Rumah Tahfiz

by Ridho Syabibi

Becoming a Sustainable of Da'wah Organization in Crisis Era: Experience from *Rumah Tahfiz* in Bengkulu

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Abstract

The management of da'wah organizations generally relies on an unlimited donation mechanism. The non-profit pattern makes it possible for organizations to experience financial risk in times of crisis. This paper reveals the efforts made by the Rumah Tahfiz Impian (RTI) in Bengkulu City to continue to be sustainable during Covid-19. Field data was collected through in-depth interviews with ten informants; non-participant observations were made several times to obtain additional evidence and documentation that was considered supportive. All data is tabulated and analyzed using coding, categorization, and thematic systems. Our panel found that cost-sharing was the key to RTI's success in getting out of the crisis. Inconsistencies in donor donations are still resolved by dividing the daily operational burden among the students' parents and the community around the environment. Several efforts were made, such as scheduling pickets between side dishes and vegetables, rice or primary food donations, and money. This finding provides insight into Rumah Tahfiz which has cases of opening institutions that need more planning and management skills. Research with the same focus but for different cultural backgrounds of society needs to be carried out in the future.

Keywords: Rumah Tahfiz, Da'wah Organization, Cost-Sharing, Sustainable Organization, Covid-19.

Menjadi Organisasi Dakwah yang Berkelanjutan di Masa Krisis: Pengalaman dari Rumah Tahfiz di Bengkulu

Abstrak

Pengelolaan organisasi dakwah umunya bersandar pada mekanisme donasi yang tidak terbatas. Pola non-profit memungkinkan bagi organisasi mengalami risiko keuangan di masa-masa krisis. Paper ini mengungkap upaya yang dilakukan Rumah Tahfiz Impian (RTI) di Kota Bengkulu untuk terus sustainable selama Covid-19. Data lapangan dikumpul melalui wawancara mendalam kepada sepuluh informan, observasi non-partisipan dilakukan beberapa kali untuk mendapatkan bukti tambahan, dan dokumentasi yang dinilai mendukung. Seluruh data ditabulasi dan dianalisa dengan sistem coding, kategorisasi, dan pentemaan. Panelitian kami menemukan cost-sharing ternyata menjadi kunci keberhasilan RTI untuk keluar dari krisis. Inkonsistensi sumbangan dana dari donatur tetap diselesaikan dengan cara membagi beban operasional harian ke orang tua santri dan masyarakat sekitar lingkungan. Beberapa upaya yang dilakukan seperti penjadwalan piket antar lauk dan sayuran, donasi beras atau sembako, dan uang. Temuan ini memberikan wawasan kepada Rumah Tahfiz yang memiliki kasus pembukaan lembaga tanpa perencanaan dan

keterampilan pengelolaan. Penelitian dengan fokus yang sama tapi untuk latar budaya masyarakat yang berbeda perlu dilakukan di masa mendatang.

Kata kunci: Rumah Tahfiz, Organisasi Dakwah, Cost sharing, Organisasi berkelanjutan, Covid-19

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A. Introduction

Rumah Tahfiz in Indonesia have experienced quite significant developments. This da'wah educational institution strives to produce students with good abilities in reading the Qur'an, hafiz and Islamic knowledge. *Rumah Tahfiz Center* (RTC) said 1.200 *Rumah Tahfiz* were opened yearly. In 2022, 23 regional coordinators will continue to look for seeds to memorize the Al-Quran in Indonesia. Most regional coordinators are in Java, with 13 representative offices, followed by Sumatra, with five representatives, and Kalimantan, with two representatives. The rest are spread across several regions in Indonesia.[1] *Rumah Tahfiz*, in the future, will continue to grow, seeing the high interest of parents to have children memorized the Qur'an at an early age.[2] Previous studies have found that parents have prepared since the child was still in the womb.[3]

The rapid opening of *Rumah Tahfiz* in Indonesia has yet to be followed by good institutional management. Not a few *Rumah Tahfiz* have closed after several years of space. One of the obstacles found is financial institutions that need to be planned more carefully. Operations and the needs of the memorizers of the Qur'an are taken into account over time. Finance has been a crucial factor in organizational

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[1] Agung Sasongko, "Sebaran Rumah Tahfiz di Indonesia Meluas." Republika.co.id, 2020. https://www.republika.co.id/berita/q7ahy3313/sebaran-rumah-tahfiz-di-indonesia-meluas,

[2] James Bourk Hoesterey, *Rebranding Islam*, (Redwood City: Stanford University Press, 2020); Muhaidi Hj Mustaffa Al Hafiz and Siti Salwa Md Sawari, "Managing Standardize Memorizations Strategy in Tahfiz Centres: A Guideline for Quality Performance in Qur'anic memorization," *International Journal of Research* 5, No. 16 (2018), 1409-1417; Hilmi Mizani, Abd. Basir, Surya Giri, Ahmad Juhaidi, and Aslan "Understanding Islamic Education Model for Children of Early Married Families in South Kalimantan," *Talent Development & Excellence* 12, No. 2 (2020): 4365–74;

[3] Abd. Basir, Akhmad Syahbudin, M. Daud Yahya, Armizi, Fahrina Yustiasari Liriwati. What Does Current Evidence Say About Prenatal Education to Succeed Alquran Hafiz. *Nazhruna: Jurnal Pendidikan Islam* 5, No. 1 (2022), 229-243; Pudjiati, R. Renny, Gofur Ahmad Masyitoh, and Diah Mutiara. "Tahfizh Al-Qur'an Learning Management Model in Early Children in Family Education: A Study in Serang City, Indonesia." *Saudi Journal of Humanities and Social Sciences* 7, No. 1 (2022), 14-20.

sustainability for a long time.[4] Aggarwal said good finance had a positive impact on organizational performance.[5]

Crisis times such as the Covid-19 pandemic, where the *Rumah Tahfiz* Foundation's owner experienced problems, affected the institution's sustainability. This case occurred at the RTI, Bengkulu City, Indonesia. Since it opened in 2019 to 2020, the payment of teacher salaries, food needs for students in the dormitory, and other operations will be charged to the foundation's finances. After one year of the Covid-19, the foundation is experiencing budgetary difficulties, primarily to cater for the students in the dormitory. The foundation invited all the guardians of the students for deliberations, and several discussions were conducted via Whatsapp. Thus, this article explains in more detail the efforts made by *Rumah Tahfiz Impian* (RTI) as a da'wah organization in the field of education to get out of the crisis. This can be achieved by answering two questions: 1) How is the activity at the RTI; 2) What are the sources of funding after experiencing a crisis; 3) What are the key success factors of *Rumah Tahfiz* in facing the crisis.

This article is interesting and important because it explains the best practices of da'wah institutions that find solutions for sustainability and fill in gaps in past studies. We found 21 articles published in the last five years. After the review found three themes: 1) five articles connected with the focus of organizational management[6]; 2) five articles on technology[7]; and 3) educational themes or *tahfiz*

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[4] Hyejin Cho, Pyoungsoo Lee, and Choong Ho Shin. "Becoming a sustainable organization: focusing on process, administrative innovation and human resource practices." *Sustainability* 11, No. 13 (2019): 3554; Timothy Galpin, Georgann Jouflas, and Mark Gasta. "Leading the sustainable organization at Vail Resorts." *Journal of Business Strategy* 35, No. 6, (2014), 19-30. Ramona-Diana Leon. "From the sustainable organization to sustainable knowledge-based organization." *Economic Insights-Trends & Challenges* 65, No. 2 (2013), 63-73.

[5] Priyanka Aggarwal. "Impact of corporate governance on corporate financial performance." *IOSR Journal of Business and Management* 13, No. 3 (2013). 1-5.

[6] Iwan Permana and Gina Sakinah. "Peran Wakaf Sebagai Islamic Social Finance dalam Pemberdayaan Pondok Pesantren Tahfidz Al Maa Parung Bogor." *Jurnal Ekonomi Syariah* 5, No. 2 (2020): 67-76; Hira Maulida, Muhamad Abid, Dede Andi, Melda Wiguna, Irfan Rizka Akbar. "Memacu Kualitas SDM di Tengah Pandemi Covid-19 di Rumah Tahfidz Al Hikam, Kel. Pondok Kacang Timur, Kec. Pondok Aren. Tangerang Selatan." *Dedikasi PKM* 2, No. 2, (2021). 233-238; Fadillah Fahmi Susanti, Hulasoh Ela, Lisdawati, Jaswita Derizka Inva, "Pendampingan dalam Meningkatkan Manajemen Strategi Pemasaran pada Rumah Tahfidz Futuhal Arifin Kota Tangerang Selatan" *Jurnal Pengabdian Kepada Masyarakat* 2, No 3, (2021). 438-446; Abduloh Agus Yosep, Suhada Dodo, "Manajemen Dakwah Rumah Tahfidz Daarul Mu'Minin Kota Tasikmalaya" *Jurnal Nahdatul Fik* 3, No. 1, (2021). 1-9; Darmawan, Nurdin, Estiana Ria, "Analisis Budaya Organisasi terhadap Loyalitas Karyawan pada Lembaga Pendidikan Rumah Tahfidz Fie Dzhilalil Qur'an (RTQ)" *Jurnal Mitra Manajemen* 5, No. 1, (2021). 1-12.

learning strategies dominate with 11 articles.[8] Even though there are five articles on the institutional management of *Rumah Tahfiz*, the theme of the discussion has not yet touched on the financial side, which impacts sustainability.

B. Research Methods

The primary data in this article comes from natural research in the field. Researchers use two types of data: primary and secondary. Preliminary data were obtained from in-depth interviews and non-participant observation. Interview data were collected: RTI organizational profiles, problems during Covid-19, sources of donations, and financial management. Primary data for observation are in the form of daily activities of education and dormitories, monitoring of pickets

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[7] Burhanuddin, "Analisis Kebutuhan Sistem Informasi Santunan Sosial Berbasis Website Studi Kasus Rumah Tahfidz" *Jurnal Teknologi Terapan dan Sains 4.0* 2, No 3, (2021). 605-613; Rossidah Arifatul, Hidayah Agung Kharisma, Fernandez Shandy, and Sonita Anisya "Pengembangan Aplikasi Monitoring Hasil Belajar Android (Studi Kasus Rumah Tahfidz Bakti Ilaahi Bengkulu)" *Jurnal Innovation Informatics* 1, No 1, (2021). 10-15; Hanifurohman Cholis, Ridwan Agus Septima, Hutagalung Deana Durbin, Darmawan Redi, and Rosini Nanik Ida, "Optimalisasi Laporan Kegiatan Rumah Tahfidz Generasi Qurani untuk Guru dan Wali Santri dengan Menggunakan Bot Telegram" *Jurnal Prosiding Senantias* 1, No. 1 (2020); Rachmawati Susan, Amalia Hilda, and Retnasari Tri, "Efektifitas Pemanfaatan Aplikasi Zahir Accounting Dalam pembuatan Laporan keuangan pada Rumah Tahfidz dan TPQ Sanikah" *Jurnal Abdimas ekonomi dan Bisnis* 1, No. 1, (2021). 26-32; Amalia Hilda, Retnasari, and Rachmawati Susan, "Pemanfaatan Teknologi Informasi Untuk Meningkatkan Pelayanan Akademik Rumah Tahfidz dan TPQ Sakinah Cipayung Jakarta Timur" *Jurnal Abdimas BSI: Jurnal Pengabdian kepada Masyarakat* 3, No. 2 (2020). 228-235.

[8] Husaini, "Upaya Meningkatkan Mutu Pembelajaran Hifz Quran pada Rumah Tahfidz Insan Qurani Wonosobo Kabupaten Bener Meriah" *Islamic Management: Jurnal Manajemen Pendidikan Islam* 4. No. 01 (2021): 235-259; Sitepu Abdul Zulkarnain and Anisa Nur, "Metode Dakwah Rumah Tahfidz Nurul Fikri Kota Bengkulu dalam Meningkatkan Hafalan Al-Quran" *Jurnal Komunikasi Islam* 1, No. 1, (2020); Vandita Lalu Yoga, "Metode Menghafal Al-Quran Rumah Tahfidz Islahul Ummah Desa Monggas Lombok Tengah" *Jurnal Ilmiah Global Education* 1, No. 2, (2020): 150-154; Nurkhadijah, "Metode Menghafal Al-Quran pada Anak Usia Dini di Rumah Tahfidz At-Taqwa Cirebon" *Jurnal Jendela Bunda* 7, No. 1, (2019). 1-16; Yasin Muhammad, Ritonga Mahyudin, and Lahmi Ahmad, "Penerapan Metode Tabarak dalam Meningkatkan Hafalan Remaja di Rumah Tahfidz Daarul Huffadz Maninjau Kabupaten Agam" *Jurnal Ilmu-Ilmu Sosial dan Keislaman* 6, No. 2 (2021). 211-221; Aini Mifta Arifa, "Strategi Guru Tahfidz dalam Meningkatkan Hafalan Santri di Rumah Tahfidz Barokallah Kalipare" *Jurnal Proceeding International Seminar on Islamic Education and Peace* 1, (2021); Moch Lukman Hakim, "Motivasi Menghafal Al-Quran pada Mahasiswa IAIN Jember di Rumah Tahfidz Darul Istiqomah" *Jurnal Ilmiah Pesantren* 6, No. 2 (2020). 817-826; Diana Salasiah, Fatah Maskan Abdul, "Pengembangan Karakter melalui Kegiatan Outbound pada Santri Rumah Tahfidz Nur Fadhillah" *Jurnal Pelayanan Kepada Masyarakat* 2, No. 1, (2020). 25-31; Hidayah Hikmatul, Vriyatna Muhammad, Ritonga Nurul Ajima and Tampubolon Vikha Sari, "Bimbingan Pembentukan Kepribadian Santri di Rumah Tahfidz Qurrota A'yun Kecamatan Meral Karimun" *Jurnal Al Muharrik Karimun* 1, No. 1 (2021). 35-42; Nursyamsi, "Metode Menghafal al-Qur'an di Rumah Tahfidz Al-Ikhlas Kelurahan Batipuh Panjang Kecamatan Koto Tangah" *Jurnal Mau'izhah* 8, No. 2, (2018). 77-100; Afnita Nora and Makki Ismail, "Membangun Komunitas Rumah Tahfidz Anak untuk Percepatan Program Magrib Mengaji" *Jurnal Annual Conference on Community Engagement* 2, (2018). 807-821.

between side dishes, and environmental conditions. Meanwhile, secondary data was obtained through documentation techniques such as vision and mission, Whatsapp screenshots, flayers, and RTI locations.

Tabel 1. Participant

No	Participant Codes	Job Positions
1	IN-01	Foundation of *Rumah Tahfiz Impian*
2	IN-02	Chairman
3	IN-03	Treasurer
4	IN-04	Teacher/Mentor
5	IN-05	Teacher/Mentor
6	IN-06	Active *Santri*
7	IN-07	Active *Santri*
8	IN-08	*Santri* parents
9	IN-09	*Santri* parents
10	IN-10	Local people

During the research, ten informants were interviewed using a purposive technique. Eight informants met face-to-face by asking two to three general questions. Two informants, including the foundation's leadership, were interviewed via chat and voice notes on Whatsapp. The nature of the interview only confirmed a few points and confirmed statements from other informants. Table 1 displays the participant data represented by a code with the initials IN (Informant Number) and job position at RTI. All interview data were transcribed following the directions of Miles, Huberman and Saldana.[9] Several stages have been passed, such as data condensation (search for and categorization of keywords), display, and conslusion. All data were tested using two interchangeable validity testing techniques: source and technique triangulation.

C. Results and Discussion

Profile and Program of RTI

Rumah Tahfiz Impian (RTI) is a da'wah institution founded in mid-2019 at the Bentiring Permai Village, Bengkulu City, Bengkulu Province, Indonesia. The establishment of the *Rumah Tahfiz* relies on the strength of a network of friends where the supervisor has a close relationship with the *Generasi Rabbani*

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[9] Matthew B. Miles, A. Michael Huberman, and Jhonny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*, Edition 3. (USA: Sage Publications, 2014).

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Foundation -one of the largest foundations in Bengkulu Province-. In addition to the network of foundations, the supporting factors for the establishment are the existence of waqf houses and extensive land from residents in Bentiring Permai, experience managing *Rumah Tahfiz*, the commitment of *tahfiz* teachers, several prospective students who are ready to be placed in hostels, and the support of the surrounding community. At the same time, financial factors are considered not urgent. There is a strong belief from the institution's founders that working for the existence of Islam in a serious way and with sincere intentions will be assisted directly by Allah SWT.

> I was initially a coach at the *Rumah Tahfiz At-Tartil*. When running the institution, some people donated houses to learn the Qur'an. It so happened that there were no other *Rumah Tahfiz* around the house. So, I and the *ustazah* here dream it will be more useful if a *Rumah Tahfiz* stands in that area. In the end, we were determined to open, even though we thought about operations while walking.[10]
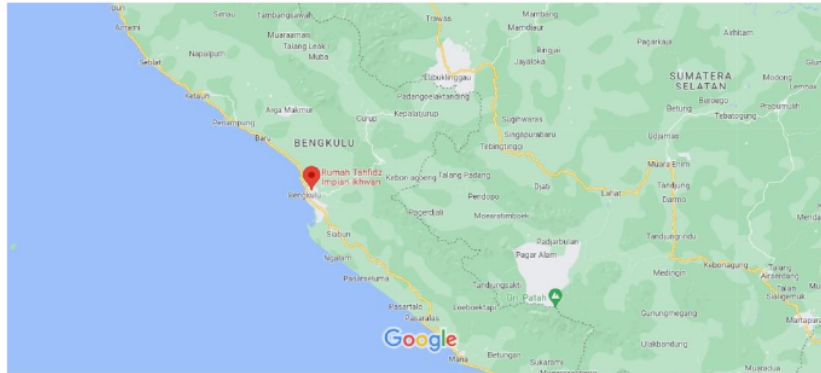
The main objective of the *RTI* is to prepare al-Qur'an memorizers to teach in the community. This goal differs from most *Rumah Tahfiz* that focus more on individual memorization. The vision built is to produce *hafiz* and *hafizah* completed memorizing 30 juz and are ready to teach and contribute to society. Some of the missions realized: 1) Organizing training and teaching students until they memorize 30 juz; 2) Carrying out the teaching of basic Islamic sciences as a way to build the *Tsaqofah* Islamiyah students; 3) Creating a conducive environment for learning by applying the discipline of *akhlakul karimah*.

Three activity programs are implemented to realize this *rumah tahfiz*'s goals. The first is the memorizers' al-Qur'an program, categorized into grades A and B. Grade A is given to students who live in dormitories without being interrupted by school or work activities. The target for this grade is one year for teacher training with Islamic materials and six months for memorizing the Qur'an. Grade B is dedicated to part-time students for two years—one year for learning the Qur'an and one year for teacher training. The second is the Qur'an teacher school program. *Santri* is guided to understand the Qur'an and supporting sciences: the science of recitation, *matan jazari, tuhfatu athfal, fiqh*, learning the Ottoman

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[10] Information from IN-01 on January 23, 2023 via Voice Note in Whatsapp

method and so on. The third is an additional weekly and monthly program, such as reading Surah *al-Kahfi* every Friday night and *rihlah* (going out) every six months.

Picture 1. Location of RTI in Bengkulu City

Source: Google Maps, 2023.[11]

Problems and Solutions for Sustainable Funding

The condition of the Covid-19 pandemic raises many problems for life.[12] At RTI, a budget deficit is caused by reduced donations from regular donors. In addition, several issues emerged from the organisation's inner side. *First*, the amount of consumption that must be spent in one day for 47 students. The institution needs funds of Rp. 5,000,000 for one month's needs.

> "This amount is for food only. We have about 47 students. If one day, one person reaches Rp. 30,000. That means 10,000 for one meal. It was multiplied by 47. About how much it is, about Rp. 5,000,000. Not to mention teachers' salaries, electricity, laundry, and others."[13]

The same question was asked to IN-01 that food consumption for one month reached Rp. 7,500,000. For other costs, all informants were not willing to provide information. It's just that when it is estimated that the recurring monthly costs of the RTI reach Rp. 15,000,000. Since 2019, fees have been charged to foundation donors, regular donors, and students' guardians. Especially for *Santri's* guardians,

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[11] Accessed via maps: https://www.google.co.id/maps/place/Rumah+Tahfidz+Impian+ikhwan/@-3.7551397,102.7278923,9z/data=!4m6!3m5!1s0x2e36b18c8cb68109:0x1a8832e95bb21968!8m2!3d 16 7654874!4d102.2896718!16s%2Fg%2F11mhsp9b8m?entry=ttu

[12] Umdatul Hasanah, Ihsan Rahmat, Halimatusa'diyah, Irwan Abdullah, and Najman Musyafak. "Handling of the Covid-19 Pandemic in Indonesia: Time to Power Contestation." *Politicon: Jurnal Ilmu Politik* 5. No. 1 (2023). 115-135.

[13] Information from IN-03 on January 08, 2023 in person at the RTI

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this is different from *Santri's* parents. The concept of a Santri guardian arises because of the inability of parents to pay for their children to memorize the Qur'an. The guardian of the *Santri* should finance all the needs of the Santri every month. Sometimes one *Santri* guardian can cover up to three *Santri*.

Second, there is no cooking picket schedule at the hostel. The hostel keeper needs to provide ready-to-eat food. Thus, students get picket schedules alternately for each day. This scheme did not work due to the dense activities of the students to memorize the Qur'an, study religion, and other supporting activities. IN-06 and IN-07 shared their experiences

> "Usually, those who get picket schedules will have difficulty memorizing the Qur'an that day. We are here to cook, wash dishes, and prepare meals. Because the system stores verse daily, it takes much work to memorize."[14]

> "I can't cook, so if I have to cook, it takes time to study, so I don't focus on memorizing. We want it to focus on learning because we are targeted at ten verses in one day."[15]

The *third* problem is that permanent donors or *Santri* guardians experience difficulties, especially at the start of the pandemic. Donations from the guardians of the students are considered the most to boost the finances of the *Rumah Tahfiz*. When these donations are hampered, financial instability occurs. IN-03 explained that some students' guardians only transferred money for a few months. Some things could be neater in payments, such as in August they don't send money, but in September, they send it again. Of these three main problems, the foundation held an internal meeting with the decision to ask for help from the parents of the students in the form of taking turns delivering side dishes and vegetables every day.

> "We don't want to burden the parents of the students. We know that most of them have passion and concern for religious knowledge but have difficulties in terms of costs. We're trying to help. It's just that this condition requires us to fight together. We have a meeting with the parents of the students. Alhamdulillah, no one objected they intended this as their alms for all the memorizers of the Qur'an"[16]

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[14] Information from IN-06 on January 12, 2023 in person at the RTI
[15] Information from IN-07 on January 12, 2023 in person at the RTI
[16] Information from IN-05 on February 02, 2023 in person at the RTI

The program then was a picket delivery of side dishes and vegetables. At the same time, the students cook the rice. Alternately all parents of students get their turn or are called pickets. In early 2022, the financial condition of the *Santri* guardians began to improve. This can be seen from the increased cash income of the RTI. The leadership of the foundation decided to hand over the money to the parents of the students to help buy-side dishes and vegetables. The principle is not burdensome, and parents are considered to cook food for students. The manager makes a picket list between side dishes every week. Parents of students from the environment around the RTI provide information to other public members. It turned out that the community welcomed the program and helped.

Picture 2. Notices and schedules of side dishes and vegetables

Infaq boleh dalam bentuk uang atau beras.

JADWAL ANTAR LAUK
1- 24 DESEMBER 2022

1 Des 2022, Kamis
17.30 Takjil 47 P bu Risma ✅
17.30 lauk+sayur malam 47 p bu Nirwana ✅

2 Des 22, Jumat
06.00 lauk+ sayur pagi,47 p bu Ratna ✅
11.30 lauk +sayur siang, 47p bu Risma ✅
17.30 lauk+sayur malam 47 P bu Mazna ✅

3 Des 2022, Sabtu
06.00 lauk+sayur pagi,47 P bu Nurul K ✅
1.30 lauk+ sayur siang 47 p bu Tessy R ✅

PIKET ANTAR LAUK RUMAH TAHFIZH IMPIAN DESEMBER 2022
Mari kita atur jadwal antar lauk emak2 pejuang amal sholeh

Dengan daftar piket, sedekah makanan akan besar artinya bagi Rumah tahfizh & juga bisa menghindari tabzir.

Santri Akhwat/Putri = 37 orang
Santri Ikhwan/Putra = 10 orang
Total 47 santri

Alamat pengantaran
👉 RUMAH TAHFIZH IMPIAN AKHWAT
Jl. Wr. Supratman No. 09 RT.32/03. Kelurahan pematang Gubernur.

👉 RUMAH TAHFIZH IMPIAN IKHWAN
Jln. Samsul Bahrun
RT 02, Kelurahan Bentiring depan Masjid Muttaqin, Kecamatan Muara Bangkahulu, Kota Bengkulu

Source: Whatsapp Group of side dishes and vegetables

Santri parents who do not provide ready-to-eat side dishes and vegetables can deliver basic necessities: rice, eggs, oil, meat, and others. Before submitting, parents inform via Whatsapp Group. The most widely distributed staple food is rice. The teacher has directed this because *Santri* will cook rice daily based on the picket schedule. IN-09 expressed experience that money can also be given as a substitute for side dishes or rice. The many types of gifts to RTI have provided unburdensome opportunities for donors, students' guardians, parents, and the surrounding community. IN-03 emphasized that donors have no restrictions or difficulties in donating, so all types of assistance are accepted.

Cost Sharing as Key Factors

RTI is a non-formal educational institution whose vision is to produce memorizers of the Qur'an for the glory of Islam in Bengkulu. As a da'wah institution, RTI does not charge fees for *Santri*. Operational costs are obtained from monthly donations from the foundation, students' guardians, and independent donors. Porter and Kramer stated that non-profit organizations waive fees for free raiders from the collective.[17] This model is commonly applied in non-profit institutions. It's just that environmental changes are very fast, volatility, uncertainty, complexity dan ambiguity (VUCA) that are difficult and subjectively difficult to control by institutions. The Vuca era has degraded many organizations that need a specific strategy, are unskilled, and need adoption capabilities.[18]

The era of Vuca and Covid-19 has devastated organizations that rely on donations as a source of finance. RTI, established without solid planning and finances, is looking for various sources of donations during the Covid-19 period. Leaders and teachers are looking for possible solutions to meet the daily needs of *Santri*. Three methods have been confirmed: side dishes, vegetables, groceries, and money. All elements were mobilized, starting from the parents of the students, friendship lines, and the community around RTI. This strategy succeeded in meeting demand and providing future budget savings. Thus, the experience of human resources in managing organizations is also a determining factor for success in addition to cost-sharing. Ulrich emphasized that an organization's determination depends on its human capabilities.[19]

The ability of human resources to convince people has strengthened previous studies. Kasri and Ramli explained that Indonesian people have a highly giving attitude.[20] Four factors cause donations to flow to RTI. *The first* is the trust factor.

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[17] Michael E. Porter and Mark R. Kramer. "The competitive advantage of corporate philanthropy." *Harvard business review* 80. No. 12 (2002). 56-68.

[18] Christopher G. Worley and Claudy Jules. "COVID-19's uncomfortable revelations about agile and sustainable organizations in a VUCA world." *The Journal of Applied Behavioral Science* 56. No. 3 (2020): 279-283.

[19] David Ulrich. *Human resource champions: The next agenda for adding value and delivering results.* (New York: Harvard Business Press, 1996).

[20] Kasri, Rahmatina Awaliah and Untung Handayani Ramli. "Why do Indonesian Muslims donate through mosques? A theory of planned behaviour approach." *International Journal of Islamic and Middle Eastern Finance and Management* 12. No. 5 (2019): 663-679.

People prefer to donate to organizations they are familiar with. Organizational reputation and relations with society are crucial. Public trust in an institution or organization can influence people's decisions in making donations.[21] Aufa stated that there was a significant favourable influence between public confidence in distributing *infaq*.[22] Community trust is formed when the management of the RTI provides evidence to donors, proof of student activities, photo evidence of land acquision, and the location address so that donors believe and participate in giving donation assistance. *Second* is know religious norms. This means that the donors of *Rumah Tahfiz* understand religious regulations, including the rules of alms, *infaq* and zakat. Effendy explained that *infaq* is awareness and willingness to give his wealth for the cause of Allah or what Allah pleases, such as helping the poor and social projects.[23] *Third* is the charity project factor. The charity project is a forum for people who want to obtain blessings from Allah. In Aufa's research, charitable projects significantly positively affect donors' decisions in channelling *infaq*.

Fourth is the existence of information disclosure factors. Information disclosure is defined as a form of organizational transparency to the public. Information disclosure affects people's decision-making to donate. Septriani's research states that transparency and accountability significantly affect the collection of zakat, *infaq* and alms funds. Furthermore, transparency is a factor that substantially influences *Muzaki* loyalty to the Amil Zakat Institution.[24] This aligns with the reporting system at RTI where the administrators provide information on the total donations collected through social media such as WhatsApp Groups, WhatsApp stories and Instagram. So that donors can find out information about donations and as a form of transparency by RTI management.

D. **Conclusion**

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[21] Michael Norton, *Menggalang Dana: Penuntun bagi Lembaga Swadaya Masyarakat dan Organisasi Sukarela di Negara-Negara Selatan.* (Jakarta; Yayasan Obor Indonesia, 2002). 16.

[22] Febry Nour Aufa, "Faktor-Faktor yang Mempengaruhi Keputusan Donatur dalam Menyalurkan Infaq via Social Networking Site (SNS)" *Jurnal Ilmiah Mahasiswa FEB* 7, No. 1, 2018.

[23] Mochtar Effendy, *Ensiklopedia Agama dan Filsafat,* (Palembang Universitas Sriwijaya, 2001), 189.

[24] Septriani, "*Pengaruh Transparansi dan Akuntabilitas terhadap Pengumpulan Dana Zakat, Infaq dan Shodaqoh pada LAZ di Surabaya*", *Akrual: Jurnal Akuntansi* 2, No. 2, 2011. 172–199; Yulia Fitri and Nur Khoiriyah AN, "*Pengaruh Kepuasan Muzaki, Transparansi dan Akuntabilitas pada Lembaga Amil Zakat Terhadap Loyalitas Muzakki*" *Jurnal Ekonomi Islam* 7, No. (2016). 205-218

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This article has explained the activities, sources of donations, and key factors for da'wah organizations' sustainability in contex of the *Rumah Tahfiz*. A valuable finding is that cost-sharing turned out to be the key to the success of RTI in getting out of the crisis that arose due to the Covid-19 pandemic. Cooperation practices can resolve the inability of donors to continue to donate. This can be done because the culture of Indonesian society, including Islamic teachings, supports solving common problems. The cost-sharing policy that is implemented such as the picket program between side dishes, the delivery of groceries or money, as well as other non-binding donations. Cases of opening *Rumah Tahfiz* without proper planning and management are believed to have occurred in various regions. Thus, these findings provide a solution to get out of the pressing daily needs of *Santri*. Unfortunately, this study only reveals one best practice case where the environment supports the realization of a cost-sharing strategy. Future research needs to explain the exact problem through different environmental contexts. This disclosure is considered to provide new insights for academics and practitioners of da'wah organizations for sustainability.

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