



Cash Waqf Management Model in Education Environment

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Abstract

The management of waqf in Indonesia is being widely studied, with all instruments involved, including the government which has established the Indonesian Waqf Board (BWI). This aims to restore the function of waqf as it was during the heyday of Islam. In reality, public support for the movement carried out by the government is still not optimal. This can be seen from the lack of public awareness of waqf. This can be improved by increasing waqf literacy in the education environment, besides that the campus is also the right place to encourage social financial inclusion, especially waqf and become a place for students to practice waqf directly. This research uses descriptive qualitative research methods with literature study analysis methods. Data sources are obtained from scientific references such as books, journals, official websites, and other literature reference sources that support the research results. The result of this research is a proposed innovation model of cash waqf management in education that can be applied in the educational environment. We name this system "Wakifu". The word Wakifu comes from the word Wakif, which is a person who gives his property to be represented.

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INTRODUCTION

Waqf is one of the Islamic social finance instruments to encourage Muslims to share some of their wealth for the benefit of the community (Razali et al., 2023). The concept that distinguishes waqf from other Islamic social finance instruments is that the principal value of waqf assets must remain undiminished but the benefits of waqf assets can be felt by the people for all time (Masudur Rahman & Thowhidul Islam, 2024). Waqf assets can be in the form of tangible assets such as land, buildings, machinery, books, and so on (Junarti et al., 2023). Waqf assets can also take the form of money, shares, intellectual property rights and so on (Maulina et al., 2023). Waqf assets are managed by nazhir, an individual or institution that is trustworthy and competent to manage waqf assets. The person who gives waqf is called wakif while the person who receives the benefits of waqf is called mauquf'alah. Waqf has an important role in creating social and economic welfare. The benefits of waqf are extensive, including the provision of worship facilities, education, health, economic empowerment, social needs, and the provision of educational facilities and infrastructure (Agaileh, 2024).

Waqf in Indonesia is managed by the Indonesian Waqf Board (BWI) which is an independent institution to regulate waqf management. Quoted from the Ministry of Religious Affairs' Siwak data, waqf assets in Indonesia as of July 08, 2024 are 440,512 waqf land locations with an area of 57,263.69 Ha. The procedure for waqf in Indonesia is also assisted by the Ministry of Religion in terms of making a waqf pledge deed at the Office of Religious Affairs (KUA) as the official who makes the waqf pledged deed (PPAIW) (Kemenag, 2024). After that, the PPAIW will register the nazhir and register the waqf land with the regency/city land office.

Waqf is also explained in a hadith narrated by Imam Muslim: "When a man dies, his deeds are cut off, except for three, namely sadaqah jariyah, or knowledge that is benefited, or righteous children who pray for him" (HR Muslim, Hadith no. 1631). In Indonesia, waqf-related regulations are stipulated in Law No. 41/2004 on Waqf. With the support of the government through waqf regulations, this Islamic social finance instrument should become a force to realize the welfare of the people (Agaileh, 2024).

The utilization of waqf assets can be divided into two types, namely Mubasyir Waqf, which is waqf where the benefits of the waqf assets can be directly felt by the people, such as land for graves or buildings for mosques (Masudur Rahman & Thowhidul Islam, 2024). While there is a type of istitsmari Waqf or productive waqf where the benefits of waqf assets can be felt by the people after going through the process of managing assets with productive activities (Usman & Ab Rahman, 2023). One form of istitsmari waqf or productive waqf is waqf for education. According to research from (Fauzi et al., 2023) Education waqf is a waqf given by a person or organization to an educational institution so that the waqf assets are managed for sustainable education development activities. According to him, waqf in the world of education was pioneered by countries in the Middle East region such as Turkey. Meanwhile, according to (Harahap & Yus, 2022) waqf in the era of the Prophet Muhammad had been used for education, such as mosques used for Quran and Hadith learning activities.

Waqf in education aims to increase access to quality education, especially for the underprivileged. It can also include the construction of educational infrastructure, provision of scholarships, or operational support for educational institutions. Waqf in education can provide long-term benefits, such as increasing access to education, improving the quality of teaching and facilities, and helping to expand the scope of education for people in need (Usman & Ab Rahman, 2023). The management of waqf in education requires good stewardship to ensure that the funds are used effectively and transparently. This often involves an institution or foundation appointed to manage the waqf assets and allocate the proceeds in accordance with the original purpose of the waqf. The practice of waqf in education is not only in Muslim-majority countries, but is also practiced in renowned universities such as Oxford where the university is not from a Muslim-majority country (Razali et al., 2023).

The practice of waqf in education since being a student has a significant impact in helping to expand access, improve quality, and ensure the sustainability of education that benefits all parties involved (Usman & Ab Rahman, 2021). Therefore, in order to encourage Islamic financial inclusion, especially in terms of waqf. It is necessary to design a model of waqf that provides education to students and a system that can train students to practice waqf on the campus where they study (Kachkar & Alfares, 2022). Through this research, the author attempts to provide a proposed model of cash waqf practice for education so that it can be a reference for readers regarding the practice of waqf since becoming a student.

METHOD

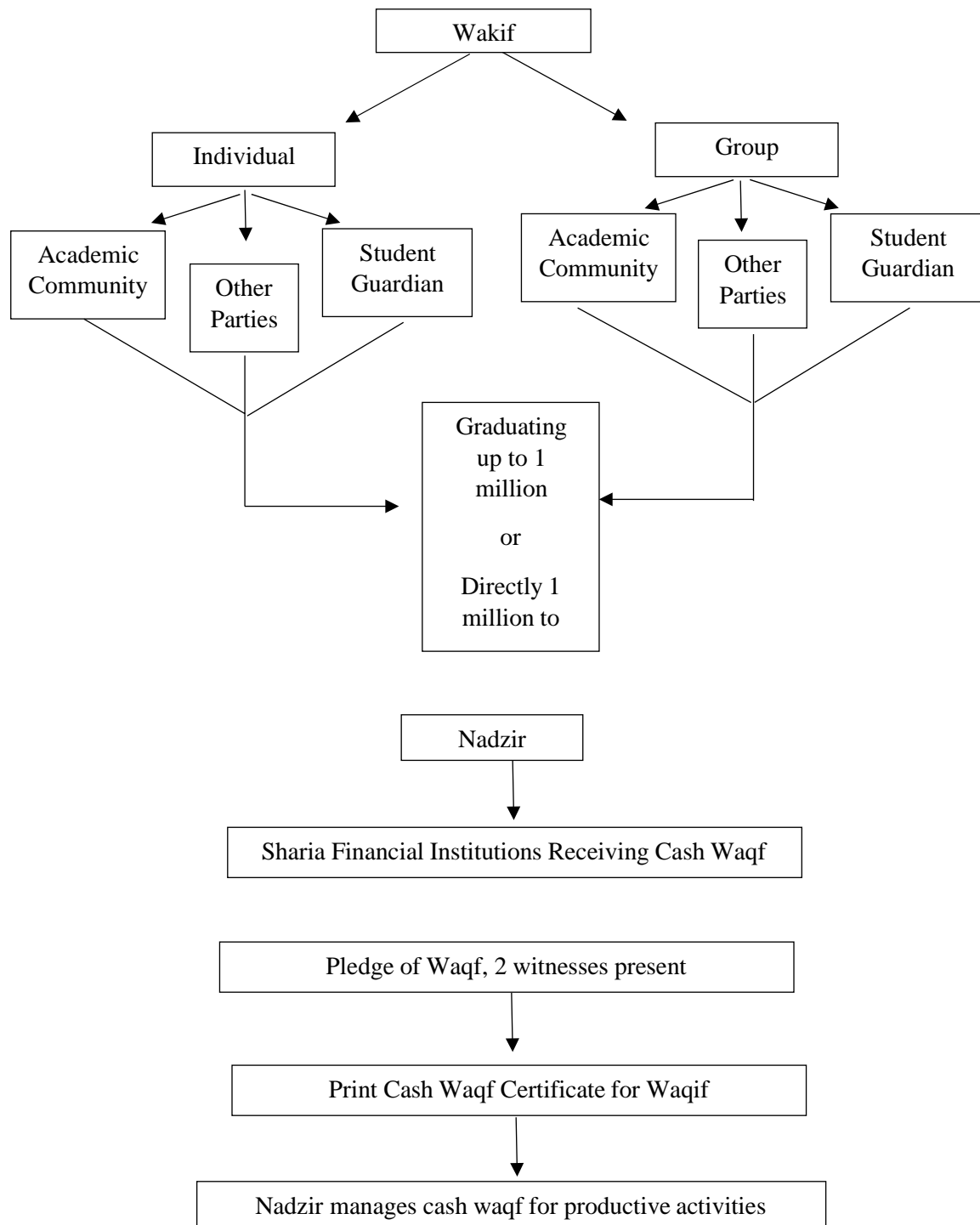
This research is included in descriptive qualitative research, which is research that aims to understand and describe the phenomenon or situation being studied in detail and thoroughly (Ardiansyah et al., 2023). The analysis method uses literature study, which is a systematic and comprehensive review of the literature relevant to the research topic. Data sources were obtained from academic databases, digital libraries, scientific journals, books, and other documents that support the research results (Ardiansyah et al., 2023). The final step of the literature study is to analyze the information found from various sources to develop a comprehensive understanding of the research topic and to formulate a model of cash waqf system for education.

RESULTS AND DISCUSSION

Productive Waqf is a scheme of managing waqf assets from the community by producing these donations so as to generate a sustainable surplus. Waqf donations can be in the form of immovable objects such as land and buildings and movable objects such as cash. This productive waqf surplus can be used to finance the needs of the community, such as financing education for underprivileged students or scholarships, financing scientific meetings that encourage students to improve their achievements, and financing the development of educational infrastructure (Abubakar & Rahman, 2021).

Basically, waqf is productive in the sense that it must produce because waqf can fulfill its purpose if it has produced where the results are used in accordance with its purpose (mauquf 'alaih). Innovation regarding the management of waqf systems that can be applied in the student environment. We name this system "Wakifu". The word Wakifu comes from the word Wakif, which is the person who gives his property to be endowed. From the name wakifu, it is hoped that the Mauquf 'alaih will be able to become wakif in the future. The following graph illustrates the innovation model of cash waqf in the world of education:

Diagram 1. Innovation of Cash Waqf System in Education



Source: Primary data processed, 2024

An explanation of the wakifu system is provided in the paragraphs below:

The waqf system consists of wakif, nadzir, and mauquf'alaih. The wakif can be individuals or groups consisting of the academic community (students, lecturers, eaching staff), student guardians, and other parties from outside the campus who are willing to endow some of their property. Meanwhile, nadzir are selected students and accompanying lecturers who are considered capable of managing and caring for waqf assets and are directly supervised by the campus. Mauquf'alaih are students and other academicians who need financing related to education.

The process of endowing money can be in installments until the nominal amount reaches 1 million rupiah and can also directly endow money of 1 million rupiah or more. The limit of 1 million rupiah is the standard limit set by BWI so that the waqif gets an official cash waqf certificate that the waqif has endowed. The process of endowing money in installments is intended to motivate students to compete to endow their assets even though the money they have has not reached the minimum nominal value to get a certificate but can be accepted first at the nadzir on campus and get a certificate from the nadzir. The Wakifu system that is implemented aims to make it easier for waqifs, especially students who do not yet have their own income, but can still endow themselves with the intention of educating themselves by endowing themselves early on. Meanwhile, group waqifs are waqifs consisting of several academicians who donate money collectively. Group waqf aims to implement *fastabiqul khoiro*t (competing in goodness). In this case, what is meant by a group can take the form of an institution or organization on campus. Group waqf is also a real solution for the procurement of operational facilities and infrastructure for campus organizations and to overcome the maintenance of items that are usually needed by organizations in carrying out their activities.

The money that has been collected from the wakif is then distributed by the nadzir to Islamic financial institutions that have collaborated with the campus and the Indonesian Waqf Board as a depository for cash waqf. Together with the LKS, Nadzir campus, Wakif, and presenting 2 witnesses, the pledge of money waqf was made. After carrying out the pledge, the next thing is to print the Cash Waqf Certificate for the Wakif. Nadzir then manages cash waqf to be implemented in several forms, namely channeled to student business capital for student entrepreneurship activities, financing the purchase of educational assets such as chairs, tables, projectors, air conditioners, and maintenance of campus buildings, providing scholarships for underprivileged students. channeled for the benefit of students such as research development, social activities and helping the implementation of activities held by the campus itself.

When the implementation of cash waqf in the campus environment can run well and honestly, it is hoped that students can feel the real benefits for the benefit of education.

CONCLUSION

From this system, students play an important role in the implementation of waqf because Wakifu is an innovative waqf management system managed directly by students, from students and for students. This is done none other than to foster the habit of waqf in students. In addition, by involving students in its management, it will raise another stigma about waqf that is often connoted with burial grounds and mosque construction. In fact, waqf itself can be managed for productive things, one of which is in the world of education in order to realize the benefit of the people.

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