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Opportunity, Challenge, and Strategy of Media in Increasing Waqf Literacy: Correlation and Thematic Interpretation of Relevant Quranic Verses

Peluang, Tantangan, dan Strategi Media dalam Meningkatkan Literasi Wakaf: Korelasi dan Interpretasi Tematik Ayat Al-Qur'an yang Relevan

Azwar^a, Achmad Abubakar^b, Muhammad Irham^c

^a Sekolah Tinggi Ilmu Islam dan Bahasa Arab (STIBA) Makassar, Indonesia; Email: azwar.iskandar@gmail.com

^b Universitas Islam Negeri (UIN) Alauddin, Makassar, Indonesia; Email: achmad.abubakar@uin-alauddin.ac.id

^c Universitas Islam Negeri (UIN) Alauddin, Makassar, Indonesia; Email: muhammad.irham@uin-alauddin.ac.id

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ABSTRACT

This study aims to analyze the role of media in enhancing waqf literacy in Indonesia by identifying the opportunities, challenges, and strategies that can be implemented through the integration of thematic interpretations of relevant Qur'anic verses. The research employs content analysis and thematic tafsir methods to examine Qur'anic verses related to the topic. Data is collected from various literature sources, focusing on verses concerning zakat and waqf, as well as studies on media that can improve public understanding of waqf. The findings indicate that mass and digital media play a significant role in supporting and enhancing waqf literacy by disseminating strategic information in a wise manner tailored to audience characteristics, in line with the general meaning of Allah's words in Surah al-Nahl: 125 and al-Mā'idah: 2. The use of modern technology, collaboration with waqf institutions and religious communities or public figures (influencers) who can serve as role models, and real-time analysis present great opportunities to expand public awareness and understanding of waqf. These align with the general principles found in Surah al-Ahzāb: 21, al-Hujurat: 6, and Ibrahim: 4. However, several challenges must be addressed, including the lack of in-depth understanding of waqf among journalists, competition with sensational content on social media, and limited resources—issues that are also cautioned against in Surah al-Ahzāb: 21, al-Hujurat: 6, and Ibrahim: 4. Effective strategies that can be applied include the development of engaging educational content, strategic collaborations, multi-channel approaches, and training programs for journalists.

Keywords:

media, waqf literacy, strategy, digital technology, quran

ABSTRAK

Penelitian ini bertujuan untuk menganalisis peran media dalam meningkatkan literasi wakaf di Indonesia dengan mengidentifikasi peluang, tantangan, dan strategi yang dapat diterapkan melalui integrasi tafsir tematik ayat-ayat Al-Qur'an yang relevan. Penelitian ini menggunakan metode analisis isi dan tafsir tematik untuk mengkaji ayat-ayat Al-Qur'an yang relevan dengan topik penelitian. Data dikumpulkan dari berbagai sumber kepustakaan, dengan fokus pada ayat-ayat terkait zakat dan wakaf, serta kajian mengenai media yang dapat meningkatkan pemahaman masyarakat terhadap wakaf. Hasil penelitian menunjukkan bahwa media massa dan digital berperan penting dalam membantu meningkatkan literasi wakaf melalui sosialisasi informasi strategis secara bijak dan disesuaikan dengan karakteristik khalayak, yang sejalan dengan keumuman firman Allah pada Q.S. al-Nahl: 125 dan Q.S. al-Maidah: 2. Penggunaan teknologi modern, kolaborasi dengan lembaga wakaf dan komunitas

keagamaan atau figur publik (influencer) yang bisa memberikan teladan, serta analisis real-time menghadirkan peluang besar untuk memperluas pemahaman masyarakat tentang wakaf, yang sejalan dengan keumuman firman Allah pada Q.S. al-Aḥzāb: 21, al-Hujurat: 6, dan Ibrāhīm: 4. Namun tantangan yang harus diperhatikan antara lain adalah kurangnya pemahaman mendalam mengenai wakaf di kalangan jurnalis, persaingan dengan konten sensasional di media sosial, dan keterbatasan sumber daya, sebagaimana yang diperingatkan Allah dalam Q.S. al-Aḥzāb: 21, al-Hujurat: 6, dan Ibrāhīm: 4. Strategi efektif yang dapat diterapkan antara lain pengembangan konten pendidikan yang menarik, kolaborasi strategis, pendekatan multichannel, dan pelatihan bagi jurnalis.

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INTRODUCTION

Waqf is one of the philanthropic instruments in Islam that has existed since the time of the Prophet Muhammad (pbuh) and continues to evolve over time¹. Traditionally, *waqf* is often associated with land or buildings used for worship, education, and social purposes². However, as times change, the concept of *waqf* has expanded to include other assets such as cash *waqf*, stocks, and even intellectual property rights³. The potential of *waqf* to empower communities and support social development is immense, as it can serve as a sustainable source of funding for various community benefit projects, such as the development of health facilities, education, and economic empowerment. However, this great potential has not yet been fully realized in Indonesia⁴.

The low level of *waqf* literacy among the public is one of the main obstacles hindering the optimization of *waqf*⁵. Many people do not yet understand what *waqf* is, how to engage in it, and what benefits can be gained from *waqf*, both for individuals and communities. According to the results of the *Waqf* Literacy Index (*Indeks Literasi Wakaf*) Survey conducted in 2020 by the Indonesian *Waqf* Agency (*Badan Wakaf Indonesia*, BWI), the BAZNAS Strategic Research Center, and the Indonesian Ministry of Religious Affairs, the national *Waqf* Literacy Index score is only 50.48, falling into the low category. This score consists of a basic *waqf* literacy score of 57.67 and an advanced *waqf* literacy score of 37.97, indicating that many people have a limited understanding of both the basic concepts and the advanced mechanisms of *waqf*⁶. For example, cash *waqf*,

¹ Sujanu Harto Mulyono, "Peran Wakaf Sebagai Instrumen Keuangan Publik Dalam Perekonomian," *KASABA: Jurnal Ekonomi Islam* 13, no. 2 (2020): 122–37.

² Junaidi Abdullah, "Tata Cara Dan Pengelolaan Wakaf Uang Di Indonesia," *ZISWAF: Jurnal Zakat Dan Wakaf* 4, no. 1 (2018): 87–104, <https://doi.org/http://dx.doi.org/10.21043/ziswaf.v4i1.3033>.

³ Amalia Azka, "Peran Wakaf Dalam Perkembangan Ekonomi Di Negara Asean," *Velocity: Journal of Sharia Finance and Banking* 3, no. 1 (2023): 101–15, <https://doi.org/https://doi.org/10.28918/velocity.v3i1.864>.

⁴ Nurul Faizah Rahmah, "Manajemen Pengembangan Wakaf Era Digital Dalam Mengoptimalkan Potensi Wakaf," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 14, no. 2 (2021): 139–54.

⁵ Milfa Yetty, Rahmi Utami, and Elvira Febrianthi, "Sosialisasi Literasi Wakaf Pada Masyarakat Dalam Meningkatkan Minat Berwakaf Di Desa Suka Rakyat Kecamatan Bahorok Kabupaten Langkat," *Community Development Journal: Jurnal Pengabdian Masyarakat* 5, no. 1 (2024): 1656–60, <https://doi.org/https://doi.org/10.31004/cdj.v5i1.25433>.

⁶ Badan Wakaf Indonesia (BWI), "Laporan Hasil Survey Indeks Literasi Wakaf 2020" (Jakarta, 2020), <https://www.bwi.go.id/wp-content/uploads/2020/05/LAPORAN-SURVEY-LITERASI-WAKAF-NASIONAL-TAHUN-2020.pdf>.

which can be managed and invested to generate sustainable profits, is still not popular among the public⁷. This lack of understanding is often caused by a shortage of accurate and adequate information about *waqf*, as well as limited access to education that is easily understood by the public⁸.

In the digital age, the role of media has become increasingly crucial in disseminating information and enhancing public literacy⁹, including regarding *waqf*. Traditional mass media, such as television, radio, and newspapers, along with digital media, such as websites, social media, and video platforms, have a broad reach and can connect with various segments of society¹⁰. Given this strength, the media can act as a catalyst in spreading education about *waqf*, clarifying basic concepts, demonstrating its benefits, and inspiring the public to participate in the *waqf* movement. The media also have significant potential to change the public's perception, which often sees *waqf* as something exclusive to the wealthy, into something inclusive that can be practiced by anyone, including the younger generation¹¹. Rapid advancements in information technology have also opened opportunities for media to convey information about *waqf* in more engaging and interactive ways¹². For instance, through creative digital campaigns such as the creation of educational short videos, infographics, podcasts, and webinars about *waqf*. Additionally, using social media as an educational platform can enhance interaction between *waqf* management institutions and the public, enabling more effective two-way communication¹³.

In Indonesia, trends in internet and social media usage have been on the rise in 2024. According to the "Digital Indonesia 2024" report released by Datareportal.Com¹⁴, out of a total population of 276.4 million, the number of connected mobile devices reached 353.8 million (128% of the total population), with 212.9 million people using the internet (77% of the population) and 167 million active social media users (60.4% of the population). The average daily time spent by internet users is 7 hours and 38 minutes, while social media users average 3 hours and 11 minutes each day. These figures indicate that digital media, particularly social media, have great potential to reach a wide audience and disseminate information about *waqf*. With the high usage of digital media, *waqf*

⁷ Jefik Zulfikar Hafizd and Ahmad Khoirudin, "Literasi Wakaf Tunai Untuk Memajukan Ekonomi Umat Islam," *Abdimas Galuh* 4, no. 1 (2022): 152–61.

⁸ Nur Asiah Binti Latifah et al., "Meningkatkan Kesadaran Anggota KSPPS BMW Rahmah Jatim Dalam Menunaikan Wakaf Uang Melalui Sosialisasi Dan Gerakan Kaleng Shodaqoh Subuh," *Welfare: Jurnal Pengabdian Masyarakat* 1, no. 1 (2023): 69–75.

⁹ Fajar Nuralim and Muhammad Azka Ghafirin, "Literasi Media Dan Informasi (LMI): Menyaring Informasi Di Era VUCA Untuk Pendidikan Yang Bermakna," in *Prosiding SEMDIKJAR (Seminar Nasional Pendidikan Dan Pembelajaran)*, vol. 6, 2023, 120–30.

¹⁰ Erwan Efendi, Aviatri Fatimah, and Indah Mawati Sipahutar, "Peran Siaran Radio, Televisi, Multimedia (Internet) Dalam Pengembangan Dakwah," *Da'watuna: Journal of Communication and Islamic Broadcasting* 3, no. 2 (2023): 780–93, <https://doi.org/https://doi.org/10.47467/dawatuna.v3i2.2806>.

¹¹ Naranda Amadea and M Cholil Nafis, "Analisis Pengaruh Media Komunikasi Terhadap Intensi Masyarakat Dalam Berwakaf Di Wakaf Al-Azhar, Jakarta," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 11, no. 2 (2018): 153–62, <https://doi.org/https://doi.org/10.47411/al-awqaf.v11i2.16>.

¹² Ahmad Zaki Haqiqi, "Efektivitas Media Komik Digital Untuk Meningkatkan Literasi Zakat Dan Wakaf Pada Generasi Z" (FEB UIN JAKARTA, 2024).

¹³ Arna Asna Annisa and Mohammad Rofiuddin, "Sosialisasi Wakaf: Peningkatan Literasi Wakaf Uang Melalui Sosialisasi Pada Masyarakat Kampus," *Penamas: Journal of Community Service* 3, no. 1 (2023): 33–42, <https://doi.org/https://doi.org/10.53088/penamas.v3i1.383>.

¹⁴ Datareportal.Com, "Digital 2024: Indonesia," 2024, <https://datareportal.com/reports/digital-2024-indonesia>.

management institutions have a tremendous opportunity to enhance *waqf* literacy and build public awareness through various digital platforms.

On the other hand, media also face challenges in improving *waqf* literacy, such as the low interest of the public in educational content, competition with entertainment content, and limited resources to produce high-quality content ¹⁵. Therefore, more innovative and audience-oriented strategies are needed to address these challenges. For instance, collaborating with influencers or community leaders who have significant influence could be an effective strategy to reach a wider audience and increase the appeal of educational content about *waqf*.

In this context, it is important to connect education about *waqf* with relevant verses from the Quran. This is because the verses not only provide a spiritual foundation for the practice of *waqf* but also offer thematic guidance that can be understood as a strategy to raise public awareness. For example, Surah al-Baqarah verses 267-273 explain the virtues of spending in charity, including *waqf*, and emphasize the importance of sincere intentions in charitable acts ¹⁶. These verses can be thematically interpreted to demonstrate the relevance of *waqf* in the context of people's daily lives and to inspire more active participation in *waqf*. By understanding and linking the messages in the Quran about *waqf* to the modern context, media can play a more effective role in educating the public. The thematic interpretation of these verses can be integrated into media content, providing a deeper and more meaningful context for the audience. This not only helps to enhance public understanding of *waqf* but also strengthens their connection to the Islamic values contained in these verses.

Research on the role of media in influencing philanthropy and Islamic finance literacy has revealed various relevant findings. M. Makhrus and Encep Saepudin¹⁷ in their study discuss social media-based Islamic philanthropy movements and their impact on community empowerment in Indonesia. This research explains how social media has become an effective platform for fundraising, raising awareness, and facilitating community participation in various social programs related to Islamic philanthropy. The findings indicate that the use of social media in Islamic philanthropy provides new opportunities for the public to engage in charitable activities and facilitates access to information about various existing initiatives. This movement not only strengthens social solidarity but also contributes to the economic development of communities, particularly in supporting small enterprises and empowerment programs. On the other hand, a study by Diah Wulandari¹⁸ discusses the marketing strategies for Islamic financial products in the digital era. In this research, the author highlights the importance of Islamic banks adapting to technological advancements and using digital platforms to attract customers. The findings show that leveraging social media, websites, and mobile applications is key to enhancing the visibility of Islamic banking products. The implications of this research also emphasize the importance of innovation in marketing and the development of services that meet consumer needs, including through the use of media.

¹⁵ M Irwan P Ratu Bangsawan, *Minat Baca Di Era Digital* (Pustaka Adhikara Mediatama, 2024).

¹⁶ Hamdan Firmansyah, "Penafsiran Ayat-Ayat Ahkam Tentang Wakaf," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 12, no. 1 (2019): 1–9, [https://doi.org/https://doi.org/10.47411/al-awqaf.v12i1.8](https://doi.org/10.47411/al-awqaf.v12i1.8).

¹⁷ M Makhrus and Encep Saepudin, "Gerakan Filantropi Islam Berbasis Media Sosial Dan Implikasinya Terhadap Pemberdayaan Masyarakat Di Indonesia," *Jurnal Ilmiah Ekonomi Islam* 9, no. 2 (2023): 1906–19.

¹⁸ Diah Wulandari, "Pemasaran Produk Bank Syariah Di Era Digital," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 3085–92.

However, when focusing specifically on *waqf* literacy, existing research is still very limited and has not fully explored the role of media comprehensively. Previous studies have primarily concentrated on the technical aspects of *waqf* management, such as legal regulations, asset management, and the effectiveness of certain *waqf* management models¹⁹. This indicates that the literature addressing communication strategies and public education about *waqf*, especially involving media as a primary tool, is still scarce. Meanwhile, linking *waqf* literacy with relevant verses from the Quran could serve as an effective communication strategy to reach a broader audience. Through thematic interpretation of these verses, media can convey messages that emphasize the values and benefits of *waqf* in the context of everyday life, thereby enhancing public awareness and understanding.

Furthermore, although some studies have touched on the use of media for *waqf* education²⁰, most are limited to general analyses of media impact without addressing specific strategies that various media platforms, whether conventional mass media or digital media, could implement. In this regard, there is a significant gap in the existing literature, particularly in research that integrates in-depth analysis of how media can be optimally utilized to enhance *waqf* literacy through strategic communication approaches while incorporating thematic interpretations of relevant Quranic verses into media content. This would ensure that the content is not only informative but also inspires the public to actively participate in the *waqf* movement. By linking *waqf* literacy with thematic interpretations of relevant Quranic verses, this research will not only enrich theoretical understanding of the role of media but also provide practical guidance for media practitioners, *waqf* management institutions, and policymakers in designing and implementing more effective campaigns regarding *waqf* literacy.

The urgency of this research lies in the reality that, despite *waqf*'s great potential to promote social and economic development, it remains underutilized due to low *waqf* literacy among the community²¹. Many individuals do not fully understand the concept of *waqf*, its various types, and the long-term benefits that can be gained from it, both

¹⁹ Muhammad Hamdan Ainulyaqin, Listian Indriyani Achmad, and Meysi Asrol Meilani, "Peningkatan Kesejahteraan Santri Berbasis Manajemen Pengelolaan Wakaf Produktif Di Pesantren Assyifa Subang," *Jurnal Ilmiah Ekonomi Islam* 9, no. 1 (2023): 221–28, <https://doi.org/http://dx.doi.org/10.29040/jiei.v9i1.7951>; Zanuwar Anwari et al., "Optimalisasi Pengelolaan Wakaf Produktif Untuk Meningkatkan Kesejahteraan Umat," *An-Nafis: Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 2023, 99–110, <https://doi.org/https://doi.org/10.62196/nfs.v2i2.35>; Ali Imron, "Manajemen Wakaf Produktif Untuk Pengembangan Pendidikan Islam Pada Yayasan Baitusy Syakirin Srihardono Pundong Bantul Perspektif Manajemen Islam" (Universitas Islam Indonesia, 2024); Nungki Melinda, "Pengaruh Digitalisasi Terhadap Pengelolaan Wakaf Uang Pada Badan Wakaf Indonesia (BWI) Provinsi Kalimantan Timur," *Rayah Al-Islam* 8, no. 1 (2024): 43–65; Juliana Putri, "Model Pengelolaan Waqaf Dalam Keragaman Etnis Di Aceh," *Owner: Riset Dan Jurnal Akuntansi* 7, no. 4 (2023): 3128–43.

²⁰ Syifa Nurul Fadillah and Retno Setyorini, "Analisis Implementasi Strategi Content Marketing Dalam Menciptakan Customer Engagement Di Media Sosial Instagram Wakaf Daarut Tauhiid Bandung," *Menara Ilmu: Jurnal Penelitian Dan Kajian Ilmiah* 15, no. 2 (2021), <https://doi.org/https://doi.org/10.31869/mi.v15i2.2028>; Efrita Norman et al., "Strategi Edukasi Wakaf Tunai Untuk Buku Siroh Melalui Media Sosial Untuk Mendorong Partisipasi Khalayak," *Reslaj: Religion Education Social Laa Roiba Journal* 5, no. 3 (2023): 855–58; Hamli Syaifullah and Ali Idrus, "Inovasi Pelayanan Wakaf Produktif Era Digital: Studi Kasus Di Yayasan Wakaf Bani Umar 2018," *ZISWAF: Jurnal Zakat Dan Wakaf* 6, no. 2 (2019): 114.

²¹ Rizki Dwi Anggraini, Nur Diana Dewi, and Muhammad Rofiq, "Optimalisasi Potensi Wakaf Di Indonesia: Tantangan Dan Peran Digitalisasi Dalam Penguatan Manfaat Wakaf Bagi Masyarakat," *Journal of Islamic Business Management Studies (JIBMS)* 5, no. 1 (2024): 60–67, <https://doi.org/https://doi.org/10.51875/jibms.v5i1.292>.

individually and collectively ²². One of the primary causes of this lack of understanding is inadequate access to accurate and educational information about *waqf*. The media, which should serve as the main vehicle for disseminating this knowledge, has not maximized its role. By incorporating thematic interpretations of Quranic verses that discuss *waqf*, the media can enhance the appeal of its educational content, making it more interesting and relevant to a wider audience.

Additionally, the digital era has transformed how society accesses and consumes information, making the role of media increasingly complex and requiring rapid adaptation ²³. Amid fierce information competition, educational content often struggles to compete with entertainment or sensational news ²⁴. This presents a challenge for media in presenting information about *waqf* in an engaging, relevant, and easily understandable manner for audiences from various backgrounds, including the youth who are more connected to digital media. Therefore, this research is crucial to explore innovative and effective ways to utilize both traditional mass media and digital media to enhance *waqf* literacy in the community, utilizing the values contained in relevant Quranic verses as part of media content. The urgency of this research is further reinforced by the need to understand the opportunities and challenges faced by the media in this context. Without a deep understanding of the obstacles encountered, such as resource limitations, low prioritization of educational content, and low public engagement with *waqf* issues, efforts to enhance *waqf* literacy through media will struggle to achieve optimal results.

Based on the above description, this research aims to analyze the role of media in enhancing *waqf* literacy in Indonesia by identifying opportunities, challenges, and strategies that can be applied by integrating interpretative perspectives from relevant Quranic verses. Specifically, this research aims to:

1. Identify the roles of mass media and digital media in disseminating information about *waqf* in relation to relevant Quranic verses.
2. Analyze the opportunities and challenges faced by media in enhancing *waqf* literacy, considering the context of thematic interpretation.
3. Formulate effective strategies that media can employ to enhance public understanding of *waqf* through an approach based on Quranic values.

This research offers novelty in the context of the approach used, which combines the analysis of the roles of mass media and digital media in *waqf* literacy. This approach differs from previous research that largely discussed the role of media traditionally or focused on aspects of *waqf* management without emphasizing public education and the relevance of Quranic interpretation. By understanding the dynamics mentioned above, this research is expected to contribute both theoretically and practically. Theoretically, this research enriches the literature on the role of media in Islamic economics, particularly *waqf* literacy, by linking communication theory, media, and Quranic interpretation. The findings of this research can also serve as a reference for other academics and researchers interested in the fields of communication, media, and Islamic economics. Practically, the findings from this research can be utilized by media practitioners, *waqf* management

²² Anggita Nurcahyani, Syaeful Bahri, and Efi Syarifudin, "Optimizing Waqf Literacy Through Digital Media: Optimalisasi Literasi Wakaf Melalui Media Digital," *Al-Muamalah: Jurnal Ekonomi Islam, Filantropi Dan Perbankan Syariah* 1, no. 1 (2024): 1–16.

²³ Nazwa Salsabila Lubis and Muhammad Irwan Padli Nasution, "Perkembangan Teknologi Informasi Dan Dampaknya Pada Masyarakat," *Kohesi: Jurnal Sains Dan Teknologi* 1, no. 12 (2023): 41–50.

²⁴ Susilo Adi Purwanto et al., "Media Sosial: Peran Dan Kiprah Dalam Pengembangan Wawasan Kebangsaan," *Jurnal Lemhannas RI* 9, no. 4 (2021): 55–79.

institutions, and policymakers to formulate more effective communication strategies in enhancing *waqf* literacy, aligned with the values enshrined in the Quran. Thus, this research is expected to contribute to increasing public participation in *waqf* and optimizing the benefits of *waqf* for social and economic development.

This study employs a qualitative approach with a descriptive-analytical design to explore the opportunities, challenges, and strategies of media in enhancing *waqf* literacy²⁵. The qualitative method is chosen to facilitate a deep understanding of how media plays a role in raising public awareness about *waqf* by examining its opportunities, challenges, and strategies. Furthermore, the research will analyze relevant verses from the Quran to connect religious values with media practices in *waqf* literacy²⁶, making the qualitative (descriptive-analytical) method relevant to this study.

The data utilized in this research are secondary data analyzed using content analysis techniques²⁷. This analysis focuses on the data collected and various media materials, such as articles, news pieces, and educational materials related to *waqf* across different media platforms. The primary focus of the content analysis is to evaluate how *waqf* is presented in the media, the messages conveyed, and the audience's responses to that information. Additionally, the collected data will also be analyzed using a thematic interpretation approach concerning verses from the Quran related to *waqf*²⁸. The thematic interpretation approach allows the researcher to delve into the values and principles contained within the Quran and how these principles can be applied in the context of *waqf* literacy.

The analysis process begins with coding the data to identify key themes, such as the role of media, the challenges faced, the opportunities available, and the proposed strategies. The analysis is conducted descriptively to detail the phenomena, as well as analytically to interpret the findings within the context of *waqf* literacy and its relevance to Quranic teachings. Data triangulation is performed by comparing various sources of information to enhance the validity and reliability of the research results²⁹. By employing this method, the study aims to provide comprehensive insights into the role of media in improving *waqf* literacy and recommend strategies that can be implemented in line with Quranic teachings and Islamic values that support community development.

²⁵ John W Creswell and J David Creswell, *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (New York, NY: SAGE Publications, Inc, 2017), <http://www.ceil-conicet.gov.ar/wp-content/uploads/2015/10/Creswell-Cap-10.pdf>; Satu Elo and Helvi Kyngäs, "The Qualitative Content Analysis Process," *Journal of Advanced Nursing* 62, no. 1 (2008): 107–15; Kasimah Binti Kamaruddin and Mohd Shukri Bin Hanapi, "The Islamic Knowledge Approach as a Qualitative Data Analysis Method in Islamic-Based Research," *International Journal of Academic Research in Business and Social Sciences* 11, no. 2 (February 2021), <https://doi.org/10.6007/IJARBS/v11-i2/8661>.

²⁶ M Quraish Shihab, *Wawasan Al-Quran: Tafsir Tematik Atas Pelbagai Persoalan Umat* (Mizan Pustaka, 1996).

²⁷ Margrit Schreier, *Qualitative Content Analysis in Practice* (Sage publications, 2012).

²⁸ Syaeful Rokim and Rumba Triana, "Tafsir Maudhui: Asas Dan Langkah Penelitian Tafsir Tematik," *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 6, no. 02 (2021): 409–24, <https://doi.org/https://doi.org/10.30868/at.v6i02.2057>.

²⁹ Dedi Susanto and M Syahrani Jailani, "Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah," *QOSIM: Jurnal Pendidikan, Sosial & Humaniora* 1, no. 1 (2023): 53–61.

RESULTS AND DISCUSSION

The Role of Mass Media and Digital Media in Disseminating Information Regarding to *Waqf*

This research highlights the crucial role of media in enhancing *waqf* literacy among the public, an important aspect often overlooked in public discourse. Traditional mass media, such as television, radio, and newspapers, have long been credible sources of information. However, the presentation of *waqf*-related content in these traditional media tends to be limited, unfocused, and not tailored to the needs of younger, more dynamic audiences who are easily bored. For example, special programs about *waqf* on television are often presented in informative talk shows or lecture formats but lack interactivity, making them less effective in capturing the attention of viewers, particularly millennials and Gen Z.

In contrast, digital media, especially social media, has emerged as a far more effective platform for disseminating *waqf* information quickly, widely, and interactively. Platforms like *Instagram*, *Facebook*, *Twitter*, *TikTok*, and *YouTube* offer a variety of content formats—from concise and engaging infographics to short educational videos and articles or blog posts that can be accessed anytime. Social media allows for more personalized and targeted information distribution by using algorithms to present content to the most relevant audiences. Millennials and Gen Z, who dominate social media use, are the main target for *waqf* literacy through more creative approaches aligned with their communication style³⁰.

In the context of mass and digital media, disseminating information about *waqf* must be strategic and relevant to the characteristics of different audiences. For example, for younger audiences, social media platforms like Instagram or TikTok can be used with content that is light yet deep, such as short animated videos or interactive infographics. Meanwhile, for older audiences, platforms like television or radio can be utilized by presenting more formal and structured information. The selection of media must be wise and thoughtful. This approach aligns with the verse in Surah al-Nahl [16], verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ يَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

Translation:

“Invite (people) to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is rightly guided.”

When interpreting this verse, ‘Abd al-Rahmān al-Sa’dī³¹ explained that the call to people, whether Muslim or non-Muslim, should be directed toward the straight path of your Lord, which encompasses beneficial knowledge and righteous deeds. “With wisdom” means addressing each person according to their circumstances, understanding, and receptiveness. Wisdom in preaching includes calling with knowledge, not ignorance,

³⁰ Danijel Bratina and Armand Faganel, “Understanding Gen Z and Gen X Responses to Influencer Communications,” *Administrative Sciences* 14, no. 2 (2024): 33, <https://doi.org/https://doi.org/10.3390/admsci14020033>.

³¹ ‘Abd al-Rahmān al-Sa’dī, *Taysīr Al-Karīm Al-Rahmān Fī Tafsīr Al-Kalām Al-Mannān* (Riyāḍ: Dār al-Salām, 2002).

starting with the most important matters, followed by those of lesser importance, and using sympathetic methods that are more likely to be well-received, with gentleness and persuasion.

This verse provides crucial guidance for anyone trying to invite others to good, including promoting *waqf*. The call to goodness, or *da'wah*, is not limited to religious acts but also encompasses contributing to social causes such as *waqf*. Based on the interpretation of this verse, several principles are relevant to the role of media in spreading information about *waqf*. First, “with wisdom” means delivering messages intelligently, appropriately, and in line with the audience’s situation. Second, “good instruction” highlights the importance of using positive and constructive lessons. In media contexts, this means focusing on the benefits of *waqf* for society, its positive impact, and success stories of effective *waqf* management. This builds trust and motivation within the community to participate in *waqf*. Media can feature inspiring stories of those who have donated *waqf* and the positive outcomes for the community, such as the construction of hospitals, schools, or public facilities funded by *waqf*. This positive narrative not only educates but also fosters empathy and the desire to do good.

Third, “in a way that is best” emphasizes the importance of good methods in discussions or conveying messages, especially when faced with differing opinions or critical questions. In mass and digital media, this means that *waqf* campaigns should be conducted politely, inclusively, and without coercion. The content should invite dialogue and public participation without judging or imposing views. Media can facilitate interactive discussions that allow the public to ask questions and share opinions about *waqf*, for example, through Q&A features on social media platforms or open discussions on television or radio programs. This will not only enhance public understanding but also dispel misunderstandings or doubts about the concept of *waqf*.

In conclusion, this verse offers both moral and practical guidance that media can adopt when disseminating information about *waqf*. By conveying information wisely, positively, and with good methods, mass and digital media can play a crucial role in increasing *waqf* literacy and public participation.

Overall, the role of media in improving *waqf* literacy is highly significant but requires strategic and targeted management. Utilizing digital media with more creative, interactive, and curated approaches can be key to optimizing *waqf*’s potential as an instrument for economic and social empowerment. To maximize the role of digital media, collaboration with content creators and influencers who have large followings is an effective strategy. Content creators who understand the intricacies of *waqf* can present information in a way that is more relatable and engaging, thereby attracting a broader audience. For instance, educational campaigns about *waqf* can be packaged as social media challenges, video tutorials, or inspirational stories drawn from real-life experiences. Influencers popular among younger generations can serve as *waqf* literacy ambassadors, delivering important messages in a more casual yet profound style, ensuring the message is well received. Thus, media is not just a communication tool but also an agent of change that can drive increased *waqf* literacy and public participation in *waqf* movements in Indonesia. In this context, Allah says in al-Mā'idah [5] verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢

Translation:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

‘Abd al-Rahmān al-Sa’dī³² interprets this verse, stating that cooperating in good means that individuals should assist one another in righteousness, encompassing all actions, both outward and inward, pertaining to the rights of Allah and human beings that are loved and approved by Allah. Piety here refers to refraining from all outward and inward actions disliked by Allah and His Messenger. Every good deed we are commanded to perform or every bad deed we are instructed to avoid should be carried out individually, with support from fellow believers, whether through words or actions that encourage and motivate.

From this explanation, the importance of cooperation, collaboration, and mutual assistance in achieving goodness is evident, and this includes the role of mass media in spreading beneficial information, such as *waqf*. In the context of *waqf*, media holds great potential as a primary tool for raising awareness and understanding about the importance of *waqf*. Both print and digital mass media play a vital role in educating the public about the concept and practice of *waqf*. With campaigns through television, radio, newspapers, websites, and social media platforms, the public can more easily access comprehensive information about *waqf*.

In this digital era, access to information is faster and more widespread. Digital mass media such as websites, social media, and mobile apps provide easy access for the public to learn how to participate in *waqf* and its impact on society. These media also offer interactive platforms that allow people to ask questions and receive direct answers about *waqf*, for example, through discussion forums, online Q&A sessions, or social media comment features. By making information more accessible, the media helps to remove barriers that may prevent public involvement in *waqf*, whether due to a lack of knowledge or inadequate information.

Furthermore, mass media can strengthen the spirit of solidarity by highlighting the social benefits of *waqf*, such as the construction of public facilities, economic empowerment of the poor, or the provision of free healthcare services for those in need. By covering the social benefits of *waqf*, the media reminds the public that *waqf* is not only an individual responsibility but also a social duty to improve collective welfare. This message is crucial in reinforcing social bonds, where everyone feels responsible for helping one another and contributing to the common good.

In conclusion, the role of mass media in disseminating information about *waqf* is clearly an example of cooperation in righteousness, as taught in the Quran. Media can educate, inspire, and motivate the public to participate in *waqf*, which ultimately can have a positive impact on social development and the well-being of society at large. Therefore, media serves as one of the key pillars in the social movement to enhance *waqf* literacy and strengthen public participation in this noble social practice.

Opportunities for Media in Enhancing Waqf Literacy

This research identifies several significant opportunities that media can leverage to enhance *waqf* literacy. The first is the development of digital technology and social

³² al-Sa’dī.

media, which offer broad and affordable platforms for educational campaigns. Social media platforms like Facebook, Instagram, Twitter, and TikTok have vast audiences and enable the quick and efficient dissemination of information. The rise of digital technology has created numerous opportunities for the media to spread information more quickly, accurately, and easily accessible to the public. Social media provides ample space for *waqf* institutions and religious organizations to share educational information about *waqf* more creatively and interactively. Features such as infographics, short videos, and animations are highly effective in explaining the concept of *waqf*, which may be perceived as complex by some. For example, short videos explaining the basics of *waqf* using engaging animations or graphics can simplify complex information, making it more accessible to the public. This kind of visual content is particularly relevant in improving public understanding, especially for those who prefer quick and visual presentations of information.

Moreover, interactive features on social media, such as polls, Q&A sessions, or discussion forums, allow the audience to directly engage with the content. This not only increases audience involvement but also provides valuable feedback for campaign organizers to adjust their communication strategies. For instance, by involving the public in polls about their basic understanding of *waqf* or conducting live Q&A sessions on social media, organizers can gain a better understanding of how far the public's *waqf* literacy has developed and what still needs improvement.

In this digital age, social media has become one of the most effective tools for disseminating information and raising public awareness about important issues, including *waqf*. The wide reach of social media and its relatively low cost enable *waqf* organizations to develop large-scale educational campaigns that can reach a broad audience quickly. In line with this, the Quran provides important guidance on using wisdom and good methods in calling people to good deeds, as mentioned in Surah al-Nahl verse 125, "Call to the way of your Lord with wisdom and good advice, and debate with them in the best manner." This verse emphasizes the importance of using wise methods in conveying messages of goodness. In the context of social media, a wise and creative approach to spreading information about *waqf* can enhance the effectiveness of campaigns, making the message more easily accepted by diverse audiences.

Digital technology also allows for broader access to information, especially for those who may have difficulty accessing *waqf* information through conventional channels like books or seminars. Digital platforms like websites and social media enable the public to access *waqf* information anytime and anywhere, without geographical limitations. In the context of *waqf*, social media can help bridge the gap between the public and *waqf* institutions, allowing them to learn more about the potential and benefits of *waqf* in social and economic development. Utilizing digital technology and social media presents a significant opportunity for *waqf* institutions to enhance *waqf* literacy in society. With a wise and creative approach, along with the use of interactive and visual features, social media can become a highly effective tool for spreading information about *waqf* and encouraging public participation in the *waqf* movement.

The second opportunity is the support from *waqf* management institutions and religious communities, which presents a valuable collaboration opportunity. Collaboration with *waqf* management institutions and religious communities offers a great chance to enhance the effectiveness of spreading information about *waqf*. Support from these institutions can strengthen the credibility of the information disseminated through the media, as *waqf* institutions have authority on *waqf*-related issues. Through

this collaboration, the information shared will be more trusted by the public and can build a deeper understanding.

Collaboration between the media and *waqf* management institutions offers significant benefits in terms of the validity and authority of information. These institutions can provide accurate data and information regarding *waqf* management, as well as insights into various sharia aspects related to *waqf*. For instance, educational campaigns about the procedures of *waqf* can be conducted through digital media, with *waqf* management institutions serving as the primary source to verify the accuracy and authenticity of the content. The Quran verse relevant to this context is Surah al-Ma'idah verse 2, which emphasizes the importance of cooperation in goodness and piety, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." This verse underscores the importance of good collaboration in doing good deeds, including disseminating beneficial information like *waqf* education. Collaboration with *waqf* institutions enables a more systematic, accurate, and accountable dissemination of information.

Religious communities have strong networks and can play a key role in spreading *waqf* information to a wider audience. Support from these communities also provides social legitimacy to the messages conveyed. Religious communities affiliated with prominent figures or large organizations like mosques, Islamic boarding schools, or other religious institutions can facilitate the dissemination of information through sermons, religious studies, and other religious activities. Through collaboration with religious communities, *waqf* information can be delivered effectively and targeted. For example, *waqf* campaigns can be packaged in the form of regular studies, both online and offline, where the concept of *waqf* is explained by respected religious figures who hold significant influence in society.

In the digital era, public figures or influencers with a large following on social media can play a significant role in enhancing *waqf* literacy in society. Influencers who have trust and strong relationships with their followers can help convey the message of *waqf* in a more personal and relevant way for the audience. They can introduce the concept of *waqf* to groups of people who may not have been familiar with the topic before. Public figures collaborating with *waqf* institutions can also increase the reach and awareness of the community towards *waqf*. Campaigns involving influencers often reach younger generations active on social media, making them more aware and interested in contributing through *waqf*. This is relevant to Allah's words in Surah al-Ahḏāb [33] verse 21, which highlights the importance of emulating those who influence in doing good, where Allah says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ۚ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

Translation:

"Indeed, in the Messenger of Allah, you have a good example to follow for anyone whose hope is in Allah and the Last Day, and who remembers Allah often."

In the book *Liyaddabbarū Āyātihi al-Majmū'ah al-Ūlā*, it is explained that the meaning of this verse is that the inheritors of knowledge must set an example in their morals and behavior, being pious and having the quality of abstinence, avoiding unlawful and doubtful things. If they embody such qualities, they will benefit people more through

their character and behavior than through their knowledge³³. From this explanation, we can learn that public figures (scholars or teachers) who exemplify goodness, such as by participating in or supporting *waqf* campaigns, will have a powerful positive influence on their followers. They can serve as role models in doing good, thereby raising public awareness of the importance of *waqf*.

Support from *waqf* institutions and religious communities also allows the media to utilize additional networks and resources they possess. This can increase the capacity of educational campaigns, both in terms of funding, content, and distribution. These institutions often have access to financial and intellectual resources that can be used to make campaigns more sustainable and targeted.

Through solid collaboration, media can extend the reach of campaigns across various communication channels, including mosque lectures, seminars, and digital content. This will strengthen the message being conveyed and make the public more informed and engaged in the *waqf* movement. Collaboration between the media, *waqf* management institutions, religious communities, and public figures offers significant opportunities to enhance *waqf* literacy in society. Support from various stakeholders not only strengthens the credibility of information but also broadens the message's reach and enhances the campaign's capacity. The media, in its role, can serve as a bridge between *waqf* institutions and the public, helping to disseminate accurate, relevant, and trustworthy information.

Third, the data and analytics available from digital media platforms provide opportunities for real-time strategy adjustments. The development of digital technology and social media has opened up significant opportunities for the media to increase the effectiveness of *waqf* education campaigns. One of the main advantages of using digital media is the availability of data and analytics, which allow for real-time monitoring and evaluation of campaign performance. With analytic tools, media can track various aspects of a campaign, such as the number of viewers, engagement levels (likes, comments, and shares), and the demographics of the audience responding. These capabilities offer invaluable insights to continuously adjust and improve communication strategies.

With analytics, the media can monitor campaign effectiveness directly. For instance, they can identify the types of content most favored by the audience, such as infographics, videos, or written articles. By analyzing this data, media can optimize the content produced to achieve better results. If, for example, the data shows that the audience responds better to short videos that simplify the concept of *waqf*, the media can focus more on producing such video content. This aligns with the principle in Surah al-Hujurat [49] verse 6, which teaches us to always verify the accuracy of information. Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِبُهْلَةٍ ۖ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۖ

Translation:

“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

Although this verse is often interpreted by scholars in the context of news from disobedient individuals, it generally teaches the lesson of caution in responding to

³³ Markaz Tadabbur Li al-Istisyārāt, *Liyaddabbarū Āyātihi Al-Majmū'ah Al-Ūlā* (al-Riyāḍ: Markaz al-Tadabbur li al-Istisyārāt al-Tarbawiyah wa al-Ta'limiyah, 2014).

information. In the book *Liyaddabbarū Āyātihi al-Majmū'ah al-Ūlā*, it is mentioned, “This verse contains one of the principles of news verification, and the first thing that must be done is to clarify what is reported by some media about the people of Hisbah and others involved in societal affairs, as mistakes can occur from all sides. The reasons for requiring verification from certain media include: (1) many are filled with intellectual and moral immorality; (2) some writers may have personal agendas, using the media as an outlet for their biases; and (3) many reports accusing certain groups of wrongdoing are exaggerated or inaccurate.”³⁴

Thus, this verse underscores the importance of verification and supervision, which in this context can be applied through data analysis and periodic review of campaign strategies. By reviewing through analytics, media can ensure that the information conveyed is accurate, relevant, and aligned with the audience's needs.

One of the biggest advantages of digital analytics tools is the ability to target audiences more precisely. Analytical data enables the media to identify the demographics most responsive to the *waqf* education campaign, such as age, location, or specific interests. This allows the media to focus more on directing content to the most relevant audience segments, increasing campaign effectiveness. For example, if data shows that younger generations are more engaged with *waqf* content on social media, the media can craft content strategies more relevant to them, such as using simpler language or appealing visual content. A verse supporting the importance of delivering targeted messages is found in Surah Ibrāhīm [14] verse 4, where Allah says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

Translation:

“And We did not send any messenger except [speaking] in the language of his people to state clearly for them.”

In interpreting this verse, ‘Abd al-Raḥmān al-Sa’dī³⁵ explains, “This is one of the manifestations of Allah's gentleness to His servants, as Allah does not send a messenger except in the language of his people, to explain to them the things they need and to enable them to learn the message he brings. If the message were not in their language, they would first have to learn the language before understanding the message.”

In a broader context, this verse teaches us to deliver messages in a language or manner understood by the audience. In the context of digital media, targeting content based on audience preferences makes the *waqf* message more easily received and understood by them.

The ability to monitor and measure campaign performance in real-time allows for continuous improvements. Analytics tools not only highlight what works well but also reveal areas needing improvement. If a campaign doesn't garner the expected response, analytics can provide insights into what needs to change—whether in content, posting times, or message delivery methods. In this context, every effort to spread goodness must be made as efficiently as possible, according to capacity. Using analytics enables the media to work more effectively, avoiding unnecessary resource waste, and optimizing efforts so the *waqf* message reaches the audience effectively.

³⁴ Markaz Tadabbur Li al-Istisyārāt.

³⁵ al-Sa’dī, *Taysīr Al-Karīm Al-Raḥmān Fī Tafsīr Al-Kalām Al-Mannān*.

Analytics also allows the media to identify the best times to post content, ensuring it reaches the audience when they are most active. This increases the likelihood of higher engagement, as more people will see the content at the optimal time. Efficiency in using time and content can be seen as part of the effort, enabling the *waqf* campaign to run more optimally and produce a greater impact.

The use of data and analytics in digital media platforms offers a great opportunity to adjust *waqf* communication strategies in real-time. With analytics tools, media can track campaign performance, identify the most responsive audience demographics, and optimize content for greater effectiveness. These capabilities support continuous improvement, ensuring that the *waqf* message is delivered in the most efficient and impactful way.

Challenges in Efforts to Improve *Waqf* Literacy

In addition to opportunities, this study also identifies several challenges that media must face in efforts to enhance *waqf* literacy. First, there is a lack of in-depth knowledge about *waqf* among journalists and content creators. This lack of understanding can be detrimental, as it may result in the dissemination of inaccurate or incomplete information, which in turn can undermine the credibility of the media itself. Misleading or incorrect information can misinform the public and hinder the ongoing efforts to educate people about *waqf*.

Waqf is a subject with complex legal, economic, and religious dimensions. Many journalists or content creators may not have sufficient understanding of the technicalities of *waqf*, such as the different types, conditions, and pillars of *waqf*, as well as its management and utilization. Consequently, the information conveyed may be overly general or even inaccurate, reducing the educational impact of the media campaigns. In this context, the principle taught in al-Isrā' [17] verse 36 is relevant, where Allah says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولٌ ۚ ٣٦

Translation:

“And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart – all of those will be questioned.”

This verse emphasizes the importance of knowing and conveying something, including information about *waqf*. Media outlets must be cautious not to spread false or misleading information and ensure that every piece of information shared is based on accurate and thorough understanding. In *Tafsir al-Muyassar*, this verse is explained as follows: “Do not (O human) follow that which you do not know. Rather, ascertain and verify its truth first. Indeed, mankind will be held accountable for how they used their hearing, sight, and heart. If they used them for good, they will be rewarded; if for evil, they will be punished.”³⁶

A lack of understanding of *waqf* among journalists and content creators can lead to the dissemination of incorrect information. For instance, oversimplifying or misinterpreting the technical aspects of *waqf* may cause public misconceptions. Moreover, errors in conveying information about Sharia rules related to *waqf* can generate

³⁶ Nukhbah min al-‘Ulama, *Tafsīr Al-Muyassar* (Madinah al-Munawwarah: Majma’ al-Malik Fadh Lithiba’ah al-Mushaf al-Syarif, n.d.).

doubt and lower the credibility of the media outlets educating the public on the topic. This aligns with al-Nisā' [4] verse 58, where Allah says:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ٥٨﴾

Translation:

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”

This verse teaches that delivering trust, including information or knowledge, must be done truthfully and justly. For the media, this trust involves conveying accurate information about *waqf* to the public. Any distortion of information can tarnish public trust in the media and the concept of *waqf* itself.

Another challenge the media faces is the complexity of *waqf* law. *Waqf* is governed not only by Sharia but also by national laws in various countries. For instance, regulations on *waqf* registration, asset management, and the rights and responsibilities of nazir (*waqf* managers) are often subject to specific legal frameworks. Journalists' inability to clearly explain these regulations can lead to confusion and unclear information. In this regard, the media must ensure that explanations about *waqf* law are balanced and consistent with principles of justice, both from a Sharia and national law perspective.

To address these challenges, media outlets must invest in education and training for journalists and content creators. They need to understand the fundamental concepts of *waqf*, from its definition and types to its management processes. Moreover, collaboration with experts in Sharia law and *waqf* is crucial. These experts can provide guidance and consultation to the media, ensuring that the information disseminated is more accurate and accountable. Surah al-Tawbah [9] verse 122 emphasizes the importance of learning and deepening knowledge, as Allah says:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ١٢٢﴾

Translation:

“And it is not [proper] for the believers to go forth [to battle] all at once. For there should dedicate a portion of their community to devote themselves to religious knowledge and to warn their people when they return to them that they might be cautious.”

In the book *Liyaddabbaru Āyātihi al-Majmū'ah al-Ūlā*, it is explained that “This verse offers a simple yet impactful lesson: every Muslim should prepare all possible means to benefit the entire community and dedicate time to spread that benefit, constantly striving for it and avoiding distractions. The greatest benefit is religious and worldly welfare, even though the path may have obstacles, for such welfare brings immense goodness to the ummah.”³⁷ In general, this verse teaches that in every society, there must be individuals who deepen their knowledge, including about *waqf*, so they can guide

³⁷ Markaz Tadabbur Li al-Istisyārāt, *Liyaddabbaru Āyātihi Al-Majmū'ah Al-Ūlā*.

others. This underscores the importance of collaboration between media and experts to enhance *waqf* literacy.

The lack of knowledge about *waqf* among journalists and content creators is one of the biggest challenges in improving *waqf* literacy through the media. This lack of understanding can lead to the dissemination of inaccurate information, which can undermine media credibility. However, this challenge can be overcome through better education for journalists and collaboration with Sharia and *waqf* experts. Verses such as al-Isrā' verse 36 and al-Tawbah verse 122 emphasize the importance of delivering accurate information and collaborating with those who possess deep knowledge.

Second, social media faces tough competition from other content that is often more engaging and viral, such as sensational news or entertainment. Social media is frequently flooded with attention-grabbing information, which makes educational content about *waqf* easily get lost in the sea of available information. This diminishes the visibility and impact of messages about *waqf*. The competition for content on social media is intense. Sensational and entertaining content tends to garner more interactions, such as likes, shares, and comments. On the other hand, educational content about *waqf*, while important, is often perceived as less interesting and unable to compete in terms of engagement. This poses a challenge for the media to capture the audience's attention and ensure that the message about *waqf* is well received.

To overcome this challenge, the media needs to develop creative strategies for delivering information about *waqf*. It is essential to create content that is not only informative but also engaging and relevant to the audience. For instance, using attractive graphics, short videos, or inspirational stories about the impact of *waqf* can help draw the audience's attention. Surah Āli 'Imrān [3] verse 104 provides guidance on the importance of spreading goodness: "Let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be successful." This verse underscores the importance of encouraging and calling for goodness. In this context, social media serves as a platform to promote goodness through education about *waqf*. By employing creative strategies, the media can attract attention and convey these positive messages more effectively.

Waqf-related content also needs to be aligned with current trends that interest the audience. For example, using popular hashtags or linking *waqf* topics to current social issues being widely discussed. In this way, the media can leverage public attention on specific issues to explain the concept of *waqf* and its impact.

Here are some examples of creative content that the media can use to enhance *waqf* literacy:

- Infographics that explain the concept of *waqf* and its societal impact.
- Short videos that share success stories of *waqf* with positive outcomes.
- Interactive quizzes that educate the audience on various aspects of *waqf*.
- Inspirational stories from individuals or organizations that have utilized *waqf* for social good, etc.

The fierce competition on social media with other more appealing content makes conveying information about *waqf* a unique challenge. However, by developing creative strategies, educational content about *waqf* can become more engaging and relevant. Referring to verses like al-'Ankabūt [29] verse 45 and Āli 'Imrān [3] verse 104, the media has the responsibility to continue spreading messages of goodness, even in the context of tough competition. Creating informative and appealing content is a key step to ensuring that the message about *waqf* doesn't get lost in the vast amount of information available.

Third, resource limitations, both in terms of budget and manpower, can hinder the media's ability to carry out well-planned and sustainable educational campaigns. Media outlets with limited budgets may struggle to produce high-quality content, conduct effective promotions, and execute impactful communication strategies. These limitations also affect the research and development necessary to create innovative and engaging campaigns. Resource constraints can impact various aspects of educational campaigns. Media with insufficient budgets may face challenges in:

- Hiring professional workers who can produce high-quality content. Production quality is crucial for attracting the audience's attention. If the content produced is not appealing, the message about *waqf* may be ineffective.
- Conducting adequate promotions. Without a budget for advertising or social media promotions, the reach of messages about *waqf* will be limited and unable to reach a wider audience.
- Carrying out research and development. In-depth research is necessary to understand the audience and create relevant content. Without adequate research, campaigns may be less effective and misaligned with the audience's needs.

Therefore, media outlets need to seek external support, such as sponsorships or partnerships with institutions that share the same vision, to enhance their capacity to execute *waqf* education campaigns. By forming partnerships, the media can acquire additional resources needed, including funding for high-quality content production, access to experts who can provide insights and necessary research, and networks to expand the reach and impact of educational campaigns. Surah al-Mā'idah [5] verse 2 conveys a message about the importance of helping one another in goodness: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." This verse highlights the importance of collaboration in achieving good goals. In this context, the media needs to build partnerships with various parties to strengthen their educational campaigns about *waqf*.

In an effort to increase *waqf* literacy, the media can take several strategic steps, including partnering with *waqf* management institutions—these institutions can provide accurate and in-depth information about *waqf* and assist in campaign implementation; collaborating with religious communities—these communities can help spread the message about *waqf* through their established networks, increasing the credibility and authority of the information; and involving influencers or public figures—they can help spread the message more widely and provide the necessary support to attract a larger audience.

Despite the limitations, the media can develop creativity in producing quality content by utilizing existing resources. This includes: using free tools and applications to create visual or video content, conducting volunteer-based campaigns involving local communities, and tapping into the potential of the community to become content creators or resource persons, thereby reducing the need to hire professionals.

Resource constraints, both in terms of budget and manpower, can present significant challenges in carrying out educational campaigns about *waqf*. However, by seeking external support, forming partnerships, and developing creativity, the media can enhance its capacity to convey this important message. Referring to verses like al-Mā'idah [5] verse 2 and al-Anfāl [8] verse 72, the media is reminded of the importance of cooperation in achieving good goals and strengthening educational campaigns about *waqf*.

Table 1. Opportunities and Challenges for Media in Enhancing *Waqf* Literacy

Opportunities	Challenges
Digital Platforms and Social Media: Provide a broad and affordable platform for educational campaigns.	Lack of Knowledge Among Content Creators: Inaccurate information can harm credibility.
Collaboration with <i>Waqf</i> Management Institutions and Religious Communities: Enhances the credibility and reach of the message.	Competition with More Engaging Content: Educational content often struggles to compete with sensational or entertainment content.
Real-Time Analytics: Allows continuous strategy adjustment and content optimization.	Resource Constraints: Limited budgets and manpower hinder the execution of well-planned campaigns.

Effective Strategies to Enhance Public Understanding of *Waqf*

Based on the opportunities and challenges outlined above, several effective strategies can be implemented by the media to enhance public understanding of *waqf*, in line with the values taught in the Quran.

First, the media must develop educational content that is not only informative but also engaging and easy to understand. Using data visualizations, such as infographics displaying statistics on *waqf* contributions or animations explaining the mechanisms of *waqf* in simple terms, can make complex concepts more digestible. Short videos showcasing success stories of individuals and communities benefiting from *waqf* can also be powerful tools to capture attention and motivate the audience.

Second, strategic collaboration between the media, *waqf* management institutions, and religious communities is crucial in improving the effectiveness of educational campaigns. Through these partnerships, the media can gain access to more in-depth, accurate, and reliable information about *waqf*. *Waqf* management institutions can provide up-to-date data, case studies, and inspirational stories that can enrich the media's campaign materials. Support from religious communities, which have wide networks and influence, can also help disseminate the message about *waqf* more effectively.

Third, a multi-channel approach should be implemented to reach diverse audiences. The media should utilize a combination of traditional and digital platforms to ensure that messages about *waqf* are effectively distributed. Television and radio can be used to reach a broader audience, including those who may not be active on social media, while digital platforms such as social media, blogs, and websites can target younger and more digitally connected audiences. An integrated and consistent campaign across multiple platforms not only reinforces the message but also increases the likelihood that it will be received and remembered by the audience.

Fourth, engagement strategies must be enhanced to actively involve the audience. The media can use interactive features such as quizzes, polls, and Q&A sessions to encourage active participation from the audience. For example, a quiz on basic *waqf* knowledge or a poll about the audience's interest in different forms of *waqf* can make people feel more involved and more interested in learning further. The Quran also encourages dialogue and information exchange, as mentioned in the verse, "Ask those who possess knowledge if you do not know" (al-Nahl [16]: 43). Direct Q&A sessions or through social media provide an opportunity for the audience to ask questions and receive

real-time answers, improving their understanding of *waqf* and strengthening the connection between the media and its audience.

Fifth, training and capacity development for journalists and content creators is essential to ensure that information about *waqf* is presented accurately and effectively. This training should cover the basics of *waqf*, including its history, fundamental principles, and benefits, as well as skills in creating engaging educational content. By improving journalists' ability to present information about *waqf*, the media can produce content that is not only accurate and precise but also relevant and appealing to the audience, reflecting the Quranic values of the importance of education and knowledge.

CONCLUSION

This study concludes several points. First, mass media and digital media play a crucial role in increasing *waqf* literacy through the strategic dissemination of information tailored to the audience's characteristics. Social media, with its creative and interactive approach, is an effective tool for targeting younger generations, while traditional media is more suitable for older audiences. This aligns with Allah's command in Surah al-Nahl [16] verse 125, which teaches us to preach with wisdom, good lessons, and appropriate methods based on the audience's context and needs.

Second, the media has great opportunities to expand public understanding of *waqf* through modern technology, enabling faster and more interactive information dissemination (especially via digital platforms and social media). Collaboration between *waqf* institutions and religious communities strengthens the effectiveness of *waqf* literacy campaigns. Furthermore, digital media platforms' data and analytics allow real-time adjustments to educational campaigns, enabling the media to optimize the most effective content types, such as videos or infographics, to increase public engagement and understanding. This is relevant to Surah al-Nahl verse 125, which emphasizes using wisdom and good methods in promoting goodness, and Surah al-Mā'idah verse 2, which highlights the importance of cooperation in righteousness and piety.

Third, the challenges in improving *waqf* literacy include the lack of deep understanding of *waqf* among journalists, which can lead to the spread of inaccurate information and damage the media's credibility. When conveying information, the media must ensure it delivers accurate knowledge, as cautioned in al-Isra [17]: 36, which stresses the importance of sharing correct information. Another challenge is the intense competition with sensational content on social media, making educational messages about *waqf* struggle to capture the audience's attention. To address this, the media needs to develop creative content, such as infographics, short videos, and inspirational stories, to make the content more appealing and relevant. This strategy is in line with Āli 'Imrān [3] verse 104, which emphasizes the importance of spreading goodness, including through popular social media platforms. Additionally, limited resources, both in terms of budget and manpower, pose a challenge in executing educational campaigns on *waqf*, such as difficulties in producing quality content, conducting broad promotions, and carrying out in-depth research. To overcome this, the media should build partnerships with institutions sharing similar visions and leverage creativity, as aligned with al-Mā'idah [5] verse 2, which emphasizes the importance of collaboration in good deeds.

Fourth, to enhance public understanding of *waqf*, the media can implement several effective strategies, such as developing educational content that is informative, engaging, and easy to understand, using visualizations like infographics and short videos featuring success stories related to *waqf*. Additionally, strategic collaboration between media, *waqf*

management institutions, and religious communities is essential to provide access to deeper and more reliable information while expanding the message's reach. A multi-channel approach should also be applied, utilizing a combination of traditional and digital platforms to reach diverse audiences and ensure that the message about *waqf* is effectively disseminated. Engagement strategies, such as interactive features like quizzes and Q&A sessions, can encourage audience participation and enhance their understanding of *waqf*. Lastly, training for journalists and content creators is necessary to ensure that *waqf* information is presented accurately and attractively, in line with the educational values contained in the Quran.

The findings of this study have important implications for improving *waqf* literacy in Indonesia. Media—especially digital platforms—play a strategic role as educational agents that can enhance public understanding of *waqf* through creative, informative, and accessible content. Therefore, training for journalists and collaboration between *waqf* institutions, community leaders, and media outlets are essential to broaden the reach and ensure the accuracy of information. A multi-channel approach, the use of digital technologies, and data-driven campaign strategies are key to effectively engaging diverse audience segments. Additionally, supportive policies and active public participation are crucial to building a sustainable and impactful *waqf* literacy ecosystem.

This study has several limitations. First, it mainly focuses on media strategies without deeply examining the specific impact of each strategy on different audience groups. Second, the research is primarily based on literature studies and content analysis, which may not fully reflect the reality in the field. Additionally, time and resource constraints may have affected the depth of analysis regarding strategy implementation in various media contexts. For future research, it is recommended to conduct a more comprehensive approach, including in-depth case studies on the implementation of media strategies in different regions or communities. Research involving surveys or experiments to measure the specific impact of various media strategies on public understanding of *waqf* will also provide more detailed insights. Moreover, future studies can further explore the role of media in the digital context and the impact of the latest technological innovations on *waqf* literacy. With a more varied approach, future research can offer more focused and practical recommendations for media and *waqf* management institutions.

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