

Waqf Education For Majelis Taklim And Muslimah Organizations

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Abstract: Community service focused on "Waqf Education for Majelis Taklim and Muslimah Organizations in South Sumatra" was conducted in late October 2022. The participants responded positively to this initiative, as evidenced by the substantial number of insightful questions raised. This service program was attended by 77 main participants who were members and administrators of Muslim women's organizations as well as waqf activists, and added 153 participants from Sharia Accounting students who were included to add to their insights about Islamic economics and finance. The positive feedback concerning community service activities can be categorized into at least two key aspects: firstly, the program effectively enhances participants' knowledge, and secondly, the presenters deliver the material in a clear and comprehensive manner.

Keywords: Islamic economics; Islamic accounting; Islamic economic law; the history of Islamic economic thought

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1. INTRODUCTION

According to data from the Central Bureau of Statistics, the female population in South Sumatra in 2021 amounted to 4,190,780 individuals, which was slightly lower than the male population of 4,360,069 people. Most of them are women who are Muslim or Muslim women. This number of Muslim women is part of the Muslim population, which according to data from (<http://satudata.sumselprov.go.id/>) shows the total Muslim population of South Sumatra is 7,907,662. In general, Muslim women in South Sumatra, especially housewives, are involved in non-formal Islamic study activities which are often called the Majelis Taklim. From data from the The Ministry of Religion regional office (Kemenag), information was obtained that the number of Taklim assemblies registered with the Ministry of Religion as of 2019 was 3,108 taklim assemblies. This figure represents the number of Majelis Taklims that were generally established from 1970 to 2018. Apart from that, South Sumatra also has several community organizations based on Muslim women. Some of these organizations include Aisyiyah (Muhammadiyah women's organization, Fatayat NU (NU young women's organization), Muslimat NU (NU adult women's organization), Persistri (Wife Islamic Association), and Salimah.

Many Muslimah-based Majelis Taklim and community organizations in South Sumatra carry out their activities on waqf assets in the form of mosques, prayer rooms, organizational secretariat buildings and even houses. In the scholarly activities of the taklim assembly and Muslim women's

organizations they discuss a lot about the fiqh of worship such as prayer, zakat, fasting and pilgrimage and often discuss material related to family and society in Islam. However, according to several members of the taklim assembly and Muslim women's organizations we asked for information, studies on waqf rarely become the subject of discussion in their study of the taklim assembly. They know the term waqf but in detail they do not understand what and how waqf is.

At least based on preliminary interviews from several members of the Majelis Taklim and Muslim women's organizations, there has been no specific study on waqf and also socialization of waqf from related parties. Even though waqf is a very important aspect of Muslim worship and has a major role in education and the economy in the Islamic world (Albajili et.al, 2022). Furthermore, members of the Taklim Council and Muslimah organizations have the potential to educate the general public but currently lack a clear understanding of what waqf is and how it works. Additionally, the absence of a suitable platform for consultation and discussion among members of these groups exacerbates the challenges they face in addressing issues related to cash and productive waqf (Mujakir & Hidayatullah, 2022).

This activity is intended to provide understanding and awareness of the importance of waqf to the general public and more specifically to Muslim women in the Majelis Taklim and Muslim women's organizations in particular; and to the community in general in order to be able to provide understanding as well as apply the knowledge gained in order to socialize and educate and develop awareness of the Muslim community in South Sumatra about waqf. Related to the problem above, education and training for members of the Majelis Taklim and Muslim women's organizations are non-negotiable. This concerns the continuity of the development of waqf especially in South Sumatra. In addition, it is necessary to immediately form a forum for Muslim women to consult and share experiences related to their activities in order to broaden understanding and awareness about waqf.

2. LITERATURE REVIEW

Numerous literary works and document reviews have offered insights into the role of women in advancing waqf development in the Islamic world. Women in the Mamluk era contributed to handling and transmitting wealth, especially in terms of waqf. Waqfs built are generally intended for the education, worship and social sectors such as public kitchens for members of the less fortunate (Loiseau, 2019; Fay, 1997).

Instances of Muslim women establishing and overseeing waqf for diverse objectives are dispersed throughout Islamic history, warranting thorough exploration and analysis. The waqf registers and deed of waqf preserved in the old archives of the Ottoman endowments of endowments given by women are invaluable primary sources for studies of women's past. These documents prove that women have long been a reckoned waqf, as well as professional waqf managers and administrators. Waqf assets that have been present since the Ottoman era such as mosques, madrasas, libraries, public kitchens and others can operate properly even today. This implies that women, when provided with appropriate education and confidence, exhibit a heightened potential to establish waqf (Islahi, 2018).

Certainly, a study carried out in Indonesia examined the association between waqf, religiosity, and gender. The findings indicated that gender did not influence the intention to contribute to cash waqf, while the level of religiosity had a positive impact on this intention (Amalia et al., 2020). However, other studies have provided different results. Research carried out in Malaysia asserts that women can assume a more proactive and influential role in the realm of Islamic waqf. As a recommendation, there is a need to revisit legislation that empowers women, especially in Malaysia, to participate as creators, administrators, and recipients of waqf. Given the global trend of increasing education and employment among women, they are well-prepared to engage as founders and trustees in waqf advancement. Should women choose to take on the role of waqf founders, they have the potential to augment the assets and resources of waqf significantly (Bt Mahmud et al., 2019). The research conducted in Malaysia finds support in a study in Nigeria. This Nigerian study contends that, with a strong religious background and a commitment to living by Islamic principles, Muslim women in the Hausa region of Nigeria can assert their property rights

without requiring external feminist encouragement. By examining women's property rights within the context of Islam and Hausa customs, and considering the life of Hajiya Zainab Assibi, a childless but wealthy elderly woman who played a pioneering role in the waqf movement in Nigeria, the study concludes that women in similar circumstances, like Hajiya Assibi, may not need to wait for external opinions before establishing a waqf. They can follow the example set by Ottoman women philanthropists and establish endowments that contribute to the provision of various social and economic public goods, such as schools, healthcare facilities, mosques, and traveler hostels (Muhammad et al., 2018).

From some of the literature above, it is revealed that the role of Muslim women in the waqf movement has existed since more than a thousand years ago in various dynasties that became the beacon of Islam such as the Abbasids, Mamluks and Ottomans. Until now the waqf assets of the women above are still standing and providing benefits. Therefore, it is really important to provide a complete and good understanding for Muslim women today, especially in South Sumatra, to become pioneers and drivers of the waqf movement in Indonesia.

3. METHOD

The community service initiative employs a traditional approach, involving the presentation of concepts and theories. This is followed by interactive discussions aimed at refining the concepts and ideas to be implemented. These interactive discussions are integral and encompass all participants in the training. The primary target audience for this endeavor comprises the leadership of taklim assemblies and Muslim women's organizations in South Sumatra. Furthermore, members of the general public and students who are interested in gaining insights into the realm of waqf are also encouraged to participate in this initiative.

4. RESULTS AND DISCUSSION

The community service activities proceeded without encountering any technical issues. Furthermore, the organizers utilized the Google Forms application for maintaining attendance records and collecting feedback from participants about the ongoing community service activities, which would be instrumental for the subsequent evaluation of these activities. The content was delivered in two separate sessions, with two presenters leading the sessions. The details of the speakers and materials are as follows:

Table 1. The Schedule

First session (08.30-09.00)	
Introduction	Achmad Soediro SE., M.Comm., Ak., CA
	Introduction: The Condition of Muslimah Waqf and Ormas in South Sumatra
Second Session (09.30-10.15)	
First Speaker	Prof. Dr. Raditya Sukmana., S.E., M.A
	Women and their role in waqf throughout Islamic history
Second Session (10.15-11.00)	
Second Speaker	Lisa Listiana, Ph.D
	Model of the role of Muslim women in the development of waqf in Indonesia
Q&A (11.00-12.00)	

The method of giving material is carried out by presenting using power point media and then ending with a discussion after the presentation session. In this activity, questions and answers and discussions were very interactive. This is proven by the many good and interesting questions. This program was attended by 77 main participants who were members and administrators of Muslimah organizations, Majelis Taklim and waqf activists, and added 153 participants from Sharia Accounting students who were included to add to their insights about Islamic economics and finance.

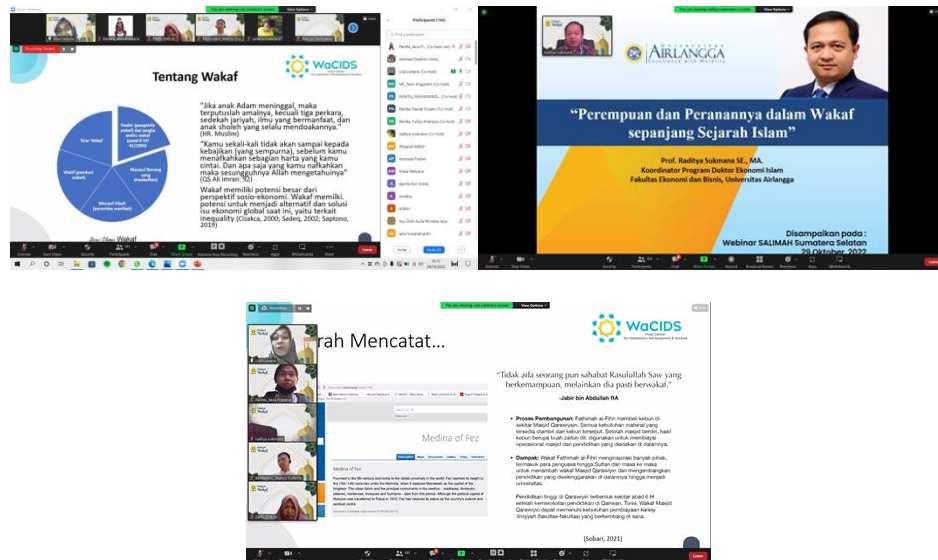
This educational program highlights the often overlooked connection between women and waqf. Women play a substantial role in the world of waqf, not just as contributors but also as beneficiaries, and they can even take on the roles of mutawalli, nazhir, and managers in successful waqf initiatives. A noteworthy example is the story of Zainab, the wife of Abdullah Bin Ibn Mas'ud, who approached the Prophet to express her intention to give alms or establish a waqf for her husband. The Prophet informed her that doing so would bring her a double reward (Setyorini Kurniawan, 2022). In Islam, women are not burdened with the responsibility of providing for their families; this duty falls on the men in their lives, such as fathers, brothers, husbands, sons, or uncles. These men are responsible for meeting the financial needs of women and have no right to access a woman's property, even if she is affluent. Women have independent property rights separate from their husbands and have various sources of income, enabling them to engage in charitable activities, including the establishment of waqf, and fulfill financial obligations like paying zakat and aiding the less fortunate (Ningsih & Irfany, 2022).

Following are some of the results of the documentation of these activities:



Figure 1. Community Service Activities

Th Examples of women's involvement in waqf from the time of the Prophet include Ummul Mu'minin Aisyah R.A., Umm al-Muminin Umm Salmah, and Umm al-Muminin Safiyyah bint Uyay. During the Abbasid dynasty, notable figures like Zubaydah and Fatimah, the daughter of Abdullah al-Fihri, made substantial contributions to waqf. Women can assume diverse roles in waqf, including as beneficiaries, entitling them to a share of the earnings, and as nazira waqf, allowing them to control significant property and income, including the salaries designated for the role of nazira. Wealthy women use waqf institutions to benefit other women, protect urban real estate, and designate beneficiaries for their waqf. Throughout history, women have undertaken roles such as collecting waqf income, disbursing salaries, and managing various aspects of waqf. Even during the Ottoman period, women were responsible for collecting income, paying salaries, and overseeing waqf maintenance, supervision, and preservation. The roles of Muslim women and Muslim women's organizations encompass education, contributing to waqf funds, managing waqf assets as certified nazhirs, and engaging in research and teaching through community service lectures and independent curriculum development. e presentation of the agenda and introduction of the online and offline wakaf education program can be seen in the two photos above.



The photos above depict the material presentation sessions by both speakers, both from the first and second speakers. As feedback, the implementer conducted a survey of participants regarding program implementation which was divided into several questions with closed answers "Good", "Enough" and "Not Good". The results of the survey are presented in the table below:

Table 2. Survey Results

No.	Question	Good	Enough	Not Good
1.	Media Settings during the Program	90%	10%	-
2.	Well Comprehend the Material (Speaker I)	95%	5%	-
3.	Method of Delivering Material (Speaker I)	95%	5%	-
4.	Well Comprehend the Material (Speaker II)	95%	5%	-
5.	Method of Delivering Material (Speaker II)	95%	5%	-
6.	Opportunity to Ask Questions and Discussion	90%	10%	-
7.	Relevance of Training Materials for Participants	95%	5%	-
8.	Friendliness and Courtesy of the Committee	90%	10%	-

Source: Primary Data (processed), 2022

6. CONCLUSION

The community service program took place in late October 2022. The participants' positive response to this initiative is evident through the feedback gathered via Google Forms. The favorable feedback can be broadly categorized into two main aspects: firstly, the program effectively enhanced the participants' knowledge, and secondly, the speakers delivered the material comprehensively and skillfully. This service program was attended by 77 main participants who were members and administrators of Muslim women's organizations as well as waqf activists, and added 153 participants from Sharia Accounting students who were included to add to their insights about Islamic economics and finance. The positive feedback concerning community service activities can be categorized into at least two key aspects: firstly, the program effectively enhances participants' knowledge, and secondly, the presenters deliver the material in a clear and comprehensive manner.

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