is money" (Agung Perwira, Government Agency Staff).

The waqifs who were interviewed were waqifs who donated money as the donated assets, because with cash waqf, the waqifs do not have to think about the maximum nominal amount that must be donated, their use can also be more efficient, because money is a source of facilities that can bring dignity to the people. who are still trapped in poverty. At this stage, the waqifs realized that the digital platform-based waqf literacy platform provided by BWI was something that made it easier for them to find out information about waqf as well as education about waqf which gave the waqifs knowledge about waqf itself.

### d. Confirmation Stage

This confirmation stage is the final stage of the diffusion of innovation, at this stage a person seeks confirmation of the decision they have taken. He can withdraw his decision if the information obtained contradicts the original information. This confirmation stage takes place continuously after a decision is made whether a person accepts or rejects the innovation which lasts indefinitely.
"I felt that I was not wrong when I decided to give waqf at BWI, I could check the transparency from the website, and I could ask directly at the BWI call center" (Asep Maulana, Fresh Graduate)
"When it comes to waqf literacy content on the website, I rarely read it, but I trust the

information and education published on their social media, such as Instagram, Facebook, Twitter. Because, yes, it's very informative. "I feel like a religious person, sis, because I know the benefits of waqf after I donated to BWI" (Dwi Iswanto, Private Employee)

The waqifs who receive information related to waqf fully support the informative and educational content, and adopt the information they get from the waqf literacy content. The positive innovations adopted by the wakifs give rise to positive behavior from the wakifs.

The existence of BWI has been regulated in the waqf law clearly and in detail, from article 47 to article 61 of Law Number 41 of 2004. In article 57 it is stated that for the first time, the appointment of BWI membership was proposed to the President by the minister. (Law Number 41 of 2004 concerning Waqf) Meanwhile, BWI was formed and domiciled in the capital of the Unitary State of the Republic of Indonesia and can form representatives in provinces and/or districts/cities according to needs.

Based on the Waqf Literacy Index journal created [17], the level of understanding of waqf literacy among millennials, both in terms of basic understanding and advanced understanding, millennials have a level of understanding of waqf of 36.71% (low) or in the low category. The demographic bonus that Indonesia has for millennials is an advantage for the country, but on the other hand it is not yet comparable to the level of understanding of young people regarding the importance of waqf. Based on the results of this research, researchers also recommend that waqf institutions target millennials as new wakif if they are not yet wakif and/or retain them as wakif candidates if they have not fulfilled their obligations to wakif.

In order to increase public awareness of waqf, as well as fostering the awareness of waqifs to continue waqf, it is necessary to have a literacy program, especially a waqf literacy program. Waqf literacy is a waqf awareness empowerment program carried out by BWI, waqf literacy itself means an individual's ability to read, understand, calculate and access information related to waqf which ultimately aims to increase a person's awareness of waqf. Waqf literacy is carried out through social media, mass media, electronic media, online media and studies about waqf both in groups and individually to increase public literacy about waqf both in terms of religious law and positive law, waqf procedures, waqf management and the benefits of waqf both as personal worship and social worship at the same time. This aims to educate the public about waqf and increase interest in waqf. This literacy is carried out in a way that is simple and easy to understand by all groups and levels of society. As research results show, the literacy variable influences the cash waqf decision variable in LKS-PWU Surabaya City [18].

**E. Analysis of Waqf Literacy Strategy based on Digital Platforms at the Indonesian Waqf Board**

To run a successful literacy strategy, you can look at the 4 pillars of the strategy, which answer various question formulations regarding how BWI communicates with wakifs to disseminate waqf literacy content, how BWI provides education related to waqfs, how BWI collaborates with stake holders to build the trust of wakifs to carry out waqf literacy and endowments at BWI, as well as how BWI provides entertainment content to entertain readers through literacy content on BWI's digital platform.

**a. Communication**

In this communication stage, the Indonesian Waqf Board provides features so that the public can interact with suggestions and input, as well as questions about waqf which can be accessed via direct messages, e-mail and WhatsApp belonging to the Indonesian Waqf Board. The Indonesian Waqf Board also socializes the waqf literacy content they manage to wakifs via direct messages and e-mail.

**b. Education**

In terms of the educational aspect provided on the BWI digital platform, they provide educational content on the website www.bwi.go.id as well as on BWI's social media itself, such as providing a waqf regulation feature that makes it easier for wakifs to understand the legal basis for waqf and the flow for it. waqf, provides articles containing waqf information.

### c. Collaboration

In the aspect of collaboration carried out on the BWI digital platform, they collaborate with stakeholders, community leaders and experts who are experts in the field of waqf, the collaboration carried out is by holding webinars and talk shows via zoom and can be accessed on BWI's YouTube page.

### d. Entertainment

The entertainment aspect is usually provided to attract people to view and read the content in more depth. However, in implementing the waqf literacy strategy, BWI has not provided specific entertainment content and uploaded it on social media regularly, there is only light content on Instagram such as pictures of wise messages on the back of trucks.

### F. Analysis of Digital Media Management at the Indonesian Waqf Board

Media management provides knowledge about media management that uses management principles with a complete management process, which includes various management functions, namely planning, organizing, actuating and controlling, which is usually abbreviated as the POAC function

### a. Planning

The program planning stage in digital communication management is the most important part before proceeding to the implementation or practice stage in carrying out a waqf literacy program for digital platform-based waqif empowerment. As BWI has done to optimize online waqf collection by increasing education and outreach about the concept of waqf by maximizing existing platforms. As stated by Mr. Ahmad Khayun as BWI human division staff, in the process of achieving the objectives of the waqf literacy program, namely by optimizing the delivery of information about waqf starting from the management and utilization of waqf through digital platforms. Developing digital platforms also invites people to be more aware of the use and benefits of information technology. Usually waqf literacy content is created from themes A to Z. The target audience selection is seen from the age aspect, but waqf content is created to suit the special millennial age segment and for urban Muslims. In the process of achieving the objectives of the waqf literacy program, namely by optimizing the delivery of information about waqf starting from the management and utilization of waqf through digital platforms.

### b. Organizing

At this stage, BWI carries out the publication of waqf literacy content by providing content specially prepared by the team in the waqf literacy content division. In general, the process of implementing content provision is prepared by a team to discuss content within a year. BWI tries to combine content that appears regularly throughout the year and that appears dynamically. In implementing content creation on digital media platforms, the team from the Public Relations, Socialization and Literacy Division at BWI has prepared content for a period of one year, and is carried out dynamically and structured.

### c. Evaluation

The supervisory function is carried out by evaluating the management functions carried out within the organization. The supervisory function is also a function to see the work of each individual in the organization. With good supervision, the quality of the media will be maintained so that the audience's needs for obtaining information are met. In its implementation, the supervision stage carried out by BWI is evaluation supervision from the planning stage to the implementation or organization of waqf literacy content. The evaluation carried out from this stage produces solutions that are expected to avoid obstacles and obstacles that will come at a later date.

Analysis of Wakifs' Responses to Waqf Literacy Content (Diffusion of Innovation)
In this analysis between wakif responses and the diffusion of innovation theory, the author conducted interviews with three wakif people who asked questions about their responses to waqf

literacy provided by BWI.

a. Knowledge Stage

At this stage, it can also be called the awareness stage, this stage is the stage of disseminating information about a new innovation and mass media channels. Rogers said there are three types of knowledge that society seeks at this stage, namely awareness that the innovation exists, knowledge of the use of the innovation, knowledge that underlies how the function of the innovation works. At this stage, Asep Maulana, Dwi Iswanto, and Agung Perwira as wakifs who had donated cash at BWI said that they gained knowledge through Islamic content distributed by the Indonesian Waqf Board via Instagram, Website, and YouTube pages.

b. Invitation Stage

At this stage, individuals form attitudes or have characteristics that approve or disapprove of the innovation. In this persuasion stage, individuals will find out about information that is a new innovation, as well as the benefits of using this information. At this stage, Asep Maulana, Dwi Iswanto, and Agung Perwira as wakifs who had donated cash at BWI stated that they gained knowledge through Islamic content distributed by the Indonesian Waqf Board via Instagram, Website, and YouTube. They agree and accept the information disseminated by BWI, the content created by BWI makes them aware of the importance of waqf.

c. Decision Stage

At this stage, individuals are involved in activities that lead to a choice to adopt the innovation or not at all (reject). The information conveyed by BWI through digital platforms as a reference for waqf literacy for the community, especially wakifs who want to donate waqf, such as Asep Maulana, who adopted the information he got from BWI's digital platform, and the result is that the wakifs received the information disseminated by BWI, and decided to donate waqf at BWI.

d. Confirmation Stage

This confirmation stage is the final stage of the diffusion of innovation, at this stage a person seeks confirmation of the decision they have taken. He can withdraw his decision if the information obtained contradicts the original information. This confirmation stage takes place continuously after a decision is made whether a person accepts or rejects the innovation which lasts indefinitely. At this stage, people who have decided to become waqf also confirm that they received the message conveyed by the Indonesian Waqf Board regarding the topic of waqf.

## 4    Conclusion

The Indonesian Waqf Board's strategy is to empower wakifs by distributing waqf literacy content using BWI's digital media strategy, namely: first, Communication. This waqf literacy strategy is for BWI to communicate with the community to socialize and disseminate its literacy content. Second, education. BWI provides educational content for its audience. Third, Collaboration. BWI collaborates with stakeholders or with figures who are experts in shrouding matters. Fourth. Entertainment. BWI provides entertainment content to its audience on digital media platform pages. BWI digital media management consists of four stages, namely planning, organizing, implementing and monitoring. BWI provides various features that can be accessed by the public on the bwi.go.id website, and BWI also provides literacy content on social media Instagram, Facebook, Twitter and holds talk shows or webinars with figures who are experts in waqf. The strategy implemented by BWI to empower wakifs has been successful. The waqifs absorbed the information disseminated by BWI through its digital platforms, they decided to become waqf at BWI based on their trust in this waqf institution, the waqifs also confirmed that they well received what was outlined in BWI's waqf content

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