

The Dynamics and Development of Waqf in Indonesia

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ABSTRACT

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The dynamics and development of waqf in Indonesia have resulted in various management models. This article focuses on the development of waqf, waqf financing, waqf socialization, and the role of public relations in waqf institutions. The research aims to provide an overview of the ideal waqf management model for educational institutions. A qualitative library research method was employed for this study. The findings indicate that the effectiveness of the model relies on several aspects, particularly the roles of the nazhir (trustee), wakif (donor), and waqf assets in financing. The relationship between waqf and the service industry involves professional management practices, departing from conventional patterns. Effective waqf management is inseparable from the contributions of public relations in waqf institutions, including the socialization of waqf to donors and the wider community.



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INTRODUCTION

Some waqf issues in Indonesia that frequently occur serve as evidence of the ineffectiveness of waqf management in Indonesia. These issues include the problem of waqf benefit distribution (Laluddin et al., 2021), the weakness of institutional aspects (Budiman, 2011), and the management of waqf land in Indonesia, which still lacks a focus on economic empowerment because most of the waqf land is still in the form of direct (consumptive) waqf (Fitri & Wilantoro, 2018). Ineffective waqf management is caused by several factors, including a lack of socialization to the community, inadequate human resource management, and the management of waqf money in Indonesia only recently received support from the Indonesian Ulama Council (Alzaina, 2018).

According to a study conducted by the State Islamic University of Syarif Hidayatullah Jakarta in 2006, the recorded national waqf assets in Indonesia

reached nearly 363 thousand plots of land, with an estimated nominal value of Rp 590 trillion (Megawati, 2014). This is a significant amount. With such assets, it should support the sustainability of Islamic educational institutions, boarding schools, hospitals, and mosques in Indonesia. However, it is regrettable that waqf management in Indonesia is not fully effective. Many Islamic educational institutions in Indonesia have minimal development, and boarding schools lack adequate facilities. Moreover, the utilization of waqf for social policies is still rare. A survey found that the waqf funds allocated for the poor, orphans, and other vulnerable individuals such as the elderly, widows, and others, account for less than 30%. Similarly, the waqf funds allocated for community organizations are less than 10% (Dan et al., 2014).

Waqf institutions have a significant responsibility in managing waqf assets. If managed effectively, they can uplift the welfare of the community. An example of good waqf management can be seen in the management of waqf by the Turkish government (Ismail et al., 2023). In terms of waqf utilization, it has been used to serve various social needs, healthcare services, and education. One example is the waqf hospital donated by Sultan Abdul Mecit's mother, known as Bezmi Alan Valid Sultan Guraki Muslim, in 1843. Until now, this hospital still stands proudly and is one of the modern hospitals in Istanbul (Ismail et al., 2023).

Waqf for educational initiatives and purposes generally takes the form of scholarships and free housing for students (Syahputra et al., 2023). Various efforts have been made to preserve the waqf tradition in Turkish society. In the modern era of Turkey, cash waqf can help achieve modern macroeconomic goals, such as reducing state expenditure (Kasdi, 2018). From the above explanation, it is clear that there is a significant waqf potential in Turkey from ancient times to the present (Huda, 2017).

In other words, to realize a professional waqf institution, management based on principles of management is needed, particularly regarding the institution's willingness to open data and information on waqf management, from the fundraising process to the distribution of waqf proceeds (Lestari & Thantawi, 2016; Mahendra et al., 2022). Furthermore, as the waqf assets increase, the implementation of waqf assets becomes more extensive. The effectiveness of waqf management is also closely related to waqf institutions, in which Indonesia has the Indonesian Waqf Board (Indonesia, 2015).

So far, Indonesia has vast waqf land. Data from the Sub-Directorate of Waqf Information Systems, Ministry of Religious Affairs, shows that in 2012, the total waqf land area in Indonesia reached 3,492,045,373.754m², spread across 420,003 locations throughout Indonesia (Islām, 2018). The area of waqf land is nearly five times the size of the entire country of Singapore (Indonesia, 2007; Sulaiman & Zakari, 2015). Unfortunately, the utilization of waqf land only reaches a mere 10%, which is still considered very low. To establish a professional waqf institution, management based on principles of management is required (Laluddin et al., 2021).

In the present era, there are various financing models, along with the emergence of Islamic financial institutions, allowing nazirs to collaborate with Islamic financial institutions in waqf land financing or raise funds from the community or the public through models such as cash waqf, waqf shares, or collective charitable waqf. With the aforementioned background, this study aims to: (1) Determine waqf development models; (2) Explain waqf financing and the obstacles to waqf asset financing; (3) Describe the relationship between waqf and the service industry; (4) Find ways to socialize waqf; (5) Understand the role of public relations in waqf institutions.

METHODS

This article is written using the qualitative descriptive research paradigm with the method of content analysis, which involves drawing conclusions by identifying the characteristics of messages or concepts found in the data. The main source of data in this research is primary data obtained from several journals and books.

RESULT AND DISCUSSION

Some of the common issues in waqf management in Indonesia include problems with the distribution of waqf benefits, weak institutional aspects, and insufficient economic empowerment-oriented management of waqf land. Several factors contribute to ineffective waqf management, such as a lack of public awareness, inadequate human resource management, and limited support from the Indonesian Ulema Council for cash waqf management (Lestari & Thantawi, 2016).

Effective waqf management is crucial as it has significant potential to improve the welfare of society (Medias et al., 2019). A good example of successful waqf management can be seen in Turkey, where waqf is utilized to serve various social needs, healthcare services, and education (Kasdi, 2018).

In Indonesia, the Indonesian Waqf Board plays a vital role in waqf management. However, the utilization of waqf assets remains relatively low, with only around 10% of total waqf assets being utilized. To enhance the effectiveness of waqf management, it is necessary to implement management-based approaches and ensure transparency in opening data and information regarding waqf management, from the fundraising process to the distribution of waqf proceeds. Furthermore, there are various evolving waqf financing models, such as collaborations with Islamic financial institutions or fundraising from the community through cash waqf, waqf shares, or collective charitable waqf models (Kencana et al., 2019).

The objectives of this research are to explore waqf development models, explain waqf financing and its obstacles, elucidate the relationship between waqf and the service industry, find ways to promote waqf awareness, and determine the role of public relations in waqf institutions (Rozihan, 2022).

Waqf Financing. Abdul Qadir ben Azuz defines waqf financing as: "Efforts made by a trustee, whether in the form of thoughts or actions, to obtain funding or cover the costs to meet the investment needs of waqf projects. Limited funds or the unavailability of funds render potentially productive waqf assets unproductive (Ascarya et al., 2022). According to Uswatun Hasanah, one of the reasons why waqf trustees are unable to make waqf assets productive is the lack of funds to do so, as the waqif (the one who establishes the waqf) does not provide funds for their productivity (Hasanah, 2012).

Moreover, there is also the issue of waqf trustees misappropriating funds for their own interests. Monzer Kahf discusses waqf asset financing in his book titled "al-Waqf al-Islāmy, tathawwuruh, idāratuh, tanmiyyatuh". Kahf classifies waqf financing mechanisms into two categories: traditional financing mechanisms and modern financing mechanisms. According to Kahf, traditional financing mechanisms include: adding new waqf to existing waqf (at-Tamwīl bi Idhāfati Waqf Jadīd ilā al-Waqf al-Qadīm), borrowing from waqf assets (al-Iqtirādh lil waqf), exchanging waqf assets (Istibdāl al-Waqf), monopolizing

waqf assets (al-Hukr fi al-Waqf), and dual leasing of waqf assets (al-Ijāratāni fi al-Waqf) (Indonesia, 2015; Masrizal et al., 2022).

As for modern financing mechanisms, Kahf divides them into two categories: first, internal financing mechanisms, which involve empowering waqf assets. The financing models can take the form of al-Murābah'ah, al-Ijārah, and al-Istis'nā', and second, external financing, which relies on public assistance or government support (Bazzi et al., 2020). Mudhārabah is a profit-sharing contract in which the owner (capital provider) provides 100% of the capital to the entrepreneur to engage in productive activities, with the condition that the resulting profits will be divided between them based on a pre-agreed arrangement. Ijārah is a contract that transfers the right to use (benefit from) a certain asset or service for a specified period in exchange for rent/fee, without transferring the ownership of the asset itself. Istisna' is a sales contract in the form of ordering the production of a specific item with certain criteria and conditions agreed upon between the buyer (ordering party) and the seller (manufacturer) (Acep Zoni Saeful Mubarak, 2020).

There are also other models of waqf financing, namely the Musāqāt & Muzāra'ah financing model (Fitri & Wilantoro, 2018). This model is used for waqf land that is utilized for agricultural purposes such as paddy fields, gardens, and farms. One form of the Musāqāt financing model is when the nazhir (waqf trustee) collaborates with another party willing to take care of the plants on the waqf land using their own equipment. The partner of the nazhir will receive payment for their work from the proceeds of the plant sales.

In the case of land waqf, the financing and investment model based on the Muzāra'ah principle can be applied. One form of its application is when the nazhir of the waqf land collaborates with a company engaged in agricultural land processing. The nazhir hands over the waqf land and a portion of the seedlings to the company for management, while the company provides seedlings and agricultural tools. The company carries out the cultivation of the agricultural land from planting to harvesting. The resulting agricultural yield is divided in accordance with the agreement made during the contract.

From an academic perspective, the Muzāra'ah principle can be employed as a financing and investment model for land waqf. This principle finds application in cases where the nazhir (custodian) of the waqf land collaborates with a company specializing in agricultural land processing. Under this

arrangement, the nazhir transfers the waqf land and a portion of the seedlings to the company for management, while the company provides additional seedlings and agricultural tools.

Once the collaboration is established, the company assumes responsibility for the entire cultivation process of the agricultural land, from planting to harvesting. This includes activities such as soil preparation, irrigation, pest control, and maintenance. The company utilizes its expertise and resources to ensure optimal agricultural production.

Upon harvesting, the resulting agricultural yield is divided between the nazhir and the company in accordance with the terms agreed upon during the contract. The specific division of the yield is typically determined based on factors such as the initial investment, the company's efforts and expertise, and the contribution of the waqf land.

This collaborative approach allows the nazhir to benefit from the agricultural potential of the waqf land while leveraging the expertise and resources of the company. It ensures efficient utilization of the land and maximizes the agricultural yield, benefiting both the waqf institution and the company involved.

By applying the Muzāra'ah principle in land waqf, this financing and investment model creates a mutually beneficial partnership that harnesses the potential of the waqf land for agricultural purposes. It aligns with the principles of Islamic finance and provides a sustainable and socially responsible approach to land waqf management (Acep Zoni Saeful Mubarak, 2020; Hassan et al., 2018).

Another waqf financing model is waqf shares (Medias et al., 2019). This refers to the waqif's (waqf donor) desire to donate all or a portion of their shares, and the proceeds from these shares are distributed for general waqf purposes, specific waqf purposes, or family waqf. By mentioning these various waqf financing models, it can be understood that there are different approaches to waqf financing. Each model has its own distinctive characteristics. With the abundance of financing models, the opportunities for managing waqf assets continue to expand (Atan & Johari, 2017).

Waqf and the Service Industry

The management of waqf has made significant progress by adopting a more professional approach rather than relying solely on trust and conventional methods. With professional management, the benefits of waqf can be felt by the wider community (Yusroni & Chadhiq, 2021).

Waqf administration has also shown improvement, with the Directorate General of Waqf handling waqf management. The Directorate General of Waqf provides three services to the community: healthcare services, education services, and social services. Healthcare services are provided through waqf-funded hospitals, education services through the establishment of educational institutions, teacher salaries, and scholarships funded by productive waqf, and social services through various institutions and social activities. The Directorate General of Waqf also strives to make waqf productive by collaborating with various institutions for investment purposes (Aziz, 2017; Indonesia, 2007).

As the purpose of waqf is to utilize waqf assets according to their intended functions, it is crucial to have professional trustees in managing cash waqf. This ensures that the funds continue to grow and provide maximum benefits. The establishment of a Waqf Bank is one solution to address this issue. According to Mohammad Tahir Sabit Haji Mohammad from the University of Technology Malaysia, a waqf bank is an institution that is detached from any economic profit orientation and is fully dedicated to social welfare. It provides financing for small businesses and focuses on the economic development of marginalized communities.

The legislation related to the establishment of waqf banks in Indonesia specifically includes Sharia banking laws and waqf legislation. Article 4 Paragraph (3) of the Sharia Banking Law stipulates that Sharia banks and Sharia Business Units (UUS) are allowed to collect social funds from cash waqf and distribute them to waqf administrators (nazhir) according to the wishes of the waqf giver (wakif). However, currently the role of Sharia banks is limited to being LKS-PWU (Sharia Financial Institutions for Distributing Cash Waqf) as defined in waqf legislation. Therefore, a regulatory update in Sharia banking is needed, especially regarding this provision. Sharia banks should be granted broader authority, acting as nazhir who can directly manage cash waqf funds.

The process of managing and utilizing zakat funds in several zakat and waqf institutions also involves financial institutions, especially on a larger scale,

which still follows the pattern of disbursing funds through Sharia financial institutions.

Cash waqf can serve as a supplement to finance various social investment projects managed by Islamic banks, potentially transforming into a waqf bank (Kasdi, 2018; Mahmassani, 2021). It is understood that a waqf microbank is a Sharia microfinance institution that focuses on financing investments for low-income communities using purely donation-based funds (Nurhayati & Rustamunadi, 2019). The presence of Law No. 1 of 2013 concerning Microfinance Institutions serves as the legal basis for the establishment of a waqf microbank, which is part of the Microfinance Institution (LKM) itself (Habiburrohman, 2017; *Undang-Undang No. 41 Tahun 2004 Tentang Wakaf (Law No. 41 Year 2001 on Endowment)*, n.d.). The mechanism of the waqf microbank operates based on Sharia principles as regulated in the Law on Microfinance Institutions. The law states that "Microfinance Institutions are financial institutions specifically established to provide business development and empowerment to members and the community through micro-scale loans or financing, savings management, and the provision of non-profit business development consultation services.

Waqf Socialization

The increase in productive waqf funds can be achieved through socialization, education, and information dissemination. The professionalism of waqf management institutions in managing waqf assets and their utilization is one of the means to socialize the importance of waqf to the community (Baqtayan et al., 2018).

Regarding the mechanism of management and financial reporting in waqf institutions, in order to gain trust from the public, waqf institutions need to implement transparency and accountability. Transparency means being open in carrying out tasks. Every activity should be supported by strong, valid, and accurate data. Meanwhile, accountability is a sense of responsibility that demands the fulfillment of entrusted tasks (Asytuti, 2012). Therefore, in managing waqf assets, waqf administrators should regularly produce financial reports that are easily accessible to the waqf giver (Furqon, 2016).

There are several sectors for waqf fund management and investment, including: buildings, manufacturing industry, mining/electricity/water,

agriculture, services, finance, transportation, communication, hotels, wholesale and retail trade, and restaurants. The types of businesses supported by BWU/T MUI-DIY include: food processing, garment manufacturing, plant cultivation, animal husbandry, and trade (Razali & Amiruddin, 2022).

Waqf fund management and investment encompass various sectors that contribute to the growth and development of the economy. These sectors include buildings, where waqf funds can be utilized for the construction, renovation, and maintenance of mosques, schools, hospitals, and other public facilities. The manufacturing industry is another sector where waqf funds can be invested to support the establishment and expansion of factories, promoting industrial growth and job creation.

In the mining, electricity, and water sectors, waqf funds can be utilized for the exploration and extraction of natural resources, as well as the development of power plants and water infrastructure, ensuring a sustainable supply of energy and clean water. The agriculture sector is also crucial, as waqf funds can be used for land cultivation, irrigation systems, and the promotion of agricultural practices, boosting food production and supporting rural communities.

Services such as healthcare, education, and social welfare can benefit from waqf fund investments. These funds can be utilized to establish hospitals, schools, orphanages, and rehabilitation centers, providing essential services to communities in need. The finance sector plays a significant role as well, where waqf funds can be channeled into Islamic banking and financial institutions, promoting ethical and Sharia-compliant financial practices.

Transportation and communication sectors can also benefit from waqf fund management, with investments in infrastructure development, telecommunications networks, and transportation systems, facilitating connectivity and economic growth. The hospitality industry, including hotels and tourism-related ventures, can also be supported by waqf funds, attracting visitors and stimulating local economies.

Waqf funds can be utilized in the wholesale and retail trade sectors, supporting small businesses, promoting entrepreneurship, and enhancing the availability of goods and services in local markets. Restaurants and food-related businesses can also benefit from waqf fund investments, contributing to the

culinary industry and providing employment opportunities (Haneef, 2018; Lestari & Thantawi, 2016).

Overall, the diverse sectors for waqf fund management and investment offer a wide range of opportunities to support economic development, social welfare, and community empowerment. By strategically allocating and managing waqf funds, these sectors can thrive and contribute to the betterment of society as a whole.

The Role of Waqf Public Relations

The role of public relations (PR) in waqf institutions is crucial in promoting waqf to the community. In this regard, the role of the waqf administrator is to regularly produce financial reports and disseminate information about waqf to the public through print media and mass media (Asytuti, 2012).

Transparency and accountability are essential in the management and financial reporting of waqf institutions to gain public trust. Transparency involves open and data-supported tasks, while accountability demands the fulfillment of entrusted responsibilities (Maulana et al., 2022). Waqf administrators should regularly produce easily accessible financial reports to ensure transparency. These reports should provide comprehensive information about financial activities, income, expenditures, and investments. Audits by independent auditors can further enhance the accuracy and reliability of these reports. Implementing transparency and accountability safeguards the integrity of waqf institutions and fosters trust among stakeholders.

Therefore, the broad development of waqf must receive special attention in order to finance various social projects through the empowerment of waqf information. Foundations are an important infrastructure for waqf development projects (Rahmat, 2018). By promoting waqf to recipient foundations, and then having the foundations inform the general public about waqf, information about waqf can be more easily spread to the public.

CONCLUSION

There are various models of waqf development, one of which is waqf financing. Waqf financing itself has various models, such as the al-Murabaha, al-Ijarah, and al-Istisna' models. Other financing models include Musaqat and Muzara'ah. There is also a model of waqf financing through waqf shares. All of

these models are closely related to good management to ensure the effectiveness of waqf implementation. The management of zakat funds in several zakat and waqf institutions also involves financial institutions. The development of cash waqf has contributed to the presence of the Micro Waqf Bank (BWM) in Indonesia. Microfinance Institutions (MFIs) have implementation mechanisms that adhere to Sharia principles. The professionalism of waqf management institutions in managing waqf assets and utilization is one of the means to promote the importance of waqf to the public. The role of public relations in waqf institutions is to disseminate waqf to the community.

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