

Strengthening the Understanding of Aisyiyah Residents of North Tamantirto Branch regarding Cash Waqf Law

by 61 UMY

Submission date: 07-May-2024 05:39PM (UTC+0700)

Submission ID: 2267216532

File name: 07052024-

Strengthening_the_Understanding_of_Aisyiyah_Residents_of_North_Tamantirto_Branch_regarding_Cash_Waqf_Law.docx
(2.06M)

Word count: 5393

Character count: 30860

Strengthening the Understanding of Aisyiyah Residents of North Tamantirto Branch regarding Cash Waqf Law

Istianah Zainal Asyiqin¹, Ani Yunita², Muhammad Habibi Miftakhul Marwa³

¹Faculty of Law, Universitas Muhammadiyah Yogyakarta, Indonesia.

E-mail: istianah@umy.ac.id

²Faculty of Law, Universitas Muhammadiyah Yogyakarta, Indonesia.

E-mail: anitayunita@umy.ac.id

³Faculty of Law, Universitas Ahmad Dahlan, Indonesia.

E-mail: habibi.marwa@law.uad.ac.id

10 | **abstrak**

Undang-Undang Wakaf Nomor 41 Tahun 2004 mendefinisikan wakaf sebagai suatu perbuatan dimana wakif memisahkan atau mengalihkan sebagian hartanya untuk dipergunakan terus-menerus atau untuk jangka waktu tertentu menurut kepentingannya, untuk keperluan ibadah dan/atau kesejahteraan umum. ke Syariah. Bentuk wakaf ini mengharuskan wakif menitipkan uang tunai kepada nadzir untuk pengelolaan yang produktif dan bermanfaat bagi penerimanya (mauquf alaih). Meskipun pendapatan wakaf uang meningkat signifikan, mencapai Rp1,4 triliun pada Maret 2022 dari Rp855 miliar pada 2018–2021, kontribusinya terhadap kesejahteraan masyarakat masih belum optimal. Aisyiyah, sebuah organisasi yang bergerak di bidang keagamaan, pendidikan, sosial, dan kesehatan, kerap menerima wakaf. Untuk mengatasi hal ini, mereka mengusulkan proyek pelibatan masyarakat dengan Universitas Muhammadiyah Yogyakarta, yang bertujuan untuk meningkatkan pemahaman melalui diskusi dan kajian intensif mengenai hukum dan konsep wakaf uang. Program ini mencakup ceramah, kajian, dan diskusi dengan maksimal 50 peserta, yang bertujuan untuk meningkatkan kesadaran, publikasi jurnal, liputan media, dan video pendidikan. Hasil post-test menunjukkan adanya peningkatan pemahaman hukum wakaf uang dan fatwa MUI sebesar 52%, konsep wakaf uang sebesar 49,5%, aspek hukum sebesar 52,5%, kelebihanannya sebesar 50,5%, dan mekanisme pengelolaannya sebesar 51%.

Kata Kunci: Penguatan; Pemahaman; Warga Aisyiyah; Wakaf Uang

Abstract

The Wakaf Law No. 41 of 2004 defines wakaf as an act where the wakif separates or transfers a portion of their assets to be used perpetually or for a specific period according to their interests, for the purposes of worship and/or public welfare, according to Shariah. This form of wakaf entails the wakif entrusting cash to a nadzir for productive management, benefiting the recipients (mauquf alaih). Despite the significant increase in wakaf uang revenue, reaching 1.4 trillion IDR by March 2022 from 855 billion IDR in 2018–2021, its contribution to societal welfare remains suboptimal. Aisyiyah, an organisation active in religious, educational, social, and healthcare domains, frequently receives wakaf. To address this, they propose a community engagement project with Universitas Muhammadiyah Yogyakarta, aiming to enhance understanding through intensive discussions and studies on wakaf uang laws and concepts. The

program includes lectures, studies, and discussions with up to 50 participants, aiming for increased awareness, journal publications, media coverage, and educational videos. Post-test results indicate a 52% improvement in understanding of Wakaf Uang laws and MUI Fatwas, 49.5% in wakaf uang concepts, 52.5% in legal aspects, 50.5% in its advantages, and 51% in management mechanisms.

Keywords: Aisiyyah residents; Cash Waqf; Strengthening; Understanding

DOI: <https://doi.org/10.18196/bdr.xxxx.xxxx>

Introduction

The concept of waqf has a rich history in Islamic tradition, rooted in the principles of charity, social welfare, and sustainable development. Waqf, which means endowment or dedication in Arabic, involves the act of permanently donating or dedicating specific assets or properties for charitable purposes. Historically, waqf has primarily been associated with immovable assets such as land, buildings, and infrastructure. However, with the advancement of financial systems and evolving societal needs, the concept of cash waqf has gained prominence as a modern and effective form of charitable giving (Rahmalan and Hussin, 2021).

In Indonesia, the Waqf Law No. 41 of 2004, also known as the *Wakaf Law*, provides the legal framework for the administration, management, and utilization of waqf assets, including cash waqf. This law has laid the foundation for recognizing and regulating various forms of waqf, thereby facilitating the growth and impact of waqf activities across the country (Lubis et al., 2022). Aisiyyah, a well-known organization in Indonesia, plays a significant role in promoting social welfare, education, healthcare, and religious activities. As part of its mission, Aisiyyah actively engages in waqf-related initiatives, including the acceptance and management of waqf contributions from the community. The residents of Aisiyyah's North Tamantirto Branch, like many other branches and communities, contribute to waqf funds, including cash waqf, with the intention of supporting charitable causes and community development projects.

Monetary waqf, a cornerstone of Islamic philanthropy, embodies the principle of perpetual charity by endowing assets or funds for the betterment of society. Rooted in Islamic tradition, waqf represents a unique blend of economic sustainability and social welfare. This essay explores the profound significance of monetary waqf, its historical evolution, contemporary relevance, and its impact on community development.

The concept of waqf has ancient roots in Islamic history, dating back to the time of Prophet Muhammad (peace be upon him) and his companions. Waqf, derived from the Arabic verb 'waqafa,' meaning to hold, involves the permanent dedication of assets for charitable purposes. Initially focused on land and property, waqf later expanded to include monetary endowments as societies evolved and financial instruments diversified. Throughout history, waqf institutions played a pivotal role in sustaining vital social services such as education, healthcare, and poverty alleviation. Prominent examples include the establishment of mosques, schools (madrasas), hospitals, and public kitchens (imarat) funded through waqf contributions. These institutions served as pillars of support for communities, fostering education, healthcare access, and social cohesion.

In the contemporary era, monetary waqf continues to be a potent tool for addressing societal challenges and promoting sustainable development. With globalization and technological advancements, the practice of waqf has adapted to modern financial systems, allowing for greater accessibility and efficiency in fund management. Monetary waqf holds immense

potential in addressing pressing issues such as poverty, unemployment, and inadequate infrastructure in Muslim-majority countries and beyond. By channeling funds into key sectors like education, healthcare, and microfinance, waqf initiatives empower marginalized communities, foster economic empowerment, and promote inclusive growth.

The impact of monetary waqf on community development is multifaceted and far-reaching. By funding educational institutions, waqf contributes to human capital development, enabling individuals to acquire knowledge and skills essential for socio-economic advancement. This, in turn, catalyzes innovation, entrepreneurship, and sustainable livelihoods, driving overall prosperity. Moreover, waqf-funded healthcare facilities play a crucial role in improving health outcomes and reducing disparities in access to medical services. By providing affordable healthcare services to underserved populations, waqf hospitals and clinics enhance public health infrastructure, contributing to disease prevention and community well-being. Furthermore, waqf-supported initiatives in housing and social welfare provide essential assistance to vulnerable groups, including orphans, widows, and the elderly. Through the construction of affordable housing units and the provision of social services, waqf helps alleviate poverty, homelessness, and social exclusion, promoting social justice and dignity for all members of society.

Despite its potential, monetary waqf faces various challenges, including regulatory hurdles, financial sustainability, and governance issues. Addressing these challenges requires concerted efforts from governments, financial institutions, and civil society organizations to create an enabling environment for waqf development. Additionally, leveraging technology and innovation can enhance the efficiency and transparency of waqf management, enabling broader participation and greater impact. Digital platforms and blockchain technology, for instance, offer new avenues for waqf fundraising, asset management, and impact monitoring, revolutionizing traditional philanthropy models.

However, despite the positive intentions and contributions of Aisiyyah residents towards cash waqf, there exists a notable gap in their understanding of the Cash Waqf Law. This lack of understanding stems from various factors, including limited access to legal information, insufficient education on waqf laws and principles, and the complexity of legal terminology and concepts related to waqf administration and management (Cahyono and Hidayat, 2022). To address this gap and strengthen the understanding of Aisiyyah residents in North Tamantirto regarding the Cash Waqf Law, a comprehensive educational and awareness-building initiative is essential. Such an initiative should focus on several key areas to ensure that residents are well-informed, empowered, and capable of making informed decisions regarding their participation in cash waqf activities (Rusydiana et al., 2021).

The initiative should include an overview of cash *waqf*, highlighting its significance and objectives in contemporary charitable giving and community development efforts. It should also delve into the legal framework provided by the Cash Waqf Law, clarifying the rights, responsibilities, and legal obligations of stakeholders involved in cash waqf management (Fanani and Abduh, 2023). Furthermore, the initiative should emphasize the benefits and positive impact of cash waqf on society, showcasing real-life success stories and case studies. It should address common challenges faced by Aisiyyah residents and propose practical solutions to maximize the impact of cash waqf contributions.

Active community engagement and participation are crucial components of the initiative, encouraging dialogue, collaboration, and partnerships among Aisiyyah residents, local

institutions, government agencies, and other stakeholders. Monitoring, evaluation, and accountability mechanisms should also be established to ensure transparency, integrity, and effective utilisation of cash waqf funds (Ahmad, 2019). By addressing these key areas and providing comprehensive education and training on the Cash Waqf Law and related principles, Aisiyyah residents in North Tamantirto can enhance their understanding, confidence, and commitment to participating in cash waqf activities. This, in turn, will contribute significantly to the overall success and impact of cash waqf as a sustainable and impactful tool for social welfare and community development.

Methods

The methodology used in this community engagement program is divided into four stages: preparation; pretest and presentation by competent speakers on cash waqf, its legal basis, and management mechanisms; discussion and question-and-answer sessions followed by post-test and evaluation. There are 50 participants in this activity, representing members of the Leadership of the North Tamantirto 'Aisiyyah Branch. However, during the implementation, it was found that there were participants from pharmacy professional students who happened to be serving and placed within the environment of the Leadership of the North Tamantirto 'Aisiyyah Branch, and they were included by the members of the Leadership of the North Tamantirto 'Aisiyyah Branch.

Results and Discussion

The Service Program which will be held on Saturday 20 January 2024 at 15.00 WIB to 18.00 WIB at the ABA GODEGAN Tamantirto Kindergarten is a schedule mutually agreed between the UMY Community Service Team and the Leaders of the 'Aisiyyah Tamantirto Utara Branch. The implementation of this service in the form of education can take place well and smoothly. The implementation stages of this service program in the form of intensive studies and question and answer discussions are as follows:

1. Preparation Phase

Before carrying out the community service activity regarding "Strengthening the Understanding of Aisiyyah Residents of the North Tamantirto Branch regarding the Cash Waqf Law", the community service members prepared for the event by holding a coordination meeting. The meeting was held on Friday 13 January 2024 in the Meeting Room of a Restaurant. In the meeting, the organizing team discussed several things, including the division of tasks between members of the service team, fixation of the schedule and series of events as well as things that must be prepared for the implementation of service activities. The implementation of the coordination meeting can be seen as shown in the picture below:

Figure 1. Offline meeting on Friday 13 January 2024 discussed preparations for service



2. Implementation Stage

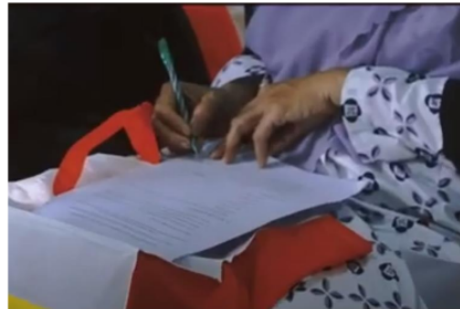
The implementation of this community service program will be held on Saturday 20 January 2024 from 15.00 WIB to 18.00 WIB at TK ABA GODEGAN Tamantirto. The partner in this community service program is Mrs. Nanik Widaryani, S.IP. as Chair of the 'Aisiyyah Tamantirto Utara Branch. The choice of partners was because there were still many members of the 'Aisiyyah Tamantirto Utara Branch leadership who did not understand the cash waqf law and its management mechanisms. Thus, it is very appropriate for members of the 'Aisiyyah Tamantirto Utara Branch to be given education so that the community can actively participate in the implementation of cash waqf.

This community service activity was attended by several speakers, including Dr. Istianah ZA, S.H., M.Hum., Ani Yunita, S.H., M.H., and Muhammad Habibi Miftakhul Marwa, S.H.I., M.H. This service program aims to increase the understanding and knowledge of members of the 'Aisiyyah Tamantirto Utara Branch leadership regarding cash waqf law and its management mechanisms. The method used in this community service program is divided into 4 (four) stages, namely the preparation stage; pretest and presentation from competent sources about cash waqf, its legal basis, and management mechanisms; question and answer discussion study and continued with completing the posttest and evaluation. Participants in this activity were 50 representatives, members of the North Tamantirto Aisiyyah Branch Leadership. However, during the implementation it turned out that there were participants from pharmacist profession students who happened to be serving and were placed within the leadership of the 'Aisiyyah Tamantirto Utara Branch and were joined by members of the Leadership of the 'Aisiyyah Tamantirto Utara Branch.

Before the main event took place, the Master of Ceremony opened the community service program activities by reading out the list of activities taking place. Next, participants are asked to complete a pretest as an indicator of the success of the community service program. The pretest was completed to understand the level of knowledge of members of the 'Aisiyyah Tamantirto Utara Branch leadership regarding the service material presented. The pretest consists of several questions which are outlined in a form and must be answered immediately by participants. This pretest is needed to determine the participants' initial

abilities as a guide to understanding the material. There is 1 pretest and 1 posttest consisting of the same 5 (five) questions.

Figure 2. Process for Completing the Pre-Test by Participants



After completing the pretest, it was continued with remarks delivered by the Head of Service, namely Mrs. Dr. Istianah, ZA, S.H., M.Hum. and Service Partners by Mrs. Nanik Widaryani, S.I.P. as Chair of the 'Aisyiyah Tamantirto Utara Branch. This was then continued with the handing over of a community service grant in the form of a portable wireless speaker and microphone by the Head of the Service Team to the Head of the 'Aisyiyah Tamantirto Utara Branch as a service partner and the signing of the grant minutes. Next, it continued with presentations by several speakers. The first presentation of material starts at 16.00 WIB to 16.15 WIB. The material presented by Mrs. Dr. Istianah, ZA.SH., M. Hum. as the first resource person regarding cash waqf law in general. The second material related to the legal basis for cash waqf was delivered by Mrs. Ani Yunita, S.H., M.H. as the second resource person from 16.20 WIB to 16.35 WIB. Then from 16.40 WIB to 16.55 WIB Mr. Muhammad Habibi Miftakhul Marwa, S.HI., M.H. delivered material on cash waqf management mechanisms.

Figure 3 and 4. Signing of Grant Minutes and Handover of Grants



Figure 5. Presentation of Material by Mrs. Dr. Istianah, ZA, S.H., M.Hum.



In Islamic economic terms, *waqf* (endowment) is considered a crucial instrument in income distribution (Dedi and Hardivizon, 2018). The existence of *waqf* is expected to contribute to poverty alleviation. According to Fathurrohman, *waqf* is a legal act where a waqif (endower) withholds their property, either temporarily or permanently, to be repeatedly utilized for public or specific purposes in accordance with Islamic Sharia principles. Article 51 of Law No. 41 of 2004 concerning Waqf states that Waqf is the legal act of the waqif to separate and/or hand over a portion of their assets to be utilized perpetually or for a specific period according to their interests for the purposes of worship and/or public welfare according to Shariah (Gzahli et al., 2024).

Initially, in Islam, *waqf* was known in the form of land on which mosques, schools, boarding schools, hospitals, and other facilities were built. These *waqf* assets were only accessible to the communities within those areas. With the need for funds to alleviate poverty, the idea of *waqf* in the form of cash emerged. Cash *waqf* is a form of *waqf* where individuals, groups, institutions, or legal entities endow money. Money here also includes valuable papers such as stocks, checks, and others (Hafandi and Handayati, 2021).

The types of *waqf* assets according to Article 16 of the Law on Waqf are as follows:

1. Objects do not move; and
 - a. Land rights
 - b. Building or part of a building
 - c. Plants and other objects related to the land.
 - d. Ownership rights to apartment units
 - e. Other immovable objects
2. Moving objects
 - a. Money
 - b. Precious metal
 - c. Securities
 - d. Vehicle
 - e. IPR
 - f. Etc

⁶ The Wakif can donate movable objects in the form of money through sharia financial institutions appointed by the Minister (Asmara and Abubakar, 2019). *Waqf* for movable objects in the form of money is carried out by the wakif with a written statement of the Wakif's wishes. For cash *waqf*, a cash *waqf* certificate is then issued. A cash *waqf* certificate is issued and delivered by a sharia financial institution to the Wakif and Nazhir as proof of handover of *waqf* assets. In cash *waqf*, what can be donated is rupiah currency (Sulistiyani et al., 2020). In the event that the money to be donated is still in foreign currency, it must be converted first into rupiah. The wakif's obligations in cash *waqf* are:

1. Attend the Islamic financial institution receiving cash *waqf* (LKS-PWU) to express their wishes for cash *waqf*;
2. Explain the ownership and origin of the money to be donated;
3. Deposit a sum of money in cash to LKS-PWU; and
4. Fill out the Wakif's statement of will function as AIW.

² Nazhir is a person who is tasked with managing and developing *waqf* assets in accordance with sharia principles and productively (Suryadi and Yusnelly, 2019). Nazhir may not make changes to the designation of *waqf* assets except with written permission from the Indonesian *Waqf* Board. The requirements for Nazir are Indonesian citizens; Muslim; mature; trust; physically and spiritually capable; and not be prevented from carrying out legal actions (Triwibowo, 2020).

⁹ Nazir's task is to administer *waqf* assets; manage and develop *waqf* assets, in accordance with their objectives, functions and designation; supervise and protect *waqf* assets; and report the implementation of duties to the Indonesian *waqf* board (Asni and Sulong, 2017). The three main factors of failure are poor management; nazhir is not professional; and misappropriation of *waqf* assets (Yunita and Purwanto, 2020). The obstacles to *waqf* productivity are as follows:

1. Public understanding of productive *waqf* is still very poor, *waqf* objects are not developed and lack support;
2. People's trust in the government is decreasing, they are reluctant to donate to official institutions; and
3. Nazir is less professional, the *waqf* is not well managed, so the *waqf* is unable to provide solutions to problems.

Figure 6. Presentation of Material by Mrs. Ani Yunita, S.H., M.H.



³ As one of the productive waqf instruments, cash *waqf* is something that is still new in Indonesia (Faisal, 2021). Opportunities for cash waqf existed after the Indonesian Ulema Council issued a fatwa regarding the permissibility of cash *waqf* in 2002, an even greater opportunity after the passing of Law Number 41 of 2004 concerning Waqf (Paul, 2023). In more detail, the following is the legal basis regarding cash *waqf*:

1. Al-Qur'an

- A. Q.S. Al-Hajj: 77
Do good, that you may obtain victory.
- B. Q.S. Ali Imran: 92
You never reach (perfect) virtue, before you spend some of the wealth you love. And whatever you spend, Allah knows it.
- C. Q.S. Al-Baqarah: 261 ⁷
The similitude (of sustenance paid by) a person who spends his wealth in the way of God is like a seed that grows seven grains, in each grain there are a hundred seeds, God multiplies (the reward) for whom He wills and God is All-Broader (His Bounties). All Knowing.

³ 2. Hadith

- A. Narrated from Abu Hurairah r.a. brother-in-law ⁸ of the Prophet s.a.w. said, "When a person dies, his deeds are cut off (reward) except for three things, that is, except for charity (*waqf*), knowledge that is used, or a pious son who prays for him" (H.R. Muslim, al-Tirmidhi, al-Nasa' i, and Abu Daud).
- B. Narrated from Ibn Umar r. a.; he said, Umar r a. said to the Prophet s.a. w., "I have a hundred shares (land, garden) in Khaibst, I have never found a property that I admire more than that land; I mean to donate it." The Prophet s.a.w said "Hold the tree and give the fruit as alms to Allah." (H.R. al-Nasa' i).

3. Legislation

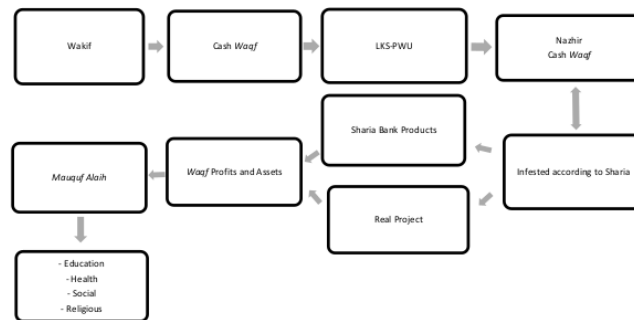
- A. Law Number 41 of 2004 concerning *Waqf*
- B. Government Regulation Number 42 of 2006
- C. Fatwa of the Indonesian Ulema Council of 2002 concerning Cash *Waqf*
- D. Indonesian *Waqf* Board Regulation Number 1 of 2009

Figure 7. Presentation of Material by Mr. Muhammad Habibi Miftakhul Marwa, S.HI., M.H.



From an economic perspective, cash *waqf* has great potential to be developed in Indonesia, because with this *waqf* model, the reach of mobilization will be much more evenly distributed among various communities compared to the traditional-conventional *waqf* model (Lubis, 2020). Several mechanisms that can be used in developing cash *waqf* include: mobilizing *waqf* funds, managing funds and financing, managing investment funds, and expanding the use of funds (Ali and Markom, 2020). The Wakif can donate movable objects in the form of money through sharia financial institutions appointed by the Minister. *Waqf* for movable objects in the form of money is carried out by the *Wakif* with a written statement of the *Wakif*'s wishes. *Waqf* for movable objects in the form of money is issued in the form of a cash *waqf* certificate (Khamis and Salleh, 2018). A cash *waqf* certificate is issued and delivered by a sharia financial institution to the *Wakif* and *Nazhir* as proof of handover of *waqf* assets (Islamiyati et al., 2021). The factors that influence the level of cash *waqf* collection are divided into three aspects, namely institutional, community and government. The priority results show that institutional aspects have the greatest influence on the level of cash *waqf* collection and the three most influential factors are the focus of the *nazhir* institution, public understanding of cash *waqf*, and the completeness of cash *waqf* legal instruments (Abdullah, 2018).

Since October 8 2020 Persyarikatan Muhammadiyah has been registered as *Nazir* Cash *Waqf*. Cash *waqf* deposits can be made directly or indirectly. Cash *Waqf* deposits directly, namely the *Wakif* or his proxy, must be present at the LKS-PWU office. Indirect Cash *Waqf* deposits can be made via electronic media channels via automated teller machines, telephone banking, internet banking, mobile banking, and/or, auto debit (Latif et al., 2021). The mechanism for conducting *waqf* is as follows:

Figure 8. Waqf mechanism

According to Article 6 of the Indonesian ¹ *Waqf* Board Regulation Number 01 of 2020 concerning Guidelines for Management and Development of *Waqf* Assets:

1. ² *Wakif* can conduct cash waqf for a certain period of time and/or cash waqf for a permanent period.
2. Money *Waqf* for a certain period of time, a minimum of 1 (one) year and a minimum of IDR 1,000,000.00 (one million rupiah).
3. Cash *Waqf* receipts of at least IDR 1,000,000.00 (one million rupiah) are issued a Cash ³ *Waqf* Certificate.
4. The cash waqf certificate is issued and delivered by LKS to ⁴ the wakif and nazhir to register the cash waqf assets with the Ministry of Religion no later than 7 (seven) working days from the issuance of the cash waqf certificate.

According to Article 12 of the Indonesian ¹ *Waqf* Board Regulation Number 01 of 2020 concerning Guidelines for Management and Development of *Waqf* Assets:

1. ² *Nazir* is obliged to distinguish between management of cash waqf for a certain period of time and cash waqf for a permanent period.
2. Management of *Waqf* Money collected in Nazhir's account at LKS-PWU is carried out based on an agreement between Nazhir and the LKS-PWU in question.
3. In the case of Cash *Waqf* for a certain period of time, Nazir can only manage the Cash *Waqf* at the LKS-PWU in question and Nazhir is obliged to ensure that payments for the Cash *Waqf* for a certain period are due.
4. In the event that the management and development of ³ cash *Waqf* at a Sharia Bank is not included in the deposit insurance agency program, Nazhir is still obliged to ensure that the Cash *Waqf* deposit funds in question do not decrease.

According to Article 13 of the Indonesian ¹ *Waqf* Board Regulation Number 01 of 2020 concerning Guidelines for Management and Development of *Waqf* Assets:

1. ¹ Cash *Waqf* management can be carried out directly and indirectly aimed at productive projects for the benefit of the people.
2. Cash *Waqf* Management must be insured with sharia insurance.

3. Direct Cash Waqf management is the management of Cash Waqf in projects managed by Nazhir and/or investors who collaborate with Nazhir.
4. Cash Waqf management is indirectly the management of Cash Waqf through institutions that meet institutional eligibility criteria and are profitable.

Direct Cash Waqf management on projects managed by Nazir can be carried out if the project meets the following requirements:

1. The project business is carried out in accordance with sharia;
2. The project feasibility level meets the project feasibility requirements according to the 5C principles (character, condition, capital, capacity, and collateral), and 3P (people, purpose, and payment); and
3. Sources of return can be calculated based on feasibility studies.

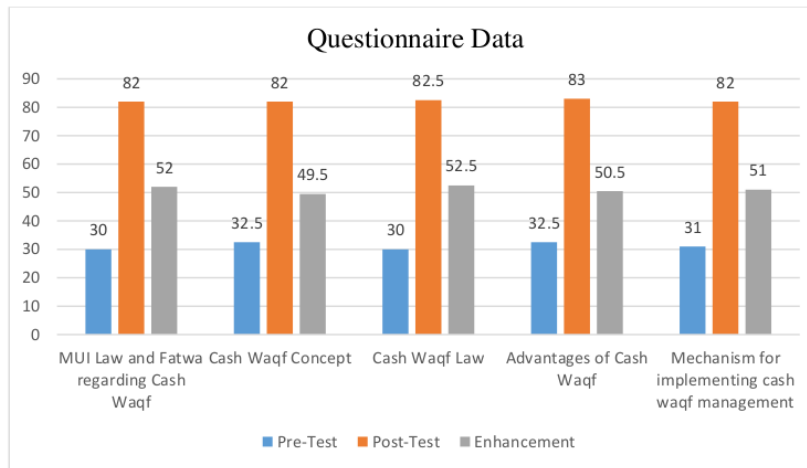
Cash Waqf management is directly carried out through products with sharia-compliant contracts in LKS. Cash Waqf management is directly guaranteed by insurance. In the event that Nazhir appoints an institution or individual as project implementer to utilize or receive waqf money as financing, then the financing is paid through terms according to work performance.

3. Evaluation Stage

After this activity ended, at the end of the event, the service team distributed a posttest which had to be completed by 50 participants to measure the level of participants' understanding of the material that had been presented. The posttest filling activities can be seen as in the picture below:

Figure 9. Process for Completing Post-Test by Participants



Figure 10. Diagram of participant understanding pre and post activity

Before an intensive study was carried out in the form of understanding cash waqf law and its management, the level of understanding of participants regarding the MUI Law and Fatwa regarding Cash *Waqf* was 30%, the level of understanding regarding the concept of cash waqf was 32.5%, the level of understanding of cash waqf law was 30%, the level of understanding of the advantages of cash *waqf* is 32.5%, and the level of understanding of the mechanism for implementing cash *waqf* management is 31%. However, after intensive study, the participants understood the law of cash waqf and its management. There are 82% of participants who understand the MUI Law and Fatwa regarding Cash *Waqf*, 82% of participants understand the concept of cash *waqf*, 82.5% of participants understand the law of cash *waqf*, 83% of participants understand the advantages of cash *waqf*, and 82% of participants understand the mechanism for implementing waqf management Money.

Participants experienced an increase in understanding of the MUI Law and Fatwa regarding Cash *Waqf* by 52%. Understanding of the concept of cash waqf has increased by 49.5%. Increased understanding of cash waqf law by 52.5%. Understanding of the advantages of cash waqf was 50.5% and increased understanding of the implementation mechanism for managing cash waqf was 51%.

Figure 11. Photo Session with the Service Team with Participants



Apart from holding a service program with intensive study, the service team also socialized this activity through newspapers and social media so that the public knew about the continuity of this activity. The Service Team also carries out an evaluation at the end of the event to find solutions and solve problems if there are deficiencies or obstacles in holding activities.

Conclusion

Waqf (endowment) plays a vital role in Islamic economics, serving as a key instrument in income distribution and contributing to poverty alleviation. Initially focused on immovable assets like land for building mosques and schools, *waqf* has evolved to include movable assets, particularly cash *waqf*, as a response to the need for funds to address poverty. The types of *waqf* assets range from immovable objects like land and buildings to movable assets such as money, precious metals, and securities, as outlined in Article 16 of the Waqf Law. Cash *waqf* involves the donation of money through sharia financial institutions, with a written statement from the *waqif* (endower) and issuance of a cash waqf certificate as proof of the transfer. Nazhir, responsible for managing waqf assets, must adhere to Sharia principles and obtain permission for any changes in asset designation. Challenges in *waqf* management include poor management, lack of professionalism among nazhirs, and misappropriation of assets. Despite challenges, cash *waqf* presents significant potential for development in Indonesia, offering more equitable mobilization of funds compared to traditional *waqf* models. Mechanisms for developing cash waqf include fund mobilization, investment management, and legal instrument completeness. Institutional aspects, public understanding, and legal instruments are key factors influencing the level of cash *waqf* collection. Overall, enhancing public awareness, strengthening institutional focus, and improving legal frameworks are essential for maximizing the impact and success of cash *waqf* initiatives in addressing societal welfare and economic development needs.

References

- Abdullah, J., 2018. Tata Cara Dan Pengelolaan Wakaf Uang di Indonesia. *Ziswaf J. Zakat Dan Wakaf* 4, 87–104. <https://doi.org/10.21043/ziswaf.v4i1.3033>
- Ahmad, H., 2019. Factors Influencing Willingness to Contribute In Cash Waqf: Case Of South Tangerang, Indonesia. *Islam. J. Ekon. Islam* 10. <https://doi.org/10.32678/ije.v10i2.135>
- Ali, N.A., Markom, R., 2020. The challenges in implementing cash waqf in Malaysia / Nurwajihah Ajlaa Ali and Ruzian Markom. *J. Contemp. Islam. Stud.* 6.
- Asmara, T.T.P., Abubakar, L., 2019. Juridical Study on the Optimization of Cash Waqf Management by Islamic Banking in Indonesia. *PADJADJARAN J. ILMU Huk. J. LAW* 6, 427–445.
- Asni, F.A.H.M., Sulong, J., 2017. Wakaf Tunai Dan Aplikasinya Dalam Undang-Undang Di Negara Asean: Cash Waqf and Its Application in ASEAN Countries' Laws. *J. Syariah* 25, 217–246. <https://doi.org/10.22452/js.vol25no2.3>
- Cahyono, E.F., Hidayat, S.E., 2022. Cash Waqf and The Development: A Case Study of Cash Waqf Linked Sukuk in Indonesia. *El Barka J. Islam. Econ. Bus.* 5, 150–182. <https://doi.org/10.21154/elbarka.v5i1.3713>
- Dedi, S., Hardivizon, H., 2018. Implementasi 'Urf Pada Kasus Cash Waqf: Al-Awqaf J. Wakaf Dan Ekon. Islam 11, 33–48. <https://doi.org/10.47411/al-awqaf.v11i1.27>
- Faisal, F., 2021. The Use of Cash Waqf Funds and Its Various Legal Problems in Indonesia. *Int. J. Reglement Soc. IJRS* 2, 111–118. <https://doi.org/10.55357/ijrs.v2i2.126>
- Fanani, A., Abduh, M., 2023. Discussion on Cash Waqf: Perpetuity, Legal Aspect, and Scheme of Investment Between Madzahib and Islamic Scholars. *AL-IKTISAB J. Islam. Econ. Law* 7, 113–140. <https://doi.org/10.21111/aliktisab.v7i1.10154>
- Gzahli, N., Abd Mutalib, H., Mohammed Noor, A., Muhammad Rizal, N.A.N., Abd Rahman, N.A., 2024. Implementation of an effective cash waqf collection and distribution method in Perlis: a case study of the Perlis Islamic Religion and Malay Council (MAIPs) / Nurnazifa Gzahli ... [et al.]. *J. Intelek* 19, 161–170.
- Hafandi, A., Handayati, P., 2021. Is Cash Waqf Linked Sukuk (CWLS) Less Than Ideal According to Islamic Laws? *Stud. Appl. Econ.* 39. <https://doi.org/10.25115/eea.v39i12.6207>
- Islamiyati, I., Hendrawati, D., Musyafah, A.A., 2021. The Legal Issues of Cash Waqf In Central Java, Indonesia. *Diponegoro Law Rev.* 6, 62–77. <https://doi.org/10.14710/dilrev.6.1.2021.62-77>
- Khamis, S.R., Salleh, M.C.M., 2018. Study on The Efficiency Of Cash Waqf Management In Malaysia. *J. Islam. Monet. Econ. Finance* 4, 61–84. <https://doi.org/10.21098/jimf.v4i1.732>
- Latif, A., Haryadi, I., Susilo, A., 2021. The Map of the Understanding Level of Cash Waqf for Jama'ah of Masjid in District of Ponorogo City. *J. Finance Islam. Bank.* 4. <https://doi.org/10.22515/jfib.v4i2.3022>
- Lubis, H., 2020. Potensi dan Strategi Pengembangan Wakaf Uang di Indonesia. *Islam. Bus. FINANCE* 1. <https://doi.org/10.24014/ibf.v1i1.9373>
- Lubis, M.I.K., Mustamam, M., Akhyar, A., 2022. Analisis Yuridis Gerakan Nasional Wakaf Uang (Gnwu) Dalam Perspektif Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf. *J. Ilm. Metadata* 4, 139–165. <https://doi.org/10.47652/metadata.v4i1.127>
- Paul, W., 2023. Potensi Dan Pengelolaan Cash Waqf Linked Sukuk Sebagai Alternatif Instrumen Pembiayaan Negara. *J. Perbank. Syariah Indones. JPSI* 2, 46–61. <https://doi.org/10.57171/jpsi.v2i1.71>
- Rahmalan, M.T., Hussin, M.F.A., 2021. A Systematic Review Of Contemporary And Innovative Waqf Sources: Cash And Service Waqf. *J. Syariah* 29, 257–284. <https://doi.org/10.22452/js.vol29no2.5>

- Rusydiana, A.S., Hidayat, Y., Widiastuti, T., Rahayu, S.S., 2021. Cash Waqf for Developing Islamic Economy: Case Study in Indonesia. *Al-Uqud J. Islam. Econ.* 5, 43–59. <https://doi.org/10.26740/al-uqud.v5n1.p43-59>
- Sulistiyani, D., Asikin, N., Soegianto, S., Sadono, B., 2020. Pelaksanaan Dan Pengembangan Wakaf Uang di Indonesia. *J. Usm Law Rev.* 3, 328–343. <https://doi.org/10.26623/julr.v3i2.2874>
- Suryadi, N., Yusnelly, A., 2019. Pengelolaan Wakaf Uang di Indonesia. *Syarikat J. Rumpun Ekon. Syariah* 2, 27–36. [https://doi.org/10.25299/syarikat.2019.vol2\(1\).3698](https://doi.org/10.25299/syarikat.2019.vol2(1).3698)
- Triwibowo, A., 2020. Penerapan Prinsip-Prinsip Good Corporate Governance dalam Pengelolaan Wakaf Tunai pada Badan Wakaf Uang Tunai MUI Yogyakarta. *Tapis J. Penelit. Ilm.* 4, 123–146. <https://doi.org/10.32332/tapis.v4i1.1995>
- Yunita, A., Purwanto, H., 2020. Peningkatan Pemasaran Produk Kerajinan Bambu di Dusun Sanggrahan I, Desa Muntuk, Dlingo, Bantul. *JPPM J. Pengabd. Dan Pemberdaya. Masy.* 4, 149–155. <https://doi.org/10.30595/jppm.v0i0.4603>

Strengthening the Understanding of Aisyiyah Residents of North Tamantirto Branch regarding Cash Waqf Law

ORIGINALITY REPORT

13%

SIMILARITY INDEX

14%

INTERNET SOURCES

6%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1

repository.uinsu.ac.id

Internet Source

3%

2

openaccess.izu.edu.tr

Internet Source

2%

3

eprints.walisongo.ac.id

Internet Source

2%

4

ijsoc.goacademica.com

Internet Source

1%

5

www.ssbfn.net

Internet Source

1%

6

digilib.uin-suka.ac.id

Internet Source

1%

7

Submitted to Universiti Teknologi MARA

Student Paper

1%

8

Sherin Kunhibava, Aishath Muneeza, Maryam Binti Khalid, Zakariya Mustapha, Thong Ming Sen. "Islamic Social Finance", Springer Science and Business Media LLC, 2024

Publication

1%

9

ojs.berajah.com

Internet Source

1%

Exclude quotes On

Exclude matches < 1%

Exclude bibliography On