

Wakf of Money as a Means of Empowerment The Economy of People and Relief Poverty

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Abstract: In the midst of the social and economic problems of the Indonesian people and the demands for economic prosperity, the existence of cash waqf is very strategic. Besides being an aspect of Islamic teachings with a spiritual dimension, cash waqf is also a teaching that emphasizes the importance of economic welfare (social dimension) and the welfare of the people. Cash waqf can be an alternative solution as an instrument to overcome the problem of poverty. Cash waqf has economic potential that is quite potential to empower the economy and alleviate poverty, especially considering that the majority of Indonesia's population is Muslim so the amount of waqf funds that can be collected from certain communities is very large. Distribution of cash waqf in the form of productive financing to the real sector, one of which is by providing micro-financing through a collective investment contract (KIK) mechanism such as sharia mutual funds which collects cash waqf certificates (SWU) to middle and small communities in orto business opportunities, by Thus the people's economy can be empowered and little by a little rise from poverty and economic downturn.

Keywords: Cash Waqf, Economic Empowerment, Poverty Alleviation

Introduction

Developing countries in general face various quite complicated economic problems such as poverty, backwardness in education, low quality of human resources, and other problems. Indonesia as a developing country is no exception, it also faces similar problems. The economic crisis that hit Indonesia since mid-1997 is believed to have a bad impact on people's welfare, so that the poverty rate will also increase. Until 1996, the number of poor people in Indonesia decreased. This decline is not only seen in the absolute number, but also in the percentage of the poor who always experience a decline. The economic crisis that hit Indonesia in July 1997 resulted in an increase in the number of poor people who had previously experienced a decline. All poverty alleviation programs that have been implemented by the government with the aim of empowering the community have not been able to show significant results in the community. This indicates that the community empowerment program still requires support from other sub-systems. Support from sub-systems other than the government is needed so that the benefits of community empowerment can be more efficient in increasing the



benefit of the community. One of the sub-systems that can support community empowerment programs implemented by the government is by optimizing Islamic financial instruments, including waqf. (Hiyanti 2020) In the midst of the social problems of the Indonesian people and the demands for economic prosperity, the existence of cash waqf is very strategic. Besides being an aspect of Islamic teachings with a spiritual dimension, cash waqf is also a teaching that emphasizes the importance of economic welfare (social dimension) and the welfare of the people. However, the term cash waqf is not very familiar among Indonesian people, this can be seen from the understanding of the Indonesian people who view waqf only as a gift in the form of immovable goods, such as land and buildings designated for places of worship, cemeteries, Islamic boarding schools, orphanages and education only Whereas movable objects, such as money for example, are in essence also a form of waqf instrument which is indeed allowed in Islam. Currently, among the wider community, the term cash waqf (money waqf) is starting to appear, pioneered by M. A. Mannan, an economist from Bangladesh. Cash waqf is seen as one solution that can make waqf more productive. If cash waqf can be managed and empowered by an institution in a professional manner, it will greatly assist in the economic welfare of the people, fulfill the rights of the community, and reduce the suffering of the community. Productive management of cash waqf for the welfare of society is an unavoidable demand. The enactment of the Law of the Republic of Indonesia No. 41 of 2004 concerning Waqf is directed to empower waqf which is one of the instruments in building the socio-economic life of Muslims. The presence of this waqf law is a momentum for productive waqf empowerment, because it contains a comprehensive understanding and management pattern of modern waqf potential empowerment. Starting from the above, this paper will discuss the potential of cash waqf in Indonesia, as well as the function of cash waqf as an Islamic financial instrument for poverty alleviation and economic empowerment of the people. (Ismawati 2019)

Literature Review

Cash Waqf Management System

In terms of waqf management, there needs to be a standardized management standard so that the funds collected can be utilized optimally. In this case, the role of banks or Islamic financial institutions is very much needed. LKS can act as nazhir who collect, distribute and manage waqf funds. In order to support the successful development of productive aspects of cash waqf funds, it is necessary to direct the management of these funds to a productive business sector with business institutions that have a good reputation. Such as establishing cooperation (networking) with venture capital companies. This collaboration is also intended to apply the mudharabah and musyarakah financing models. In addition, there is another interesting discourse, namely utilizing cash waqf to finance risky investment sectors so that this risk must be insured at the Sharia Insurance Institution. Waqf institutions (nazir) play a very important role in waqf. In order for the property to function properly and to be able to continue continuously, it must be protected, maintained, and if possible developed. Nair's duties include administering the waqf property, maintaining, developing the property according to its function, purpose, and designation and preserving the benefits of the waqf property for those who are entitled to receive it. Besides that, Nazir is also obliged to supervise and protect the waqf property. Thus it is clear that the functioning or not of a waqf is highly dependent on the ability of the nair. With regard to the task which is quite heavy, the nair also has the right to obtain the results of the development of waqf. In various countries in general, the nadzir is entitled to a maximum of 10% of the results of the development of waqf. In Indonesia, nadzir can receive compensation from the results of the management of the development of waqf assets, the amount of which does not exceed 10%. In managing cash waqf, an institution that meets the following criteria is required: Ability to access waqif candidates. Ability to invest in waqf funds. Ability to administer

beneficiary accounts. Ability to distribute waqf fund investment results. Have credibility in the eyes of the public, and must be controlled by strict laws or regulations.

Methodology

This research is a qualitative research, which is a social research that fundamentally relies on human observations in its own area and relates to these people who are trying to reveal the facts / actual phenomena that occur in the field. It is said that because this type of research has characteristics such as actual setting, the researcher is the key instrument, the data is descriptive, emphasizes the process, the data analysis is inductive, and the meaning of each event is an essential concern in qualitative research. It is said to be facts because it is in accordance with what is happening in the field. The research objective is to describe social events, by revealing factual events in the field and revealing hidden values, being more sensitive to descriptive information and trying to maintain the integrity of the object under study. Approach. Based on the above, this research approach is descriptive analytical approach. Descriptive analytical approach aims to describe, describe, systematically describe the facts or characteristics of a particular population or a particular field factually and accurately. This approach also aims to obtain an in-depth description of the speech, writing and observable behavior of an individual or community group or organization in a particular setting which is studied from a comprehensive perspective. (Syauqi 2014)

Results And Analysis

Overview of Waqf

Waqf comes from the Arabic waqafa which means to stop or hold or stay in place, or stay standing. To state the terminology of waqf, fiqh experts use two words, namely habas and waqf, because of that, words such as habasa or ahbasa and auqafa are often used to express the verb. While waqf and habas are nouns and the plural is awqaf, ahbas and mahbus. However, the point is that both al habsu and al waqf both contain the meaning of al imsak (restraining), al man'u (preventing) and at-tamakhust (silent). It is called withholding because the waqf is held back from damage, sale, and all actions that are not in accordance with the purpose of the waqf. Waqf according to language is holding back from doing, spending. In Arabic it says "waqaftu kadzaa," and its meaning is 'I withhold it. According to the language, waqf comes from the word waqafa-yaqifu-waqfan, which means to stand upright, to hold back. In Indonesian the word waqf is usually pronounced with waqf and this speech is used in Indonesian legislation. Whereas in Islamic law, waqf means handing over a durable property right (substance) to a person or nazhir (waqf custodian), either in the form of an individual or a managing body, provided that the proceeds or benefits are used for things in accordance with Islamic law. Assets that have been donated come out of the property rights of the waqf, and do not become the property of Nazhir, but become the property of Allah in the sense of the rights of the general public. The scholars have various opinions in giving the meaning of waqf, the definition of waqf according to the mahab scholars is that the Hanafiyah School defines waqf as holding material objects belonging to the wakif and giving charity or waqf its benefits to anyone for the purpose of righteous deeds and virtues. The definition of waqf explains that the position of the waqf property is still held or stopped in the hands of the wakif itself. In a sense, the wakif is still the owner of the property that is waqf, when the waqf only occurs for the benefits of the property, not including the assets of the property. (Dahlan 2018)

The Malikiyah school of opinion argues that waqf is making the benefits of an asset that is owned (even if it is owned by way of lease) to be given to people who are entitled to one contract within the period of its existence. The definition of waqf only determines the granting of waqf to the right person or place. The Syafi'iyah school in the Tahrir min Alfadh al-Tanbih book, Imam Nawawi

defines waqf as holding property that can provide benefits and material objects are eternal by deciding the management rights owned by the wakif to be handed over to nazhir who are allowed by religion. This group requires that the waqf property must be an eternal material property, in the sense of property that is not easily damaged or destroyed and can be taken advantage of continuously. The school of Ahmad bin Hambal defines waqf as holding back the freedom of the owner of the property in spending his useful assets while remaining intact and deciding all ownership rights over the property rights, while the benefits are used for a good thing to get closer to Allah. According to the Compilation of Islamic Law, waqf is a legal act of a person or group of people or a legal entity that separates part of his property and institutionalizes it forever for the benefit of worship or other public purposes in accordance with Islamic teachings. From the above definition it can be concluded that what is meant by waqf is to hold objects that are not easily damaged (destroyed) to be taken advantage of for interests justified by syara' with the aim of obtaining rewards and getting closer to Allah SWT. As for the legal basis of waqf, worship to Allah includes all obligations and is added to all deeds, movements, and thoughts that are directed by a person to Allah. (Nizar 2014)

In fact, the pleasures he feels from the delicacy of the world's life can be worship that is written as a reward for good deeds. This surah closes with good deeds in general in dealing with humans such as waqf worship Allah commands this obligation, in the hope of obtaining victory. Worship connects these people with God so that their lives stand on solid foundations and pathways that can convey them to Him. Good deeds can awaken an istiqamah life, and the life of a congregation that stands on the foundation of faith. The second verse encourages Muslims to set aside some of their sustenance for the public interest. This verse is often cited to encourage Muslims to donate and give charity. The third verse describes the reward for pious deeds carried out on the basis of the faith "hayatan thayyiban" which is a good life in the world. A good life in this world will not reduce a noble reward in the hereafter. Of course, the reward that will be achieved is in accordance with the best deeds done by believers in this life. Meanwhile, the legal basis of waqf according to the prevailing laws and regulations in Indonesia is Law Number 5 of 1960 concerning the basic rules of agrarian matters. Government Regulation Number 24 of 1997 concerning Land Registration. Government Regulation of the Republic of Indonesia Number 28 of 1977 concerning Property Endowment (LNRI Number 38, 1977, TLNRI Number 3107). Regulation of the Minister of Religion Number 1 of 1978 concerning Implementing Regulations of Government Regulation Number 28 of 1977 concerning Waqf of Owned Land. Law No. 41 of 2004 concerning waqf. Government Regulation No. 42 of 2006 concerning the Implementation of Law No. 41 of 2004 concerning Waqf. Fatwa of the Indonesian Ulema Council (MUI) Number Dt.I.III/5/BA.03.2/2772/2002 dated May 11, 2002 concerning cash waqf. The money waqf stipulated by the MUI states that cash waqf is legal (permissible), the principal value of cash waqf must be guaranteed for its sustainability, it may not be sold, donated, and/or inherited and cash waqf can only be distributed and used for things that are permitted by shariah. (Nizar 2014)

Overview of Cash Waqf Regulations in Indonesia

In Indonesia, waqf activities are known along with the development of Islamic da'wah in Indonesia. In addition to carrying out Islamic da'wah, the ulama also introduced the teachings of waqf. This is evident from the many historic mosques built on waqf land. The teachings of this waqf continued to develop in Indonesia, both during the pre-colonial da'wah period, the colonial period, and post-colonial during the independence of Indonesia. This can be seen from the fact that the waqf institution originating from Islam has been accepted (received) into the customary law of the Indonesian nation itself. The colonial period was a momentum for waqf activities. Because at that time, the development of religious organizations, schools, madrasas, Islamic boarding schools, mosques, all of them were self-supporting and stood on waqf land. However, the development of waqf later did not experience significant changes. Waqf activities carried out are limited to religious activities, such as the construction of mosques, mushalla, langgar, madrasa, cemeteries, so that waqf activities in Indonesia are not economically useful for many people. Although several regulations have been made by the

government related to the waqf mechanism, such as PP No. 28 of 1977 concerning Land-Owned Waqf, this PP only regulates land waqf. This means that it is not much different from the waqf model in the early period, identical to land waqf, and its use is also limited to socio-religious activities, such as mosques, cemeteries, madrasas, and others. Due to the lack of regulations governing waqf, it is not surprising that the development of waqf in Indonesia has stagnated. The stagnation of waqf development in Indonesia began to experience dynamics when in 2001, several practitioners of Islamic economics began to bring a new paradigm to the community regarding the new concept of cash waqf management to improve the welfare of the people. It turns out that the concept is interesting and able to provide energy to move the stagnation of waqf development. Then in 2002, the Indonesian Ulema Council (MUI) welcomed the concept by issuing a fatwa that allowed cash waqf (waqf al-nuqud). The Indonesian Ulema Council (MUI) through its Fatwa on Cash Waqf on May 11, 2002, stated that: Cash Waqf (Cash Waqf/Waqf al-Nuqud) is a waqf carried out by a person, group of people, institutions or legal entities in the form of money. Included in the definition of money are securities, the legal money waqf is jawaz (permissible); Cash waqf may only be distributed and used for things that are permitted by syar'i; The principal value of Cash Waqf must be guaranteed for its sustainability, it may not be sold, donated and/or inherited.(Al Arif 2010)

The MUI fatwa was later strengthened by the presence of Law no. 41 of 2004 concerning Waqf which states that waqf is not only immovable objects, but can also be in the form of movable objects, such as money. In addition, waqf policies are also regulated in Indonesia, starting from the formation of nadzir to the management of waqf assets. To be able to carry out its functions, this Law still requires other instruments, namely Government Regulations and Regulations of the Minister of Religion concerning Cash Waqf which will be the operational guidelines for its implementation, as well as the existence of the Indonesian Waqf Board (BWI) which will function as the central nadzir of waqf. After going through a long process, at the end of 2006 the Government Regulation No. 42 of 2006 concerning the Implementation of the Waqf Law. After that, in July 2007, the Decree of the President of the Republic of Indonesia number 75/M of 2007 was issued which decided and appointed the membership of BWI for the period 2007-2010. The birth of Law no. 41 of 2004 concerning Waqf and the Fatwa of the Indonesian Ulema Council and its derivative regulations are the starting point for increasing the empowerment of waqf potential in Indonesia in a more productive direction. Law Number 41 of 2004 concerning Waqf is also a momentum for productive waqf empowerment because it contains a comprehensive understanding and management pattern of modern waqf potential empowerment. In this new waqf law, the concept of waqf contains a very broad dimension. It includes immovable and movable assets, including cash waqf whose use is very broad, not limited to the establishment of places of worship and social religion. Based on the description above, with the regulation of waqf in the form of law in Indonesia, the waqf sector can be functioned more towards increasing the socio-economic welfare of the people. From this it is clear how the interests of social welfare strongly influence the regulatory process in the waqf sector. The spirit of empowering the potential of waqf in a productive and professional manner as echoed by the waqf law is for the benefit of the welfare of mankind in the economic, education, health, and other socio-religious fields.(Choirunnisak 2021)

Potential of Cash Waqf in Indonesia

Conceptually, cash waqf has a unique opportunity to create investments in the fields of religion, education, and social services. Savings from people who have middle to upper income can be utilized through exchange for Cash Waqf Certificates (SWU), while the income obtained from cash waqf management can be spent for various purposes, including maintenance and management of waqf land. Mustofa Edwin Nasution explained how to take advantage of the potential of SWU explored in Indonesia, namely that the target scope of cash waqf providers can be very broad compared to ordinary waqf. Cash waqf certificates can be made in various denominations, which are adjusted to

the segment of Muslims that allows them to raise the spirit of doing charity, for example rp. 10,000, - and rp. 25.000,- The potential of cash waqf is very large if it can be managed properly. Especially if the funds are handed over to professional managers and invested in productive sectors so that these funds can be used for productive economic activities in order to help the poor and the interests of the ummah. Thus the amount of cash waqf will not decrease, but increase and continue. If the cash waqf funds are deposited in a Sharia Bank and each year is given a profit sharing of 9%, then at the end of the year the investment returns of Rp. 270,000,000,000,000. The largest number of Muslims in the world, especially in Indonesia, is the biggest asset for the collection and development of cash waqf. If cash waqf can be implemented, there will be potential funds that can be used for the benefit of the people. According to Mustafa Edwin Nasution about the potential of cash waqf in Indonesia, with the number of generous Muslims estimated at 10 million people with an average income of IDR 500,000 to IDR 10,000,000, then at least around 3 trillion funds will be collected per year from waqf funds.

Empowering the People's Economy and Alleviating Poverty Through Cash Waqf

Waqf is a double-dimensional worship, in addition to achieving the pleasure and reward of Allah, waqf is a worship that has a social dimension. In Islamic history, waqf has been widely used for social purposes. The form of social interest can be in the form of community empowerment, social security, education, health, and others. In today's modern management, waqf is integrated with various existing modern systems, especially those related to cash waqf which is currently being intensified in Indonesia. based on Law no. 41 of 2004, the acceptance and management of cash waqf can be integrated with Islamic financial institutions. In cash waqf, wakif may not directly submit mauquf in the form of money to nazhir, but must go through LKS, which is referred to as LKS Recipient of Cash Waqf (PWU). In the cash waqf management system, which is not much different from the land or building waqf, nazhir is tasked with investing according to sharia on one condition: the nominal value of the money invested must not decrease. While the investment returns are allocated for nazhir wages (maximum 10%) and community welfare (minimum 90%). Cash waqf as a new movement in the world of waqf, especially in Indonesia is able to take a significant role in designing community empowerment programs. Because the task of empowering the community is not only the task of the government, but every element of society must participate in empowering the community. Community empowerment programs can be carried out with a waqf system, this is in accordance with Law no. 41 of 2004 concerning waqf which has mandated the Indonesian Waqf Board to manage waqf assets on a national and international scale. The main nature of waqf requires that the principal assets are eternal and eternal, then managed and the results are distributed according to their designation in accordance with and in harmony with the social security or insurance system program. In waqf, the wakif can determine the allocation of the results of the management of waqf assets (mauquf 'alaih).

In the provisions of the law there are two models of cash waqf, namely cash waqf for a certain period of time and cash waqf forever. Cash waqf for a certain period of time must be invested in banking products to make it safer and make it easier for waqf parties to receive their money back at maturity. While cash waqf is forever, Nazhir has full authority to manage and develop waqf money to achieve its waqf goals. If investment activities use waqf collection funds, then the net profit from this investment business (ie gross income minus operational costs) will be distributed according to the provisions of the waqf law, namely 90% of the profits will be allocated for waqf purposes (mauquf 'alaih) and 10% for the acceptance of the manager or nazhir. A wakif can determine the type of waqf property designation, for example for integral community empowerment. Such as education empowerment, empowerment, health empowerment, social empowerment and economic empowerment of a community. Forms of educational empowerment, for example, can be in the form of establishing free schools with guaranteed quality or tuition assistance and school equipment while still paying attention to the welfare of teachers. Health empowerment can be in the form of assistance for the health costs of pregnant women and childbirth assistance for underprivileged mothers, as well

as nutritional assistance for toddlers. Social empowerment can be in the form of job training and entrepreneurship for unemployed or street children. In addition, social empowerment can also be a program for handling and rehabilitating troubled youth (drugs, thuggery, prostitutes, etc.). Economic empowerment activities can be in the form of revolving fund assistance with the qardhl hasan scheme for small entrepreneurs followed by coaching to them in the form of training and business development programs, marketing assistance and product quality improvement.

As one of the Islamic fiscal instruments that has existed since the beginning of the arrival of Islam. Historical facts show that waqf has shown various important roles in developing various social, economic, educational and cultural activities. Waqf must be able to play an effective role in building the people, in order to be able to reduce dependence on funding from the government. Waqf is proven to be able to become a social security instrument in community empowerment. Based on the definition of waqf contained in Law no. 41 of 2004 accommodates various kinds of waqf assets, including cash waqf. Specifically, the law contains a section on cash waqf, in which Article 28 to 31 states that cash waqf must be deposited through a Sharia Financial Institution (LKS) which has been determined by the Minister of Religion of the Republic of Indonesia. Cash waqf must be proven with a certificate. In the Indonesian Waqf Agency Regulation No. 01 of 2009 concerning Guidelines for Management and Development of Movable Waqf Assets in the form of Money, certificates can be given to wakafi who have donated money of at least Rp. 1,000,000 (one million rupiah) by including the origin of the money and the complete identity of the wakif. As a follow-up to the issuance of Law No. 41 of 2004 concerning waqf, currently in Indonesia, many Islamic banking and waqf management institutions have launched products and facilities that collect cash waqf funds from the public. Such as Baitul Mal Muamalat which launched the Muamalat Money Waqf, Dompot Dhuafa Republika which launched the Indonesian Waqf Savings Account, and the national waqf institution established under the Law on Waqf in 2007 namely the Indonesian Waqf Board. The above institutions have made many programs to realize social justice resulting from the investment of waqf funds collected from the community, such as the establishment of hospitals, schools, and farm villages that have the potential to develop cash waqf to build community welfare broadly and sustainably. The programs that have been launched by waqf institutions in Indonesia by managing cash waqf funds in this form are in an effort to make waqf assets more developed for economic and social benefits. With regard to the importance of waqf as a reference in history, waqf has played an important role in the social, economic and cultural development of the community. The most prominent things about waqf institutions are their role in financing various Islamic education and health services. For example, in Egypt, Saudi Arabia, Turkey and several other countries the construction and various educational and health facilities and infrastructure are financed from the results of the development of waqf. The sustainability of the benefits of waqf results is made possible by the enactment of productive waqf which was established to support various social and religious activities. Productive Waqf is generally in the form of agricultural land or plantations, commercial buildings, managed in such a way that it brings profits, some of the proceeds are used to finance these various activities. So that waqf property really becomes a source of funds from the community for the community. The management of cash waqf funds as a tool for investment becomes attractive, because the main purpose of investing in waqf funds is to optimize the function of waqf property as an infrastructure to improve the quality of life and the life of human resources. This is expected to be able to increase harmony between the rich and the poor. The issue of social benefit proposed in the money waqf discourse raises the roots and substance of social problems, in the form of economic justice which has failed to be manifested by the Capitalist and Marxist development theories. The idea of cash waqf was popularized again through the establishment of a Social Investment Bank Limited (SIBL) in Bangladesh which was packaged in the Cash Waqf Certificate instrument mechanism, which has provided a combination of alternative solutions to overcome the welfare crisis offered by Umer Chapra and M.A. Mannan.(Umaiya 2021)

Cash waqf as a financial instrument, social finance and social banking, according to M. A. Mannan, is indeed a new product in the history of the Islamic economy. Financial instruments known

in the Islamic economy so far revolve around murabahah and musharaka. In addition, Muslims recognize the concept of waqf as a donation in the form of fixed assets by a Muslim with the aim of pure piety. The emergence of the idea of cash waqf is indeed surprising because it is contrary to the perception of Muslims that has been formed for years. Cash waqf is not a fixed asset in the form of immovable objects such as land, but a current asset. Therefore, it is very appropriate if the distribution of funds in the form of productive financing to the real sector is mobilized, one of which is by providing microfinance through the mechanism of collective investment contracts (KIK) such as sharia mutual funds which are collected with Cash Waqf Certificates (SWU) to middle and small communities. In order to have business opportunities, thus the people's economy can be empowered and little by little rise from poverty and economic downturn. The provision of this micro-financing scheme is quite educational, like giving a hook, not just fish to the people and is expected to create self-reliance. The profit-sharing portion for fund managers after deducting operational costs can be channeled for consumptive needs in supporting the welfare of the fuqara through wills of wakif (SWU holders) or without their wills. Judging from the goals and contributions that can be made by cash waqf institutions, the existence of cash waqf in Indonesia is very crucial. At least there are several things that make the importance of empowering waqf in Indonesia: The poverty rate in Indonesia is still high, which needs attention and concrete steps. The high gap between the rich and the poor Indonesia has the largest Muslim population, so waqf has great potential to be developed. A number of disasters that have occurred have resulted in a state budget deficit, so that community independence is needed in the procurement of public goods. However, it is not easy to solve a number of problems in the national economy.

It takes seriousness, commitment and hard work to get it done. The development of cash waqf has a strategic economic value. With the development of cash waqf, a number of advantages will be obtained, including the following: The amount of cash waqf can vary so that someone who has limited funds can start giving waqf funds without having to wait to become a rich person or landlord first, so that with the cash waqf program will make it easier for the waqf or wakif to perform waqf worship. Through cash waqf, waqf assets in the form of vacant land can be used by constructing buildings or processing them for agricultural land. Cash waqf funds can also help some Islamic educational institutions whose cash flow fluctuates and pays the academic community perfunctory. In turn, God willing, Muslims can be more independent in developing the world of education without having to be too dependent on the state education budget which is increasingly limited. Cash waqf funds can empower small businesses that are still dominant in this country (99.9% of entrepreneurs in Indonesia are small businesses). The collected funds can be channeled to these entrepreneurs and the profit sharing is used for social purposes, etc. Money waqf funds can help the development of Islamic banks. The advantages of waqf funds, apart from being lasting or long-term, waqf funds are the cheapest funds that should be the target of Islamic banks.

Talking about the productivity of cash waqf in an Islamic economic perspective, the management of cash waqf carried out by waqf institutions should lead to the fulfillment of the welfare of the Indonesian people, namely the fulfillment of welfare in the fields of economy, education, health, social services, and small and medium business development. . In principle, in order to achieve the purtunction of waqf to be more productive, waqf property can only be designated for worship facilities and activities; Education and health facilities and activities; Assistance to the poor, abandoned children, orphans, scholarships; Economic progress and improvement of the people; and/or other progress of general welfare that does not conflict with the shari'ah and statutory regulations. Cash waqf is said to be productive if it can generate funds that are beneficial for social welfare, then waqf objects must be managed productively by professional nadzir (managers). It should be underlined, the money cannot be given directly to the mauquf 'alaih (waqf recipient), but nadzir must first manage and develop it productively through Law Number 41 of 2004 concerning waqf, which must be submitted to the mauquf 'alaih is the result of investment waqf funds, while the waqf money itself should not be reduced in the slightest. Therefore, in addition to fulfilling the conditions stated in Article 10 paragraph

(1) of the Law on Waqf, other conditions must be added to support his duties and responsibilities in investing the money that is waqf. Economic empowerment strategies for people who do not have productive capacity, do not have skills, capital and land so that they do not have a business, can be taken with the following steps: Business training, aims to provide broad insight into actual and actual entrepreneurship. comprehensive so that it can generate motivation and entrepreneurial spirit. apprenticeship. After having an understanding of entrepreneurial motivation, skills are needed. This can be obtained through internships in the business world (learning by doing). Preparation of proposals. Making proposals in reality based on empirical experience is necessary to avoid deviations so as to minimize losses. Capital. Capital is very important to start and develop a business. In this case cash waqf can act as a source of capital. Assistance, serves as a guide in carrying out business activities so that they are able to control and develop their business and are stable. Build a business network. This stage is very useful for expanding the market so that its products can be marketed to other areas. From here, a strong Muslim business network will be created.(Dahlan 2018)

Meanwhile, the economic empowerment strategy for people who already have business startups, according to Musa Asy'ari, is carried out through steps to assist access to capital, starting from mentoring the preparation of adequate proposals so that they are able to convince financial institutions to disburse funds. In this case, productive cash waqf funds are an alternative source of capital. Controlling financial administration. Administrative problems are a weak point for small and medium enterprises; there is no record of buying and selling transactions, mixed business finances with households, and others. Therefore there must be guidance to regulate financial administration so that it can be audited in accordance with modern accounting principles. Improve business management. Although the business is still small, the number of employees is small and the marketing reach is still local, it must be managed with sound management. Expand marketing. Marketing is a serious obstacle for small and medium-sized businesses in pitching their products to the market, because there are no funds available for promotion. Therefore, the work ethic must always be pumped, information about new market opportunities must be provided, and the development of networks among small and medium enterprises. Technical production, meaning that product quality must be maintained continuously in tune with market demands. The quality of the product must be maintained even though it has been sold in the market. Technology, both production technology and information technology, must be utilized optimally so that it can stimulate an increase in production quality(Choirunnisak 2021)

Conclusion And Recommendation

The inclusion of cash waqf in the legislation of the Republic of Indonesia through Law No. 41 of 2004, is a breath of fresh air and a new opportunity for Indonesian Muslims to manage and develop a large enough potential for community funds in a productive and professional manner in improving the economic welfare of Muslims and deliver Muslims from poverty. It is even possible, cash waqf can be an alternative way to release this nation's dependence on multilateral creditor institutions as well as stimulate Indonesia's economic growth, especially the Islamic economy. As a country with a Muslim majority population, be highly accepted by the Indonesian people so that cash waqf is expected to make a major contribution to the acceleration of development in Indonesia. Cash waqf the existence of this sharia instrument has good and bright prospects and will is not a fixed asset in the form of immovable objects such as land, but a current asset. Therefore, it is very appropriate if the distribution of funds in the form of productive financing to the real sector is mobilized, one of which is by providing micro-financing through a collective investment contract (KIK) mechanism such as sharia mutual funds collected with Cash Waqf Certificates (SWU) to middle and small communities. in order to have business opportunities, thus the people's economy can be empowered and little by little rise from poverty and economic downturn. The provision of this micro-financing scheme is quite educational, like giving a hook, not just fish to the people and is expected to create self-reliance. The profit-sharing

portion for fund managers after deducting operational costs can be channeled for consumptive needs in supporting the welfare of the fuqara through wills of wakif (SWU holders) or without their wills.

Recommendation

The author appeals to fellow prospective writers to always develop human resources in order to build the country by continuing to provide the best works to the nation and state with articles on the discipline of sharia economics. The author would like to thank all those who have contributed from near and far, and supported until the results of this manuscript could be completed, especially to the head of STAI Aceh Tamiang and the Academic Community who fully gave encouragement and trust in carrying out this research. The author believes that with the guidance and direction of these figures, the author continues to innovate and be creative in providing the best works for the nation and state.

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