

Training of Cash Waqf Management on Da'i and Mubaligh

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Abstract: Community Service Implementation Activities with the theme "Socialization and Education of Cash and Productive Waqf on Da'i Mubaligh in South Sumatra" were carried out at the end of November 2021 through an online system and this service activity was responded well by the participants. This can be seen from the evaluation that is filled in through the google form. Good responses regarding service activities are broadly divided into at least two things: first, this activity is able to increase participants' knowledge and; both presenters mastered the material presented well. Some participants suggested doing similar activities on a regular basis with deepened material. Suggestions for the next activity is that this activity is carried out face-to-face so that this activity is more interactive between the presenters and participants. In addition to providing an interactive impact, face-to-face can also provide a good relationship between Sriwijaya University and the Regional Management of the Indonesian Dai Association of Palembang.

Keywords: Islamic economics, Islamic accounting, Islamic economic law, History of islamic economic thought

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1. INTRODUCTION

South Sumatra is one of the provinces that has a dominant Muslim population in the amount of 7,907,662 with no less than 6,979 prayer rooms in South Sumatra. The trend of increasing the number of pilgrims Hajj in South Sumatra shows an increase in the financial strength of Muslims in South Sumatra, moreover, it is not uncommon for them to be pilgrims who have performed Hajj several times. This is not to mention the phenomenon of the increasingly lively Hajj and Umrah travel. Umrah has become a kind of Muslim lifestyle which at least before the COVID-19 outbreak became a new way of worship while traveling for many Muslims. Umrah is also no longer dominated by the upper middleclass Muslims, but also the lower middle class has started to be lively. This phenomenon is the background of many cases of fraud by Umrah travel in recent times. In general, of course, this also briefly describes the promising potential in collecting cash and productive waqf. However, on the other hand, the lack of understanding from many Muslims in South Sumatra is the biggest obstacle to the development of productive cash waqf. Cash waqf is still far behind in terms of fame when compared to Umrah worship.

South Sumatra in addition to having a dominant Muslim population is also an area that has the names of the great scholars of the archipelago since ancient times, namely Sheikh Abdussomad Al Palimbang and Sheikh Hasanuddin Al Palembang. These great scholars are now being carried forward by preachers and mubhaligh who are tasked with teaching and directing Muslims to the teachings of Islam. The number of preachers and missionaries who are quite large, although there

is no real calculation yet, should be able to provide education and motivation to Muslims in South Sumatra about what it is and how productive cash waqf is. But unfortunately, education about productive cash waqf by preachers and missionaries to Muslim communities in South Sumatra is still very lacking. This can be seen from the absence of information about the event in various media, especially online media which can now be used to track whether such activities have ever been carried out. In addition, the lack of studies on productive cash waqf from preachers may occur due to a lack of knowledge about what productive cash waqf.

Palembang, which is the capital of the province of South Sumatra, is also the capital of the Palembang Darussalam Sultanate. Islam became the life guide of its people and from there was born great scholars who are known not only in Indonesia but also in the world. The distinctive atmosphere of Darussalam is still felt to this day which is also a manifestation of the symbols of Islam in it, such as the life of recitation of mothers in village mosques, haul qubra and pilgrimage activities, symbols of the authoritative Great Mosque and others (Hamidi et al., 2021).

In February 2020 the government of South Sumatra launched the Micro Waqf Bank program which also marked the local government's plan to become a pilot area for the development of the first cash waqf in Indonesia. The government also plans to start the socialization and literacy of cash waqf since early 2020. Unfortunately, the echo of this cash waqf program is getting dimmer day by day. At least based on searches on online mass media, the plan for socialization and education of this waqf has yet to be seen for clarity and its activities. In addition, the preachers and missionaries who are appropriate and have the most potential to educate the public also do not have an understanding of what and how productive cash waqf is. This is also exacerbated by the unavailability of some kind of forum for consultation and discussion for preachers and missionaries to jointly solve problems related to cash and productive waqf.

2. LITERATURE REVIEW

Empowerment of waqf is absolutely necessary in order to establish the economic strength of the people in order to improve the welfare of the community at large. So that the potential of waqf can be maximized so that it has a significant role in the national economic order (Atabik, 2016). In many cases waqf is not able to serve the needs of the community, but only survives limpingly (Khusaeri, 2015). The development of Islamic waqf is to form a special character that can make Islamic law even better. The management of waqf funds should have a definite purpose and should be allocated and distributed with an Islamic business orientation (Zainal, 2016). There are three reasons that encourage the Waqf Management Institute to manage cash waqf, namely theological, sociological and juridical reasons (Fahham, 2015). The benefits of waqf are quite large, the benefits are also greater for the interests of Muslims and can be useful for a long time if managed in a professional, honest and trustworthy manner and by managers (Mukri, 2004), although there are still differences of opinion about the validity of cash waqf between MUI and ulama in several regions. An example is when the MUI has declared that the practice of cash waqf is permissible and legal, while some Acehese clerics reject it unless the money is exchanged (istibdal) for fixed assets (Mauluddin & Rahman, 2018).

In addition, productive cash waqf still has to face several crucial problems. There are Lack of public understanding of cash waqf, Nazhir's lack of professionalism in the management of cash waqf, and lack of understanding and ability of waqf practitioners in developing cash waqf (Sulistiyani et al., 2020). Because it is necessary to renew the thoughts of the Nazis who currently still have conservative views, and the formation of a waqf body that is not only a label, but is an extension of the Islamic community and the mandate of existing government laws and regulations (Al-Hadi, 2014). In terms of regulation, the Indonesian National Waqf Board (BWI) is also an institution whose role is expected to accommodate the waqf movement in Indonesia through encouragement and regulatory proposals so that it becomes more effective and productive and contributes to the development and development of the sharia economy itself (Iswanto, 2016). Meanwhile, from the internal side of waqf institutions, the application of risk management in cash waqf management must be carried out because cash waqf management has unique characteristics whose concept is different from zakat management. Waqf has the principle of immortality, namely "hold the principal

of the waqf property and donate the investment results" (Rozalinda, 2014).

The policy is coupled with a good management strategy needs to be created to achieve the purpose of holding waqf (Ishari & Sakinah, 2016). And the main thing is to adopt the maqashid framework for fiqh al-waqaf analysis in its classical permutations is to learn how to utilize the maqashid approach as a basis for deduction of new waqf decisions in contextualized terms (Abdullah, 2020). Money waqf institutions in Indonesia have unique and different logical characteristics, which are neither unitary nor pluralistic. These institutions apply the teachings of Islam (Sharia) and must generate large income for social activities (Siswantoro et al., 2018).

3. METHODS

This community service activity is carried out using the classical method in the form of an explanation of concepts and theories. Followed by Interactive Discussion to sharpen the concepts and ideas that will be carried out, it is necessary to have interactive discussions involving all training participants. The targeted audiences in this activity are members of the Indonesian Dai Association throughout South Sumatra and missionaries/da'i in general as well as the general public who want and need information related to this training material. The workshop and socialization of cash and productive waqf to preachers and missionaries will be held on November 21-22 2021. The schedule of this service activity only takes 2 days in November where the activity is divided into activities providing material which are carried out face-to-face / online and preparation of activity reports. Evaluation will be carried out by distributing questionnaires related to the activity material.

4. RESULT AND DISCUSSION

The Community Service activity with the theme of Socialization and Education of Cash Waqf and Productive for Da'i Mubaligh (Islamic preachers) in South Sumatra was successfully carried out on Sunday, November 21, 2021 from 08.00 to 12.00 which was originally planned to be face-to-face, turned into the provision of material through the online zoom application. Which is due to the Covid-19 pandemic and the large number of participants from outside Palembang who have registered. Service activities run very smoothly without any connection problems or other technical problems. The service activity begins with participant registration at 8.00 to 08.15 which is then opened and begins with an exposure session. Service activities also use the Google Form application to record participants who are present and to accommodate participant responses related to service activities that are currently ongoing in order to evaluate service activities. The material is given through two sessions with two presenters (Zou et al., 2019). The details of the presenters and materials are as follows:

Table 4.1 Schedule of activities

The First Session (08.30-09.00)	
Introduction	Achmad Soediro SE., M.Comm., Ak., CA
Topic	Introduction: History and Development of waqf in Indonesia
The Second Session (09.30-10.15)	
Speaker	Prof. Dr. H. Jaih Mubarak, SE.,M.H.,M.Ag
Topic	Fundamentals of Islamic Sharia in the Concept of Cash Waqf
The Third Session (10.15-11.00)	
Speaker	Hendri Tanjung, Ph.D
Topic	Cash and productive waqf management model in Indonesia
Q & A (11.00-12.00)	

The method of giving the material is done by presentation using power point media then ending with a discussion after the presentation session. In this service activity, questions and answers and discussions were quite interactive. This is proven by the ten weighted questions that come in. This

service program was attended by 178 participants. When viewed in terms of gender, from the total number of participants there were 57% male and 43% female that can be seen in the Figure 4.1 below.

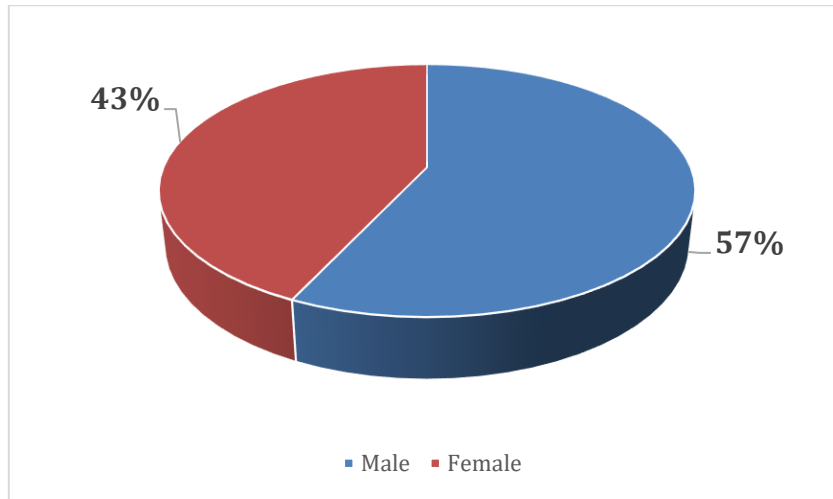


Figure 4.1 Participant’s Gender

Meanwhile, in terms of scientific field and education level, there are 60% of graduates from the education level Strata 2 (master or magister level), the rest are Strata 3 (doctoral), Strata 1 (bachelor) and High School graduates with 59% are graduates from the field of sharia and Islamic studies while the rest are from general science. This explanation can be seen in Figures 4.2.

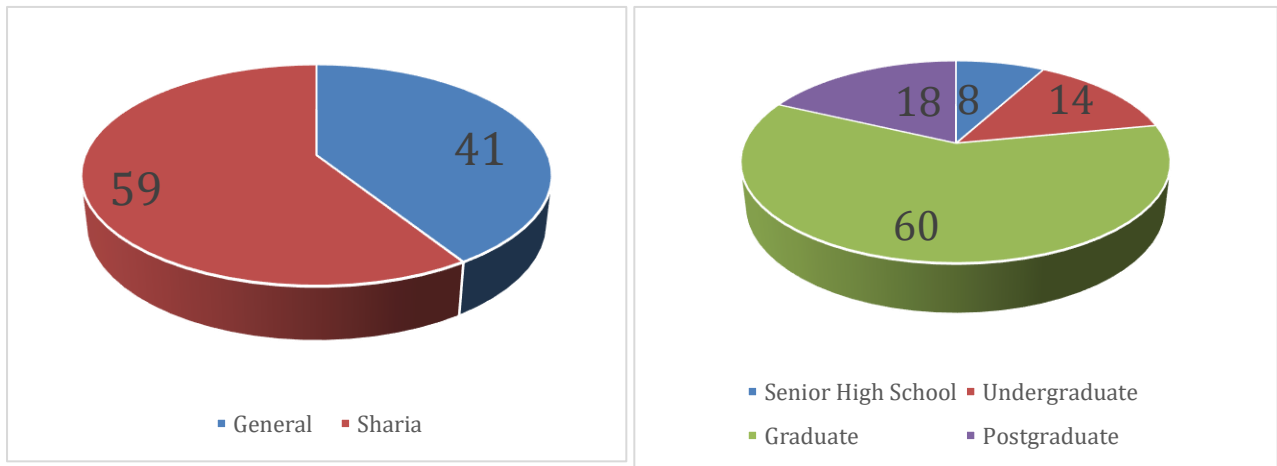


Figure 4.1 Level of Education and Scientific Field

This provides an understanding that the management of waqf assets is still carried out by those who have a basic sharia education, even though the management and development of waqf also really needs other fields of knowledge, especially economics and finance. Waqf assets, ideally, should not only be held (not traded, not inherited, not transferred, not given away) but must also develop both physically and beneficially. Therefore, waqf assets must be productive. These assets must not only be able to increase the amount but more than that, they must also be able to add blessings in the form of stable faith and Islam for those who benefit from waqf assets.

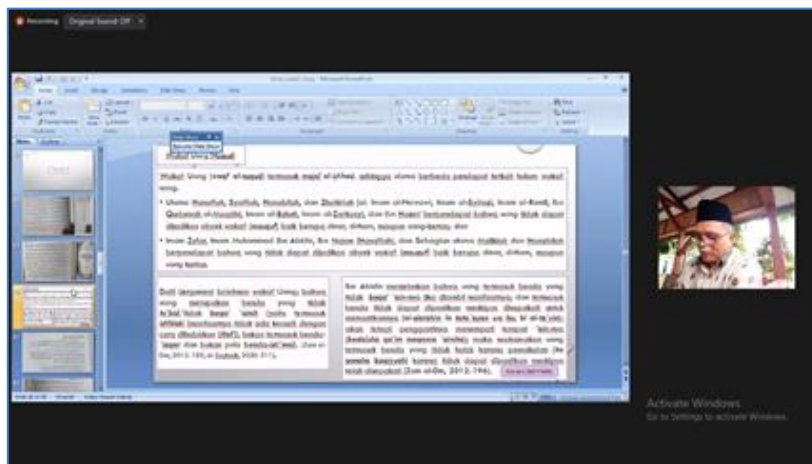
Based on the results of this activity, it was found that only 23% of the participants are currently managing waqf assets. This illustrates that many preachers and preachers have the potential to manage waqf but have not been able to manage waqf. This may be due to a lack of opportunity and also a lack of good insight into waqf, particularly cash and cash waqf. As for the question whether

participants are currently managing waqf, only 23% answered “Yes”, meaning that only 23% are managing waqf.

The committee uses online meeting media and several other media in delivering the material. Some of these media include presentation software and sound systems. The use of media in delivering material in the world of education is a breakthrough that plays a very important role in increasing participants' understanding of the material presented (Lestari, 2020). From this result, it can be concluded that the participants felt that the media used by the committee had a good impact and helped them absorb the knowledge conveyed by the speaker. At least 84% of the participants gave a positive response to the media used and how they were used.

Regarding the material presented by the first speaker, participants thought that the material presented was adequate and gave them new insights that are very important in knowledge about waqf. The first speaker delivered material on Fundamentals of Islamic Sharia in the Concept of Cash Waqf. This material contains the basics and principles of Islamic sharia regarding waqf. In this material, several things are discussed, including the definition of waqf according to sharia, the sharia legal basis for waqf, distribution of waqf, a glimpse of the history of waqf, the mechanism of waqf according to Islam, and several other things. Participants gave a good response with 80% of the total participants saying that the material presented was good and useful.

The first speaker delivered the material well according to the opinions of the participants. The background of the first speaker who is a teacher in the field of Islamic fiqh, especially muamalah fiqh, seems to play a role in the way he conveys the material. At least the participants gave a good appreciation as much as 84% of the total number of participants. The activity of delivering this material can be seen in Picture 4.1 below.



Picture 4.1 Presentation of the First Speaker

In the second session, the speaker delivered the material on Cash and productive waqf management model in Indonesia. The material presented revolves around the history of waqf in Indonesia, the legal basis of waqf in the legal order in Indonesia, management of waqf management in Indonesia, money-based waqf management, and also productive waqf. Several things that were seen by the participants as new things about waqf could be a factor why the material in the second session was well appreciated by as many as 82% of the total participants. In addition, the background of the participants who mostly come from the field of Islamic studies can also be a factor why they are also more interested in matters regarding waqf management.

The participants gave a good appreciation of the techniques and methods of delivering material by the second presenter with 82% of the total participants. Once again, the background of the speaker has a strong impact on the skill of delivering the material (Sugahara & Dellaportas, 2018) (Merle & Craig, 2017). The speaker is one of the commissioners from the Badan Wakaf Indonesia (BWI) Indonesian Waqf Agency who has the task of guiding and driving the expansion and

strengthening of the waqf sector in Indonesia. The material presentation session from the second speaker can be seen from Picture 4.2 below.



Picture 4.2 Presentation of the Second Speaker

In general, the participants stated that all the material provided in this activity was very relevant to the interests of the participants who were da'i who were involved in the spread of Islam on a daily basis and in particular had to provide information and knowledge about waqf to the Muslim community in South Sumatra (Fulton, 2020). In the Q & A and discussion session, participants and speakers can interact well. A good internet network and the use of appropriate media play a very important role in the smooth running of this discussion. Many questions that were considered valuable by the speakers were discussed in this session. This session took place in a friendly and warm manner by the answers of the speakers who were pithy and thorough.



Picture 4.3 Discussion and QnA

Additionally, there are statements and responses of the participants after the activity. Participant said suggested to the committee to have another training about the the Electronic Waqf Training and other aspects of waqf management. It is also supported by several participants as stated below:

"As often as possible, training in the field of waqf land management should be carried out. As often as possible the provision of training on waqf land. In the future, the training material will be more on cases that occur on waqf land. In the future, there should be more discussion about waqf land considering the problems in the field are quite a lot" (Participant)

"More material about the technical explanation of waqf implementation according to sharia, it is because most cash waqf fund managers still do not understand so that waqf funds are not productive"(Participant)

"Alhamdulillah Syukron jazakumullah Khairan katsiran, thank you very much to all speakers and committee. The material is very good. For further material, it may be possible to optimize the discussion of waqf accounting, strategies for obtaining funds to realize the wishes of wakif. Waqf operational financial management could be the next trainings's theme. That is Syukron jazakumullah Khairan katsiran ustadz" (Participant)"

There are also suggestions from the participants to BWI, one of those is listed below:

"In the future, it is necessary to introduce methods of socialization so that awareness of waqf in the community is wider"

5. CONCLUSION

The Community Service Implementation Activity with the theme "Socialization and Education of Cash and Productive Waqf for Da'i Mubaligh in South Sumatra" was carried out at the end of November 2021 through an online system and this service activity was responded well by the participants. This can be seen from the evaluation that is filled in through the google form. Good responses regarding service activities are broadly divided into at least two things: first, this activity is able to increase participants' knowledge and; both presenters mastered the material presented well. Suggestion for the next activity is that this activity is carried out face-to-face so that this activity is more interactive between the presenters and participants. In addition to providing an interactive impact, face-to-face can also provide a good relationship between Sriwijaya University and the Regional Management of the Indonesian Dai Association of Palembang. It is also suggested to have the Establishment of a communication forum between the Service Team and IKADI Sumsel as a means of mentoring. Cooperation with the Indonesian Waqf Board in waqf socialization and education programs.

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