

IBN KHALDUN INTERNATIONAL CONFERENCE ON APPLIED AND SOCIAL SCIENCES (IICASS)

Universitas Ibn Khaldun Bogor

The Role And Impact Of Waqf On Society Welfare: Deep Study From Indonesia

Ahmad Faisal^{a*}, Suhail^b, Imam Nur Aziz^c, Tufail Hussain^d

^aUniversitas Pendidikan Indonesia, Indonesia

^bIndonesian International Islamic University, Indonesia

^cWakafpreneur Institute, Indonesia

^dIndonesian Internasional Islamic University, Indonesia

*ahmad.faisal7436@guru.smp.belajar.id, suhail@uiii.ac.id, imamnur@gmail.com, tufail.hussain@uiii.ac.id.

ARTICLE INFO

DOI: 10.32832/

Article history:

Received:

August, 26 2024

Accepted:

August, 28 2024

Available online:

Oct, 31 2024

Keywords:

Waqf, Role, Impact, Welfare, Indonesia.

ABSTRACT

This study analyzes the waqf's role and impact on society welfare throughout world history and makes a deep study from Indonesia. Using triangulation method to increase the validity of the results by cross-verifying data from different sources or approaches. Doing literature review about history of waqf's role from Prophet Muhammad and his companions' era, era of Umayyad and Abbasid's Caliphate and Ottoman's Government. We conducted deep study about waqf's role and impact in Indonesia from previous studies and in-depth interview from 3 nazhirs. The study analyzes both qualitative and quantitative data about waqf's empowerment program from those nazhirs. We find that waqf's role and impact always develop from era to era. Waqf's role in Indonesia has existed since Sultanate era. Masjid, pesantren and university are the most prominent institutions in developing waqf as a tool to enhance society welfare in modern era. Finally, the result from triangulation perspectives shows that waqf's role and impact are proven in building three major aspects of human life: economy, knowledge and human development.

Creative Commons Attribution-ShareAlike 4.0 International License.

1. INTRODUCTION

Nowadays in mainstream economics generally, the policymakers in some countries focus on enhancing the level of economic growth, reducing unemployment rates, rising people's living standards, and managing price level. These macroeconomic variables can be stimulated with various combinations of conventional policies such as fiscal, monetary, and macro-prudential policy (Seprillina et al., 2020). In Indonesia context, the macroeconomic phenomenon has invited attention by many groups especially among the experts and actors of Islamic economists who began to pay attention to help achieve the objectives of the policymaker in stabilizing the economy. The existing Islamic economic

paradigm, economic stability in particular in terms of improving the quality of life as measured by income can be supported by a model of community empowerment through waqf. By definition, waqf is an asset that is allocated for public benefit where the principal is giving it to organize by nazhir (waqf management), while the results could be enjoyed for public purposes (Qurrata et al., 2021). There are two basic paradigms contained in the waqf, first, the ideological paradigm, which is that anything that culminates in the belief in the Oneness of God must be accompanied by an awareness of the realization of social justice. Second, the foundation of the socio-economic paradigm, waqf has a contribution to overcome the problems of social economy (Siswoyo et al., 2019). From in the ideological level, waqf talks about how the values that should be realized by Muslims, then the area of the socioeconomic paradigm, waqf becomes a concrete answer in the reality of the social economic problematic.

Waqf can be understood as a social instrument in Islam that aims to improve the welfare of the people which can be done by increasing the income of poor people (Hariyanto et al., 2020). The main characteristic of waqf by (Ratnasari et al., 2019) is when someone has accumulated his personal wealth and decided to cast his property for charitable purposes, there will be a shift of wealth to private property belongs to God whose benefits are fully allocated to the people. In the history of Islam, Waqf plays an important role in the social life of the people and the Muslim community (Suryana, Ikram & Agustina, 2020) especially, in the efforts to combat the poverty because of the scarcity of jobs and. Waqf which success in the history of Islam proves that Islam is able to provide solutions to social security and welfare to its adherents. Waqf in Islamic history is not only a pillar of the welfare of society or individuals, more than that waqf have become a pillar of the nation's economy in building the infrastructure, economy and durability. Waqf in form of building can help in making certain activity happen, or can be a place to conduct religious activity or even be a house for an orphan, meanwhile waqf in form money and any other payment instrument, can be used for many purposes such buying items for charity, or giving scholarship, or for other development purpose for the benefits of the community (Fauziah et al., 2019). As a form of output, waqf has empirically proven to be a source for financing SMEs, education fee, health fee and even manage to establish institution for education purpose such as school, or university (Kresnowati & Berakon, 2017).

Once a property has been dedicated as waqf, this asset cannot be sold, mortgaged or transferred to other party, the income that waqf managed to generate are used to utilized charitable purposes, this can be seen in activity such maintenance for mosque, schools, hospitals, orphanages and any other social welfare project, this sort of activities have also received its funding from waqf output, further this kind of activities can beneficiaries for anyone in need regardless of their religion, gender or ethnicity (Novianti & Alamsyah, 2023). As one of the potential driver for social welfare, waqf are also proven to have contribute toward poverty reduction, however, it has to be gone on a process, waqf are used to help people to fulfil their daily needs, other important need such as education and health, this of course can help some people to achieve or increase their life quality, health would help in ensuring someone is in a prime condition to work to their fullest potential, while education will help in finding better or more high income job, even further, manage to

establish a business to accommodate unemployment reduction, thus reduce poverty in the long run (Medaline et al., 2020). Waqf is potentially become one of the important factors to influence economic development, especially because most of Indonesia citizens is muslim. Economic development can't be separated from the aspect such as employment, poverty, inflation, and any other economic issues (Sudrajat & Imronah, 2023), however, economic development in Islamic context focuses more on humanity welfare that can be achieve through resources allocation and distribution without breaking any laws and shariah, also without giving any individual limitation that could create macroeconomic and ecology inequality. According to empirical studies, most waqf land are used to build mosque and prayer house, waqf can also classify as fund to increase infrastructure, further, increasing social structure in development process by actively participating on public sector such as health, education and investment (Iqbal et al., 2019).

Indonesia with a muslim majority population has the potential for huge waqf. One of the efforts to optimize the potential of waqf as one of the instruments in the income distribution, the Ministry of Religious Affairs seeks to develop waqf to make some innovations or breakthroughs to manage and develop the waqf property to get waqf's greater perceived benefits (Qurrata et al., 2021). Since 2005 the Department of Religious Affairs has embarked on a program that aims to realize the Islamic economy-based community through waqf's device. Especially in Indonesia, waqf in the field of health or hospitals have already begun. This was caused by the need for muslims of health care which is a primary need to have a tendency increasing (Fauziah, 2021). Islamic Hospital of Malang which is one of the hospitals assisted by the Ministry of Religion Affair is a Productive Waqf Land Empowerment Program. The funding aims to improve health services to the people and provide comfort to patients who are hospitalized, especially among able. The development in addition to providing services is also expected to provide benefit that is better for the people. By identifying the potential in waqf to influence economic development, and making numerous effect toward life such as helping people to fulfil their daily needs, provide a place to conduct social activity like religious activity, workshop, training, and informal education, which can all lead to productive activity, this form waqf potentially manage to establish entrepreneurship to help reduce unemployment and poverty if its well-managed, this can all lead to social welfare in one way or another, therefore this paper will explore this potentially through empirical research and evidence, in which the result of this are expected to provide recommendation to formulate a strategy to harness the fullest potential of waqf in influencing social welfare thus lead to economic development (Medaline et al., 2020).

2. RESEARCH METHODS

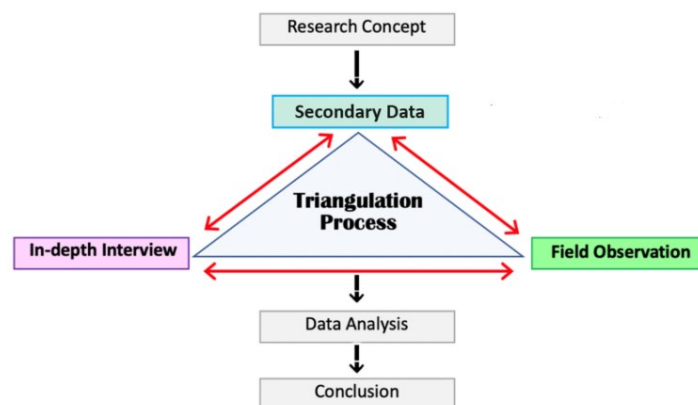
This research uses the qualitative research method. According to Denzin & Lincoln (K.N & S.Y, 1994), qualitative research is a naturalistic inquiry aimed at explaining phenomena and is conducted by involving other research methods. Creswell (2016) states that qualitative research explores and understands meanings among individuals or groups of people arising from social issues. Qualitative research in general can be used for studying various aspects of societal life, history, behavior, concepts or phenomena, social issues,

and others. The qualitative research type used in this study is a case study. A case study is a research design applicable across various fields where researchers analyze a case in-depth, gather comprehensive information by using various data collection. The case can be an event, activity, process, or program (Creswell, 2016). The qualitative research method with a case study approach is chosen because it aligns with the research objective, which is to understand the impact of endowments in the social field. Data analysis in this research using triangulation method. Triangulation is a research method that involves using multiple perspectives to examine a phenomenon. This technique aims to increase the credibility and validity of the results by cross-verifying data from different sources or methods (Denzin, 1978). By combining multiple methodologies, researchers can mitigate the biases and limitations inherent in a single method, providing a more comprehensive understanding of the research question.

The triangulation method was used to collaborate with the data. All three kinds of data which is in-depth interviews, non-participant observation, and secondary data—were triangulated and confirmed each other (Heale & Forbes, 2013). A triangulation study incorporates quantitative and qualitative data alongside a literature review to clarify the difference between ideals and facts (Noble & Heale, 2019). Studies that use triangulation may include two or more data collection sets using the same methodology to add richness and depth to a research inquiry and explain different aspects of the phenomenon of interest. The collected data were triangulated through the triangulation process, then processed to get conclusions and create modeling (Figure 1).

Figure 1.

Triangulation Method and Research Workflow



Source: (Heale & Forbes, 2013)

In practice, implementing triangulation in research involves several steps. First, researchers design the study with triangulation in mind, deciding on the different methods to be used and how they will complement each other (Jick, 1979). During data collection, they gather information from various sources, ensuring to maintain consistency and reliability across methods. After data collection, researchers analyze the data from each method separately before integrating the findings to draw overall conclusions. This process helps in cross-

verifying results and providing a well-rounded perspective on the research question. Data validity is the degree of truthfulness of the results of research. According to Sugiyono (2016) data validity in qualitative research is realistic, complex, and dynamic, so nothing is consistent and repeats as before. Data validity can be achieved by using data collection processes with data triangulation techniques.

According to Sugiyono (2016) data triangulation is a technique to check data from various sources in various ways and at various times. There are triangulation of sources, triangulation of data collection techniques, and triangulation of time.

- Source Triangulation: to test the credibility of data, it is done by checking the data obtained from various data sources such as interviews, archives, or other documents.
- Technique Triangulation: to test the credibility of data, it is done by checking the data obtained from the same source using different techniques. For example, data obtained from observation is then checked with interviews.
- Time Triangulation: time can affect the credibility of data. Data obtained through morning interviews when respondents are still fresh usually produce more valid data. Therefore, testing the credibility of data must be done by checking with observation, interviews, and documentation at different times or situations until credible data is obtained.

3. RESULTS & DISCUSSION

3.1. The Role and Impact of Waqf on Society Welfare

The role and impact of waqf in fulfilling human welfare has been going on for dozens of centuries until today. The role of waqf continues to experience development and expansion from time by time. The development of the role of waqf in welfare can be explained based on the historical time span of Islamic civilization. During the time of Prophet Muhammad peace be upon him and his friends, waqf plays a role in providing mosques as places of worship as well as places to discuss community affairs, such as the Quba mosque and the Nabawi mosque. Apart from that, waqf is also realized in the form of assets for public water facilities and land to fulfill food needs (Quddus & Hasib, 2023).

In the era of Umayyad and Abbasid Caliphates, waqf for the improvement of welfare was established in the form of providing educational facilities, health facilities and physical infrastructure for the general public. The physical infrastructure helps increase economic activity in a micro and macro way (Al-Haddad & Suleman, 2021; Fauzia, 2013; Khan, 2015; Lev, 2003; Raja Adnan et al., 2022). The Ottoman government was able to develop waqf with more organized administrative and management regulations (Akgunduz, 2018). The institutionalization of waqf management makes the role of waqf in it have a more significant and complex impact (Bulut & Korkut, 2019). Cash waqf management is a solution to strengthen the state fiscally and monetarily and protect society from usurious transactions due to the strengthening hegemony of capitalism at that time (Bulut & Korkut, 2019; Saiti et al., 2021). The impact of the role of waqf has been able to improve various dimensions of human welfare (Khan, 2015; Shahriar et al., 2018). The role of waqf has been proven to be able to improve human life spiritually, socially and materially (Abdullah,

2018) and is worthy of consideration as an instrument for solving economic problems at the local and global level (Mohsin & Maruf, 2021; Saiti et al., 2021; Sarea, 2019).

3.2. The Role and Impact of Waqf in Indonesia

The implementation of waqf in Indonesia through official institutions began with the UII Waqf Board in 1948 in Yogyakarta. This was followed by the Pondok Modern Gontor Waqf Board in 1951. Tebuireng Islamic Boarding School has received waqf assets since 1947, but its management through institutions was implemented in 1983 (Bamualim et al., 2006). The Islamic University of Indonesia inaugurated its Waqf Board in Yogyakarta on December 22 1951 to coincide with the commemoration of Isra Mi'raj. The Indonesian Islamic University Waqf Board was founded by several national heroes such as M. Natsir, Wahid Hasyim and others. The inauguration was attended by representatives from the Ministry of Religion (Bamualim, 2006).

The first asset owned is land with a total area of 12,835 hectares. Initially, the waqf assets managed by the Indonesian Islamic University Waqf Board were small, but with a clear and noble vision and mission and the development of good governance, the development of waqf assets was extraordinary. It has been recorded that the Waqf Board manages waqf assets in the form of a Limited Liability Company of 7 companies. These companies operate in various fields such as housing, health, radio, internet services and others. In 2003, the total area of waqf land had reached 40 hectares. The value of its waqf assets has reached 250 billion rupiah (Bamualim, 2006). On the 25th anniversary of the Pondok Modern (PM) Gontor in 1951, it was declared that the PM Gontor would become the waqf for all muslims. At that time, the assets donated were rice fields (1.74 hectares), dry land (16.85 hectares) and 12 buildings (4995.73 m²) (Abu Bakar, 2006a). Trimurti, as the founder of the PM Gontor, has several reasons (Abu Bakar, 2006a) in declaring the PM Gontor they founded as belonging (waqf) to muslims, namely:

- Many previous *pesantrens* only adhered to the figure of the pioneer kiai during his lifetime. If he dies and his descendants do not have equal abilities as successors then the history of the *pesantren* is over.
- Pesantren land whose ownership is still private or family is often the cause of conflicts of interest and affects the stability of the *pesantren*.
- Inspiration from the waqf system run by Al-Azhar University in Cairo. From the results of its waqf management, Al-Azhar has been able to survive for more than 1000 years and provide scholarships for thousands of students from various countries.

Initially, the process of collecting PM Gontor's waqf assets was through an instrument called *khizanah*. *Khizanah* accepts donations in the form of cash, goods and livestock. In 1953, waqf management was developed through the Student Cooperative business which sold basic school necessities. The Infaq Card was introduced in 1954 to collect funds for purchasing land and rice fields as PM Gontor's asset (Abu Bakar, 2006a). In a period of 53 years, PM Gontor's waqf assets experienced rapid development. The total waqf assets are worth 171,454,700,342 rupiah which includes buildings, vehicles, learning facilities and others. This development cannot be separated from three things: First, the existence of a long-term strategic plan. Second, professional and responsible management. Third,

evaluate the past and predict the future (Abu Bakar, 2006a). The support from the waqf has helped education at PM Gontor to pass tens of thousands of alumni.

The tradition of waqf based on rice fields has long been carried out at the *Pesantren* Tebuireng, East Java. The first land waqf was carried out by KH. Hasyim Asy'ari in 1946 with an area of 13 hectares. Initially, rice field management was carried out in collaboration with local residents. In 1982, the *Pesantren* took full control of the rice fields with more regular management to produce greater profits. The rice fields continue to grow with the help of donors until a total of 41 hectares has been recorded (Abu Bakar, 2006b). Developing waqf management at the *Pesantren* Tebuireng is a necessity to support the development of the *pesantren* education system in a modern direction. This requires building construction, improving infrastructure and providing supporting equipment. Funding through waqf is very important to make this happen in the long term (Abu Bakar, 2006b). Waqf management is based on the concept of fiqh and pays attention to related legal regulations.

The *Pesantren* Tebuireng Waqf Board has a focus on transforming religious and social life through education with the concept of an independent society. From this education, scholars and preachers (dai) were produced who spread the goodness of Islamic teachings. Then it produces understanding and awareness to create a prosperous society in this world and the hereafter (Abu Bakar, 2006b). The progress of waqf management at the beginning of the 20th century in Indonesia was marked by two things, namely the development of Islamic Universities and the modernization of Islamic boarding school. This is as explained in the previous paragraphs. The role of waqf as a medium that provides basic necessities such as providing food, shelter, clothing, education, health and public infrastructure, of course has a big impact on the welfare of society. Waqf is able to improve community welfare in a complete sense, namely as explained by Hapsari et al., (2024) that prosperity in Islam includes spiritual and material aspects which can be measured from the economic, moral, spiritual and social. This welfare covers the needs of individuals, society and the state from birth to death (Al-Haddad & Suleman, 2021; Mohsin & Maruf, 2021).

3.3. Deep Study From 3 Nazhirs

The case study regarding waqf management by the LK BWI was carried out through online interviews and observations of data regarding the institution's activities based on official sources. The online interview was conducted with Bambang Pamungkas Prio S as Strategic Partnership Manager of LK BWI and Sigit Indra Prianto as Implementer of the Nazhir Development and Waqf Management Division. Refer to the official website (Badan Wakaf Indonesia, 2021) that *The Indonesian Waqf Board (BWI) is an independent state institution formed based on Law Number 41 of 2004 concerning Waqf. This body was formed in order to expand and enhance waqf in Indonesia.*

Based on information from the Strategic Partnership Manager of LK BWI, in 2020 BWI built a separate entity specifically managing waqf assets called the Indonesian Waqf Agency Kenazhiran Institution (LK BWI). LK BWI is one of the objects of this research because it is under an institution that plays a strategic role in guiding the national waqf journey map in Indonesia. It includes various experts from various fields related to waqf management. LK BWI runs a business program to empower its waqf assets by Cash Waqf Linked Sukuk (CWLS). The CWLS is sold to the public to finance halal government

projects such as the construction of Hajj dormitories, Islamic universities and others. The profits generated from CWLS are channeled into various social programs. The CWLS that have produced waqf benefits are serial numbers SWR001, SWR002, SWR003 and SWR004.

SWR001 and SWR002 are used to finance free eye health services through the Retina Center of the Achmad Wardi Eye Hospital in Banten. SWR003 is used for livestock empowerment with IPB. SWR004 is used to build Integrated Livestock and Agricultural Areas. Profits from the management of waqf assets by LK BWI are also distributed in the form of educational scholarships for orphans, provision of clean water in Bogor, financing for MSMEs and others.

Data of Waqf Management and Distribution Information on waqf management by LK BWI was obtained through document reports from the Retina Center health service program at the Achmad Wardi Eye Hospital and the BISWAF IPB farm. Achmad Wardi Eye Hospital was built on the waqf land of Hj. Ifa Fatimah, S.H., M.Pd with a copy of the Deed Replacing the Waqf Pledge Deed No. W.3a/47/VIII 2008. Wakif is a descendant of KH. Ahmad Wardi, where the donated land is 2,348 m2 and the building is 1,500 m2 located on Jl. Notch No. 1, Serang, Banten Province. Since its founding in 2018, Achmad Wardi Eye Hospital has provided eye health examination services to more than 146,350 patients, both outpatients and patients undergoing eye surgery. The eye health services provided continue to grow even though in 2022 the number of outpatients has decreased compared to the 2021 period, when at that time it was still affected by the Covid-19 pandemic (LKBWI, 2023).

Table 4. Realization of Distribution of Benefits of CWLS SW001 Retina Center Achmad Wardi Eye Hospital

	Thn 1 Oct - Des 20	Thn 2 Des 21	Thn 3 Des 22	Thn 4 June 2023*)	Thn 5 Des 24	Total
Target Penyaluran	236	379	519	633	746	2.513
Akumulasi Target	236	615	1.134	1.767	2.513	
Realisasi Penyaluran	347	854	795	674		2.670
Akumulasi Penyaluran	347	1.201	1.996	2.670		
% Pencapaian	147,03%	195,28%	176,01%	184,07%		106,25%

Source: (LKBWI, 2023)

The distribution of CWLS SW001 benefits since the inauguration of the Achmad Wardi Eye Hospital Retina Center until June 30 2023 has been provided to 2,670 patients or the equivalent of 21.42% of entire patients. The value total of distribution of CWLS SW001 benefits up to the period 30 June 2023 is IDR. 25,566,750,000. Distribution of CWLS SW001 benefits was also carried out in the form of procurement of eye health equipment and ambulance (LKBWI, 2023). In 2021, Achmad Wardi Eye Hospital received the SWR002 Series Retail Waqf Sukuk coupon which was realized in the form of a mobile screening ophthalmoscope for early examination of the retina of the eye. Apart from that, to increase the competency of eye doctors in the Banten area, in 2022 the Hospital will also provide Phaco Training and Myopia Screening Center Refraction Training. Social service activities are also carried out through the synergy of the Hospital and BAZNAS Banten Province to provide cataract surgery to the poor (LKBWI, 2023).

3.4. BISWAF IPB Management Agency Livestock Area

To distribute SWR004 returns, the LK BWI collaborated with the Business, Investment and Waqf Management Agency (BISWAF) IPB University and MT. Farm. The distribution of SWR004 returns is realized in the form of developing a livestock area in the waqf land area managed by BISWAF IPB covering an area of 1.3 hectares in Cihideung Ilir Village, Ciampea, Bogor Regency, West Java. The waqf land, in accordance with the waqf pledge deed, is intended for supporting activities, education, research, productive businesses and community empowerment. Distribution of SWR004 returns in the form of development of livestock areas managed by BISWAF IPB into a model for financing productive waqf assets managed by nazhir or university that manage waqf land, so that the benefits from waqf are not only to support education and research, but also benefit the community (LKBWI, 2024).

Dompot Dhuafa, The case study regarding waqf management by the Dompot Dhuafa Foundation was carried out through online interviews and observations of data regarding the institution's activities based on official sources. An online interview was conducted with Muhammad Syafi'i El-Bantani as Head of the Waqf Development Department. The choice of Dompot Dhuafa as the research object is partly because Dompot Dhuafa is one of the pioneer institutions of the Islamic philanthropy movement in Indonesia and the distribution from its benefits has reached Indonesia nationally.

Based on the statement of the Head of the Waqf Development Department, Dompot Dhuafa was founded on July 2 1993. On September 14 1994 the legal entity Dompot Dhuafa Republika Foundation was formed. Dompot Dhuafa started pioneering the nazhir waqf section in 2004 called Tabung Waqf Indonesia. This section is a small organization that is still under the Dompot Dhuafa Republika Foundation. In 2016, this section was developed into the Waqf Directorate. The Waqf Directorate was changed to the Waqf Development Division in 2022. Then in 2024 the division was returned to being a foundation organization with the name Waqf Investment Development Institute. Dompot Dhuafa carries out several commercial activities to produce its waqf assets. Among them:

- Mudharabah contract-based capital cooperation. In this case Dompot Dhuafa becomes nazhir *shahibul mal* (capital owners) and MSME actors as *mudharib* (manager). These

MSMEs are in the form of medical, culinary, agricultural and other businesses. Capital is in the form of assets from waqf by money. The majority of MSMEs are in Jakarta.

- Rental of offices, hospital buildings and equipment.
- Cash Waqf Linked Sukuk in collaboration with CIMB Niaga Syariah.
- Cash Waqf Linked Deposit with BPRS Sragen.

The benefits from waqf management are distributed in several programs, including:

- Tahfizh Green Lido Islamic Boarding School.
- Lancang Kuning Hospital (Riau), Griya Medika (Lampung), Integrated Hospital (Bogor) and Sayyidah Hospital (Central Jakarta).
- Well Waqf located in 40 locations throughout Indonesia.
- Mosque renovation (partial or total renovation).
- Inland Islamic Boarding School (procurement of facilities and infrastructure).
- Dakwah vehicles (trail motorbikes for rural *da'i*).

3.5. Data of Waqf Management and Distribution

Researchers have tried to dig up more detailed data regarding the waqf management programs and reports by Dompot Dhuafa, but due to bureaucratic constraints and time constraints, this data has not been able to be obtained. Sinergi Foundation The case study regarding waqf management by the Sinergi Foundation was carried out through online interviews and observations of data regarding the institution's activities based on official sources. The online interview was conducted with Asep Irawan as CEO of Sinergi Foundation and Handono Bhakti Sungkaryo as Director of WakafPRO 99 Sinergi Foundation.

On the official website sinergifoundation.org (Foundation, 2019) mentioned that:

Sinergi Foundation (SF) is a philanthropic institution that manages Waqf, Zakat, Infaq-Alms funds, and other Social Funds through empowerment social innovation programs. Sinergi Foundation is committed to optimizing the spirit of collaboration and the potential of local resources towards the realization of an independent, productive and characterized society. The tagline #BerbagiBersinergi is an effort to encourage a spirit of collaboration in goodness to bring benefits together. Vision: To become a reference for waqf management and social innovation for empowerment.

Sinergi Foundation is a ZISWAF (Zakat, Infaq, Sedekah (Charity) and Waqf) asset management institution which was established in Bandung in 2011 and is registered under the name Semai Sinergi Umat Foundation. The Sinergi Foundation has 3 directorates, namely the ZIS (Zakat, Infaq and Sedekah) Directorate, the Waqf Directorate and the Business Directorate. The three directorates have their own scope but strengthen and complement each other in providing socio-economic services to the community. Waqf assets are used to provide various infrastructure development facilities and infrastructure as well as support operations from the results of productive waqf management. ZIS assets are used to fund the operations of various programs and a business directorate was established to build a professional business system.

The choice of Sinergi Foundation as an example in this research case study was due to considering several things. First, the Sinergi Foundation has been around for a long time, has a lot of experience and is well known. Second, the Sinergi Foundation has played a role in managing waqf through various programs and has had a broad impact on the people of

Bandung and its surroundings. Third, the Sinergi Foundation has won many awards at the provincial and national levels (Foundation, 2019). Based on the results of interviews with the CEO of Sinergi Foundation, it was found that the WaqfPRO 99 Sinergi Foundation Directorate manages waqf through programs related to birth, health, education, economic empowerment and funeral services.

The role of waqf in providing maternity and health services is realized through the Free Maternity Home (RBC) program. The role of waqf in providing educational services is realized through the Kuttab Al-Fatih program (primary school level) which was later renamed Kuttab Sinergi. This kuttab has been operating for 7 years and provides free scholarships to more than 100 children. Madrasah Sinergi Boarding School will also be opened as a secondary level educational institution and the Daarul Aulia Islamic Boarding School to produce leaders. There is also a Pesantren Mulia program to equip elderly parents with the jurisprudence of worship and the jurisprudence of inheritance.

Sinergi Foundation carries out waqf-based economic empowerment activities in the form of cash waqf investments, Baitul Maal Waqf and real sector businesses. Cash waqf investment is carried out in collaboration with Ina Cookies with an agreement *murabahah* whose profits are taken from a percentage of raw material capital. Baitul Maal Waqf is a sharia financial institution that provides consumer and productive loans and financing to people in need without interest. The real sector business is realized through managing the Mi'raj travel business for Hajj and Umrah, Teras Lembang halal tourism and the culinary business. Culinary businesses managed include RM Ampera and Cuancki Serayu. Death services are carried out through Firdaus Memorial Park which is located in West Bandung, Bandung City and Bogor Regency. According to the Director of WakafPRO 99 Sinergi Foundation, this cemetery has served 520 corpses free of charge through the bathing, shrouding, prayer and burial processes. The total area of land owned is around 15 hectares.

3.6. Data of Waqf Management and Distribution

Many waqf management and distribution programs were obtained from interviews with Sinergi Foundation sources and from the official website. Only some programs can be explored in detail from all of these programs due to limited information that can be obtained. The following describes 3 management programs that are commercial in nature (Ampera Pasteur Restaurant, Ina Cookies and Cuancki Serayu) and 3 distribution programs that are social in nature (Free Maternity Home, Kuttab Al-Fatih and Firdaus Memorial Park). The Sinergi Foundation's waqf asset management and distribution program is combined with ZIS (Zakat-Infaq-Sedekah) funds. Waqf assets are used to build physical infrastructure and fulfill some program operations, while ZIS is used to meet operational costs that have not been met.

RM Ampera Pasteur has been operating since 2016, located on Jl. Dr. Djunjunan No. 119 D, Pajajaran, District. Cicenda, Bandung City, West Java. This restaurant has 35 workers and empowers dozens of suppliers in the culinary sector. Collaboration through this business involves the Sinergi Foundation, the land owner and Ampera management as the brand owner. In the first 5 years, profit sharing is divided into 40% for Sinergi Foundation (investor), 40% for land owner and 20% for Ampera. The monthly profit that is part of the

Sinergi Foundation is estimated at 60-70 million rupiah. 10% of the profits are intended for nazhir and 90% for social, educational and health programs.

Ina Cookies The waqf business program with Ina Cookies has been carried out since 2018, located at Bojong Koneng Atas No. 8b, Bandung. This collaboration uses a *murabahah* contract scheme. Sinergi Foundation provides production capital from cash waqf of 1-2 billion rupiah for a duration of 4 months with a margin of 2% per month for nazhir. This collaboration is usually carried out during the Eid al-Fitr season. Cuanki Serayu is a waqf-based culinary product initiated by the Sinergi Foundation. Capitalized from waqf assets then rolled into business and the profits distributed to people in need. Cuanki Serayu has been running since 2022 at Waqf Building 99 Jl. Sidomukti No 99 H, Bandung. The resulting profit is estimated at IDR 20-30 million per month.

Free Maternity Home (RBC) located on Jl. Holis No. 448-A, Caringin, Kec. Bandung Kulon, Bandung City continues to be dedicated to the health of mothers and children among the poor. Since the founding of RBC in 2004, hundreds of thousands of health services have been provided to poor mothers and children for free. Starting from childbirth, providing nutrition and vitamins, pregnant women's exercise and post-natal services (Foundation, 2019). RBC has provided services to 249,715 patients in the form of pregnancy checks, immunizations, childbirth, family planning and health checks in Bandung Raya. The number of employees is 40 people. RBC has served 11,689 babies according to records as of December 2023. This service includes the process during pregnancy, pre-natal, during delivery, post-natal and care for babies up to 2 years old. Parents of babies are also provided with free health services based on information from the Director of Waqf PRO 99 Sinergi Foundation.

The Kuttab Al Fatih Sinergi Foundation Educational Waqf Area was built on Jl. Cibiru Beet, Rt 003 Rw 015, Cileunyi Wetan Village, Cileunyi District, Bandung (Foundation, 2019). There are 150 students at Kuttab consisting of 12 classes (5 generations). There are 48 teachers and education staff working in Kuttab. In the first to third years, free education was provided for 100 students consisting of 48% middle class and 52% lower middle class. Education costs covered include registration fees, annual activity fees, building fees and monthly fees.

Firdaus Memorial Park is a program to provide muslim burials that are beautiful, comfortable, environmentally friendly and in accordance with Sharia and free of charge for the poor with a waqf pattern (Foundation, 2019). There are 2,200 waqifs who contributed to Firdaus Memorial Park which has a total area of 15 hectares. There are 520 corpses that have received funeral services since 2013.

4. CONCLUSION & SUGGESTION

The role and impact of waqf in building human civilization is very large considering its history over dozens of centuries. The influence of waqf covers various dimensions of community welfare in the form of food, clothing, health, education, worship, housing and transportation. Waqf is a medium that connects Maqashid al-Sharia and SDGs. Indonesia has known waqf since the sultanate era. The role of waqf in Indonesia is prominent through

mosques, Islamic boarding schools and universities. However, the impact is not limited to religious and educational aspects, but its management affects economic and social aspects. Based on an in-depth analysis of the practice of waqf throughout history and reinforced by the latest study from the 3 major nazhirs in Indonesia, it can be concluded that the role and impact of waqf which is so large and broad can be categorized into 3 aspects of development, namely economic development, knowledge development and human development. The next study needs to expand the number of sources and measure quantitatively the impact of waqf on the development of community welfare. There needs to be more openness from sources when asked for data regarding the results of waqf management so that it helps in providing more accurate information analysis.

ACKNOWLEDGEMENT.

THIS STUDY WOULD NOT HAVE BEEN POSSIBLE WITHOUT THE SUPPORT AND CONTRIBUTIONS OF SEVERAL INSTITUTIONS AND INDIVIDUALS. WE LIKE TO EXPRESS OUR DEEPEST GRATITUDE TO SINERGI FOUNDATION, DOMPET DHUAFI AND LK BWI FOR PROVIDING THE NECESSARY RESOURCES AND SUPPORT THROUGHOUT THE RESEARCH PROCESS. THEIR COMMITMENT TO IMPROVING WAQF MANAGEMENT AND DISTRIBUTION TO ENHANCE SOCIETY WELFARE HAVE BEEN INVALUABLE. ADDITIONALLY, WE ARE IMMENSELY GRATEFUL TO THE INDONESIA INTERNATIONAL ISLAMIC UNIVERSITY FOR OPENING THE LIBRARY TO GIVE US VERY USEFUL REFERENCES.

REFERENCES

- Abdullah, M. (2018). Waqf, Sustainable Development Goals (SDGs) and maqasid al-shariah. *International Journal of Social Economics*, 45(1), 158–172. <https://doi.org/10.1108/IJSE-10-2016-0295>
- Abu Bakar, I. (2006a). Managing Wakaf At Pondok Modern Gontor. In *Islamic Philanthropy & Social Development in Contemporary Indonesia*. Center for the Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah.
- Abu Bakar, I. (2006b). The Institutionalization of Wakaf in Pesantren Tebuireng Jombang. In *Islamic Philanthropy & Social Development in Contemporary Indonesia*. Center for the Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah.
- Akgunduz, A. (2018). THE OTTOMAN WAQF ADMINISTRATION IN THE 19TH AND EARLY-20TH CENTURIES: CONTINUITIES AND DISCONTINUITIES. *Acta Orientalia Academiae Scientiarum Hun*, 64(1), 71–87.
- Al-Haddad, S. H., & Suleman, U. (2021). Awqaf in Muslim minority societies. In *Awqaf-Led Islamic Social Finance: Innovative Solutions to Modern Applications*. Routledge.
- Badan Wakaf Indonesia. (2021). Badan Wakaf Indonesia. Badan Wakaf Indonesia. <https://www.bwi.go.id/>
- Bamualim, C. S. (2006). The Case of Badan Wakaf UII Yogyakarta. In *Islamic Philanthropy & Social Development in Contemporary Indonesia*. Center for the Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah.
- Bamualim, C. S., Scott, C., Meij, D. van der, & Abu Bakar, I. (2006). *Islamic Philanthropy & Social Development in Contemporary Indonesia*. Center for the Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah.
- Bulut, M., & Korkut, C. E. M. (2019). Ottoman cash waqfs: An alternative financial system. *Insight Turkey*, 21(3), 91–111. <https://doi.org/10.25253/99.2018EV.07>

- Creswell, J. W. (2016). *Research Design : Pendekatan Metode Kualitatif, Kuantitatif dan Campuran*. (Edisi Keem). Pustaka pelajar.
- Denzin, N. K. (1978). *The research act: A theoretical introduction to sociological methods*. McGraw-Hill.
- Fauzia, A. (2013). *Faith and The State : A History of Islamic Philanthropy in Indonesia*. Brill.
- Fauziah, N. N. (2021). Developing Cash Waqf Model as an Alternative Financing for Social Enterprises to Support Decent Work and Economic Growth in Indonesia. *Turkish Journal of Islamic Economics*, 8(Special Issue), 195–217. <https://doi.org/https://doi.org/10.26414/a2759o> Title
- Fauziah, N. N., Rabiah, E., Ali, A. E., Alvierra Binti Md Bashir, A., & Bacha, A. M. (2019). an Analysis of Cash Waqf Linked Sukuk for Socially Impactful Sustainable Projects in Indonesia. *Journal of Islamic Finance*, 10(1), 001–010.
- Foundation, S. (2019). Sinergi Foundation. <https://www.sinergifoundation.org/>
- Hapsari, M. I., Mahmud, A. H., Herianingrum, S., Fauzy, R. M. Q., Siti, S. N., Prabaswara, A., & Masfiah, L. M. (2024). Antecedents of Islamic welfare: productivity, education, and the financial aspect. *International Journal of Islamic and Middle Eastern Finance and Management*, 17(1), 63–85. <https://doi.org/10.1108/IMEFM-07-2022-0299>
- Hariyanto, E., Taufiq, M., Abidin, Z., Ulum, M., & Maimun. (2020). Effectiveness of the economic system to Zakat and Waqf for empowerment of the Ummah in Indonesia. *International Journal of Advanced Science and Technology*, 29(6), 1910–1916.
- Heale, R., & Forbes, D. (2013). Understanding Triangulation in Research. In *Evidence-Based Nursing*.
- Iqbal, M., Nadya, P. S., Saripudin, S., & Hadiyati, P. (2019). Increasing Community Awareness and Intention in Encouraging The Growth of Cash Waqf. *Economica: Jurnal Ekonomi Islam*, 10(1), 29–56. <https://doi.org/https://doi.org/10.21580/economica.2019.10.1.3152>
- Jick, T. D. (1979). Mixing qualitative and quantitative methods: Triangulation in action. *Administrative Science Quarterly*, 24(4), 602–611.
- K.N, D., & S.Y, L. (1994). *Hand Book of Qualitative Research*. Sage Publications.
- Khan, M. T. (2015). Historical Role of Islamic Waqf in Poverty Reduction in Muslim Society. *Pakistan Institute of Development Economics*, 54(4), 979–996.
- Kresnowati, A. M., & Berakon, I. (2017). FORECASTING THE POTENTIAL ROLE OF CASH WAQF AS A ISLAMIC SOCIAL FUND IN ERADICATING POVERTY AND IMPROVING SOCIAL WELFARE: THE USE OF WEIGHTED MOVING AVERAGE METHOD Study at Special Region of Yogyakarta (DIY). *Global Review of Islamic Economics and Business*, 5(1). <https://doi.org/https://doi.org/10.14421/grieb.2017.051-04>
- Lev, Y. (2003). Politics, Education, and Medicine in Eleventh Century Samarkand: A Waqf Study. *Wiener Zeitschrift Für Die Kunde Des Morgenlandes*, 93(2003), 119–145.
- LKBWI. (2023). LAPORAN PENGELOLAAN CASH WAQF LINKED SUKUK (CWLS SERI SW001) PEMBANGUNAN RETINA CENTER RUMAH SAKIT MATA ACHMAD WARDI PERIODE JUNI 2023.
- LKBWI. (2024). PROPOSAL PEMANFAATAN IMBAL HASIL SUKUK WAKAF RITEL SERI SWR004 UNTUK PEMBANGUNAN KAWASAN PETERNAKAN PEMBERDAYAAN PETERNAK DAN PETANI BERKELANJUTAN.
- Medaline, O., Zarzani, T. R., & Sari, A. K. (2020). Revitalization of Complete Systematic Land Registration (PTSL) Program as a form of Agrarian Reform in the Field of Socioeconomic Mapping of Society. *International Journal of Research and Review*, 7(1), 108–114. [https://www.ijrrjournal.com/IJRR_Vol.7_Issue.10_Oct2020/IJRR0015.pdf%0Afile:///C:/Users/HP/Downloads/LR/Medaline 2020.pdf](https://www.ijrrjournal.com/IJRR_Vol.7_Issue.10_Oct2020/IJRR0015.pdf%0Afile:///C:/Users/HP/Downloads/LR/Medaline%2020.pdf)

- Mohsin, M. I. A., & Maruf, A. (2021). Smart Waqf City for Education - an experience in Darussalam Gontor, Indonesia. In *Awqaf-Led Islamic Social Finance: Innovative Solutions to Modern Applications*. Routledge.
- Noble, H., & Heale, R. (2019). Triangulation in research, with examples. *Evid. Based Nurs*, 22, 67–68. <https://doi.org/https://doi.org/10.1136/ebnurs-2019-103145>
- Novianti, D., & Alamsyah, A. (2023). Literature Review On Waqaf's Role In Influencing Social Welfare. *Economic and Business Management*. <https://mandycmm.org/index.php/eabmij/article/view/310%0Ahttps://mandycmm.org/index.php/eabmij/article/download/310/491>
- Quddus, M. F., & Hasib, F. F. (2023). Waqf in History a Systematic Literature Review based on Web of Science. *Ijtimā Iyya Journal of Muslim Society Research*, 8(1), 79–94. <https://doi.org/10.24090/ijtimaiyya.v8i1.7052>
- Qurrata, V. A., Yusida, E., Hussain, N. E., Merlinda, S., Purnamasari, V., & Seprillina, L. (2021). Effectiveness of cash waqf management in improving community welfare: Challenges and opportunities. *Review of Integrative Business & Economics Research*, 10(1), 342–359. http://buscompress.com/uploads/3/4/9/8/34980536/riber_10-s1_29_u20-086_342-359.pdf
- Raja Adnan, R. A. binti, Abdul Mutalib, M., & Ab Aziz, M. R. (2022). Factors necessary for effective corporate waqf management for Malaysian public healthcare. *ISRA International Journal of Islamic Finance*, 14(1), 73–88. <https://doi.org/10.1108/IJIF-11-2019-0178>
- Ratnasari, R. T., Septiarini, D. F., Sukmana, R., & Kirana, K. C. (2019). Optimalization cash waqf for Indonesian welfare. Editorial Board. https://www.academia.edu/download/60878083/epro2019_IDMAC20191012-123053-u7ijf4.pdf#page=275
- Saiti, B., Dembele, A., & Bulut, M. (2021). The global cash waqf: a tool against poverty in Muslim countries. *Qualitative Research in Financial Markets*, 13(3), 277–294. <https://doi.org/10.1108/QRFM-05-2020-0085>
- Sarea, A. M. (2019). ESTABLISHMENT OF THE FIRST WAQF BANK IN BAHRAIN: EXPLORATORY STUDY. *Estuarine, Coastal and Shelf Science*, 2020(1), 473–484.
- Seprillina, L., Qurrata, V. A., Ermawati, N., & Hussain, B. (2020). The effectiveness productive waqf as a social welfare development through community empowering: A case in Islamic Hospital Foundation Malang. *Review of Integrative Business and Economics Research*, 9(3), 67–74.
- Shahriar, S. M., Alam, M. M., Said, J., & Monzur-E-Elahi, M. (2018). Waqf as a Tool for Rendering Social Welfare Services in the Social Entrepreneurship Context. *Global Journal Al-Thaqafah*, 8(1), 1–12. <https://doi.org/10.31235/OSF.IO/8BFJY>
- Siswoyo, M., Permana, I., & Arofah, A. (2019). Productive Waqf: Potential Resources for Society Welfare: Case Study in Cirebon City, West Java. *Asian Journal of Social Sciences & Humanities*, 8(3), 28–41. www.ajssh
- Sudrajat, B., & Imronah, A. (2023). Productive Waqf: Concepts and Its Impact on Improving Community Economy. f. *Proceeding of International Conference on Islamic Economics, Islamic Banking, Zakah and Waq*, 1, 127–140.
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. PT Alfabet.
- Suryana, Ikram, S., & Agustina, I. L. (2020). The Role of Good Waqf on The Optimisation of Waqf Assets in Indonesia. *International Journal of Psychosocial Rehabilitation*, 24(7), 7113–7119.