



Restructuring Islamic Social Finance Ecosystem on Standardization of Waqf in Indonesia: Platform Digitized

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ABSTRACT

The emergence of waqf forum applications raises an issue that has to be immediately resolved, where the management of public funds requires sufficient transparency and the efficient access to it to continue to attract public attention. This study will discuss the extent to which digital actors manage waqf are in accordance with Waqf Core Principle (WCP). With the presence of WCP as part of the guide for the course of managerial principles, it should be the main consideration for every manager of this waqf platform. The availability of the information for each platform and website mentioned branding and the source of information. From the 29 cores of WCP and the 5 selected platforms; Dompot Dhuafa and Rumah Zakat have been approved and standardized by WCP. It does not mean that Global Zakat is not proper enough to be a waqf organization, it is only a matter of the lack of information provided by Global Wakaf. For Kitabisa and Ammana, they do not need to be standardized by BWI or WCP as they are intermediaries' platforms instead of waqf platforms. The growing number of Cash Waqf will ultimately improve financial inclusion in Indonesia as one of the government's goals.

Kata Kunci:

Keuangan Sosial Islam,
WCP, Platform Digital,
Wakaf

ABSTRAK

Penataan Ekosistem Keuangan Sosial Islam dalam Standardisasi Wakaf di Indonesia; Platform Didigitalkan. Munculnya aplikasi yang menjadi wadah wakaf menimbulkan pertanyaan yang harus segera diselesaikan, dimana pengelolaan dana masyarakat membutuhkan transparansi yang cukup dan akses yang efisien terhadapnya untuk terus menarik perhatian masyarakat. Kajian ini akan membahas sejauh mana pelaku digital dalam mengelola wakaf sudah sesuai dengan Wakaf Core Principle (WCP). Dengan hadirnya WCP sebagai bagian dari pedoman jalannya prinsip-prinsip manajerial, seharusnya menjadi perhitungan utama bagi setiap pengelola platform wakaf ini. Ketersediaan informasi untuk setiap platform dan situs web menjadi sumber branding dan sumber informasi. Dari 29 core WCP dan 5 platform terpilih; Dompot Dhuafa dan Rumah Zakat telah disetujui dan distandarisasi oleh WCP. Bukan berarti Global Zakat tidak layak menjadi organisasi wakaf, namun hal ini disebabkan oleh minimnya informasi yang diberikan Global Wakaf. Untuk Kitabisa dan Ammana tidak perlu distandarisasi oleh BWI atau WCP karena merupakan platform perantara bukan platform wakaf. Meningkatnya jumlah Wakaf Tunai jelas akan meningkatkan jumlah inklusi keuangan di Indonesia sebagaimana yang telah ditetapkan sebagai tujuan pemerintah Indonesia.

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INTRODUCTION

An Islamic social finance ecosystem has its specific instruments in terms of funding and investment that are in line with Shariah (Islamic law) principles. These include waqf (Islamic endowment), zakat (compulsory alms), sadaqah (donation), qard-hasan (benevolent loan) and others (Jouti, 2019). Waqf is one of the supporting pillars for Islamic social ecosystem. History has recorded that wakif (party endowing property) has an important role in the development of society and even the development of human civilization. The development of social benefits from waqf can also be seen during the ruling of the Ottoman Empire in Turkey (15-16 AD) by building institutions, organizations and even infrastructure facilities from waqf properties. Waqf is a unique economic instrument based on the elements of virtue (birr), goodness (ihsan), and brotherhood (ukhuwah). Through waqf, it is expected that the distribution process of benefits for the community will occur more inclusively.

In Indonesia, in the last decade the practice of waqf is increasing both in terms of quantity and quality. It can be noted from the continued increase in waqf land/objects and the birth of several new institutions that manage waqf, the existence of associations and forums for waqf development, and the emergence of new types of waqf, such as insurance waqf, stock waqf and sukuk-linked waqf. Waqf is an Islamic philanthropy instrument that can be used as a source of funds for Muslims (Pertiwi, Ryandono, & Anita, 2019). Waqf has been proven to reduce poverty and improve people's living standards. Moreover, when it is supported by professional management, it will last for hundreds or even thousands of years. Waqf is part of charity behavior that has the potential to create increased welfare but is also equitable and sustainable. Waqf is very different from zakat. Zakat is an obligation even a pillar of Islam. While waqf is a sunnah on a voluntary basis. The goal is to worship and draw closer to God. Even though waqf is a sunnah, its designation is wider and flexible, it does not have a certain group, such as zakat, namely Asnaf. Zakat prioritizes the distribution of zakat directly to the poor and needy, while firstly waqf assets must be managed, then the results can be given to the beneficiaries.

Waqf refers to Islamic public charity or trust for socio-economic purposes, whereby the object or property is perpetually non-transferrable; an object, under this type of charity, is donated until the beneficiaries can take benefit from it, or the trustee of the charity is required to give the income from it to them (Mohammad, 2011). Cash-waqf is one of the transformative models of waqf assets submission to optimize the receipt of waqf of money in Indonesia (Berakon, Aji, & Hafizi, 2022). Currently, there are various types of waqf, including first, cash waqf is waqf in the form of money which is directly transferred to nazir. This can be done in several ways, namely, through cash/received directly by nazir, or transfer through an account that has been published by the waqf collector, auto debit, automatic transfer of cash waqf electronically from a wakif savings account to a waqf savings account. The second is the collective waqf collected by communities, organizations, groups, to the destined beneficiaries. Third, asset waqf in the form of land, gardens, equipment to vehicles. Fourth, waqf of benefit assets, namely waqf of goods, services and investment, hotels that want waqf of benefits. The fifth is professional waqf, namely waqf of someone who has expertise in his field. For example, a doctor who wants to donate his time to the community, or architects who want waqf to build buildings, mosques, etc. The sixth is the transfer of rights, for example, the transfer of shares, copyrights, or works of art.

On the other hand, technological advances also have a significant impact on the collection and management of waqf funds especially cash waqf, as a non-ministerial state institution, the Indonesian Waqf Board (BWI) plays an influential role in campaigns, education, and asset management and waqf funds in Indonesia. With the establishment of the Indonesian

Waqf Board, It is expected that it can be a starting point to awaken the waqf movement and be able to accelerate the role of waqf in the national economic system. There are several evidence showing that cash waqf can finance MSMEs, financing education, financing health for the needy, even establishing higher education institutions (Wadi & Nurzaman, 2020).

This is of course related to the Waqf Core Principle (WCP) which was jointly initiated by BWI and Bank Indonesia (BI) which become part of the management principles of waqf management. In short, waqf as a philanthropic instrument derived from Islamic law needs to be optimized through productive management oriented towards positive economic, social, and environmental impacts 126ndi s guided by sharia rules by utilizing digital technology 4.0, one of which is Blockchain. Stakeholders in the field of waqf, both regulators, waqf nazir to the wider and global community need to build collaborative efforts and waqf management in era 4.0 can be realized.

Moreover, the emergence of digital platforms that manage cash waqf must comply with the procedures set by the government. In this paper, it will be further discussed about how each platform that has been officially registered and currently running is able to fulfill the WCP properly. This is aimed at the sustainability of the digital platform in public. Transparency in distribution will be one of the factors that will be discussed by the public. Therefore, the 29 cores contained in the WCP will be the benchmark for the assessment of each platform. Moreover, such approaches would require a framework in terms of regulation, monitoring, and innovation to create self-regulating ecosystems involving independent agencies, regulators, research and development institutions, and highly qualified consulting firms (Jouti, 2019).

Technology is not just an instrument that helps humans carry out complex tasks but has the impact of revolutionary changes in the patterns of thinking and behaving in humans as well as in the culture and civilization of society. The Covid-19 pandemic that has hit the world, including Indonesia, has forced all parties to optimally utilize digitalization, not only to communicate, but also to carry out various activities such as business, economics, promotion, business development, and education. Looking its development, humans long ago started with a hunter society, followed by an industrial agrarian society, then now we have arrived at the information society or identical to 4.0, and the time has come for a super intelligent society 5.0. It may take 10 years to get to that stage, where education and business must constantly transformed. Islamic social finance must also begin to place itself in the digital world to be closer to the community so goals related to the benefit of the community are more easily achieved.

In this study, there are 5 waqf platforms that will be assessed. To the best of author's knowledge, this research will have at least two main contributions. First, to help increase public literacy on government programs regarding cash waqf and is expected to be able to encourage people to promote cash waqf. Second, increasing public trust in the accountability of each platform to make people more trust and confident in their decision to donate their money to digital platforms. With this, it is hoped that the collection of cash waqf in Indonesia can achieve the potential target and be able to become a part of creating financial inclusion in Indonesia.

This research is organized as follows; The second part will contain a literature review on waqf restructurization in Indonesia. Furthermore, in section 3, the data and methods used to assess and review each platform will be explained. Section 4 contains the results and discussion. While the last section will contain conclusions and directions for future research.



LITERATURE REVIEW

Islamic Social Finance Ecosystem

Islamic philanthropy is one kind of social finance that seeks to contribute to the balancing existence of the ecosystem. A social finance ecosystem must consist of 4 parts: the initiator of social welfare, the provider of social finance, the coordinator of the social ecosystem, and the beneficiaries (Jouti, 2019). In this case, the three Islamic social finance (zakat, shadaqah (infaq), and waqf) have an essential role in carrying out the mandate of the principle of altruism, where all three promote and maximize profits for others, for all humans and living beings (Obaidullah, et al., 2018). It is in line with the statement stated by Iskandar, Possumah, Aqbar, & Yunta, (2021) where the regulatory and statutory instrument that exist in Indonesia support the way of effectiveness of Islamic philanthropy's role in terms of poverty reduction. The Islamic social finance ecosystem has some particular characteristics and instruments that are in line with sharia principles (Islamic law), where there are many opportunities to integrate the traditional Islamic institutions and the Shariah-compliant commercial, financial institutions to provide flexibility to initiate and develop social finance ecosystems that are effective (Jouti, 2019). Furthermore, Jouti (2019) also noted that Islamic Banks could be part of the Islamic Social Finance Ecosystem and actively contribute to its development through various lifecycle ecosystems. In another article, it is stated that the three Islamic social finance, are alternative philanthropies' funds that can meet the global average SDG investment shortfall of 2.5 billion annually (Abduh, 2019).

Related to the potential of ISF (Islamic Social Finance), several studies have also been carried out to providesolutions to poverty reduction that occurred in several Muslim countries through Islamic Microfinance Institutions. In addition to the three ISFs, the role of providing financial assistance to the ecosystem can be in the form of donations issued by Islamic banks or through Islamic insurance. Suppose the two traditional ISFs and commercial financing in the form of Islamic banks or Islamic insurance work together. In that case, both can strengthen their effectiveness in producing collaborative initiatives for the Islamic social finance ecosystem (Jouti, an integrated approach for building sustainable Islamic social finance ecosystems, 2019). In this case, Jouti (2019) explained that this Islamic social finance ecosystem has two features: the scope of social finance providers consists of two categories: traditional and commercial social finance providers, which should be in line with Sharia principles. While the second is that there is a different collaboration space between traditional Islamic social finance providers and commercial ones. Commercial finance can serve as a new and effective mobilizer of financial resources for more traditional institutions. In addition, commercial, financial providers can serve as opportunities for traditional institutions looking to invest.

Cash Waqf

Starting with the study on waqf assets that many of which are no longer used productively, there is a new raise for research on the development of cash waqf in Indonesia. Cash waqf is a new kind that seems to be the solution where anyone can do the waqf not only with immovable things such as land and properties. On May 11, 2002, a fatwa was issued by the Indonesian Council of Ulama (MUI) that allowed cash waqf as the previous reason to increase the productivity of national waqf assets, which later, this fatwa was strengthened by the Law No. 41/2004 concerning Waqf and Government Regulation No. 42/2006. In the end, cash waqf is now used productively in various halal Muslim sectors, hoping this will increase the value of the waqf itself (Utomo, Masyita, & Hastuti, 2020). According to Fauzi & Tanjung

(2021), cash waqf is a strategic step to improve human welfare by investing in Islamic financial institutions with the principle of profit-sharing (*mudharabah* and *musharakah*), rent (*ijarah*), or by opening a business. It is because cash waqf can only be completed by an Islamic bank which is given the authority to receive cash waqf. In line with them, cash waqf is issued in the form of a certificate issued and submitted by the Islamic Financial Institution Recipient of Cash Waqf (LKSPWU) to wakif and nazhir as proof of the transfer of waqf assets where this institution also provides a blank certificate to be filled in (Tohor, 2021). In addition, Tohor (2021) explained that only rupiah currency could be a waqf; if not, it had to be converted first. The practice of cash waqf has been widely carried out everywhere; for example, there is a foundation regulating the collection of cash waqf in the province of West Kalimantan, which has managed to collect up to 2.9 billion in various ways, including it in social media posts (Bustami, Laksamana, & Roviqoh, 2022).

Meanwhile, a study that uncovers the possibility of establishing a waqf bank also includes evidence that among founders of juristic thought, such as Imam al-Zuhri and Imam Zufar, allowed the practice of cash waqf, as this was followed by the majority of later Maliki jurists and late pre-employees modern Hanafi jurists. This is because they see that this cash waqf also meets the perpetuity criteria, where donated cash is used in the *mudharabah* trade. The income is distributed among the beneficiaries (Mohammad M. T., 2011).

WCP as a Measure of Elements

In the end of October 2018, the Joint Initiative among BI, BWI & IRTI-IsDB, had arranged a well-known Waqf Core Principles for effective waqf operation and supervision. The Indonesian Waqf Board or abbreviated as BWI is an independent institution to develop waqf in Indonesia which was formed based on Law Number 41 of 2004 concerning waqf. From its book, WCP are formulated to provide a brief explanation of the position and role of waqf management and its supervision over economic development programs, as well as providing a methodology for setting the core principles in waqf management and its monitoring system (Obaidullah, et al., 2018). WCP's role is vital to waqf management wherever the waqf program is implemented. One case that sufficiently explains the importance of understanding the role of WCP in waqf management is the research conducted by Mujani & Yaakub (2017) on implementing educational waqf in the ecosystem of advanced learning institutions (high schools) in Malaysia. Their research proves that WCP can act as a source of knowledge for the holders of control of the educational institution in the application of educational waqf to have complete control and control so as not to give negative consequences due to their inability to manage the waqf.

In addition, WCP also plays an essential role in maintaining the stability of the expectation of fulfilling the cash waqf figure, which in 2019 was reported to have been unable to meet the expected number of potential estimates. In this case, WCP can standardize the application and management of waqf, put the criteria in determining nazir waqf, selecting which bank institutions can receive cash waqf later so that it is hoped that in the end, it can increase the level of trust of wakif and the public which has an impact on increasing reputation and quality of all elements involved in the waqf process itself (Utomo, Masyita, & Hastuti, 2020).

Digital Platform

At the end of 2019, a cluster of disease outbreaks that became a byword worldwide began to enter Indonesia. COVID-19, with all its symptoms and developments, has been able to weigh the country's economy and even managed to freeze almost all the country's important

sectors, including education, which must be taken through online activities. The effect of this epidemic on the country's economy is quite significant, so the potential of various sectors that may be used as a source of reserve funds must be focused on restoring the situation, including waqf funds (Faturhman, Rasyid, Rahadi, Darmansyah, & Afgani, 2021). Reflecting on how vital digital mastery is and optimizing its role in all spheres of life, including waqf empowerment, the idea emerged to digitize waqf and its management, thus making several fintech companies come up with various types of products that offer convenience in carrying out waqf from the convenience of their home.

In this case, several advantages in digitizing waqf that will be obtained include being able to increase the number of waqf because of accessible and affordable access, increasing public trust where the transparency of waqf transactions and their management can be seen and accounted for quickly, even with good digitization, can help increase the number research literacy on waqf quickly, because of the availability of neat research data (Mahfud, et al., 2020). Nowadays, the development of fintech that offers Islamic Social Finance products digitally is growing, and by integrating Islamic commercial with Social Finance, there is hope that this can increase the effectiveness of fundraising for social needs to be able to make poverty reduction higher, although in Basically this requires a fairly high process and control too (Iskandar, Possumah, Aqbar, & Yunta, 2021).

Based on the literature review above, several things can be concluded that Islamic Social Finance plays a very important role in maintaining the existing Ecosystem so that it can contribute quite a lot to maintaining the continuity between life and the necessities of life. With the existence of the ISF and the regulations that regulate it following the laws and regulations that have been passed, the management of the ISF, from fund collection, fund management, fund distribution, and supervision, can be carried out on target and following written and officially recognized criteria. It can increase public trust and open a wider waqf space so that it can be developed further by the times and urgent needs, as is the case today, where the world has entered the era of digitalization. With the existence of WCP as a standard for implementing waqf management and as a benchmark for monitoring the management of waqf funds, digitizing waqf is not an obstacle to the development of the world of philanthropy, especially in Indonesia. However, one more thing must be clarified in the digitalization of waqf, which is how to determine the standard for the validity of a platform product that offers digital fund management services by looking at WCP as a benchmark? This issue is what we will discuss in future research.

METHODOLOGY

Qualitative descriptive data analysis technique is one of the techniques or methods used in qualitative research. Qualitative research is research that is more on the observation of phenomena and requires sharp instincts from researchers. Problems in society, as well as community procedures and certain situations, including the relationship between activities, attitudes, views and ongoing processes and the effects of a phenomenon. The purpose of this research is to make a systematic, factual, and accurate description, picture or painting of the facts, characteristics and relationships between the phenomena provided. Informant retrieval technique through purposive sampling technique (taking informants based on objectives). The method used is in line with the research done by (Pertiwi, Pertiwi, Rofiah, & Anita, 2019) specialized on regulations and management of waqf employeddescriptive qualitative method to evaluate the data.

A study by Mutmainah, Nurwahidin, & Huda, (2021) titled about Waqf Blockchain in Indonesia and Mahfud, et al., (2020) focusing on digitalization of islamic philanthropy on

effectiveness of management of zakat and waqf in contemporary indonesia used study literature method. In connection with the complexity of the discussion in this study, the second research method used in this study is literature study research, where the data collection system in this study is sourced from books or journals which are analyzed based on the existing problems. Literature study is an activity related to the method of collecting library data, reading, and recording and processing research materials. Sources of data from this study were taken from several documents in the form of books and journals from previous research that are relevant to this research. This study analyzes references sourced from journals and books and then connects them with existing phenomena. Literature study is a data collection technique by conducting a review study of books, literatures, notes, and reports that have to do with the problem being solved.

Furthermore, the data were classified based on the similarity of the themes and analyzed manually by the researcher to identify the results of the study. Researchers will try to read, describe, compare, and combine some of the codes that have been made to make a final research formula. This study focuses on the cash waqf on digital platforms. All things done by the nazir, and other processes are through the platform. Data taken from the paper is through the observation of each platform and the literature related to the case discussed. The data analysis will be assessed from WCP guidelines. In line with the study of Jouti (2019), the methodology used is case study and literature review to identify the different components of impactful social finance ecosystems and to define an appropriate approach to build them in a way that enhances their effectiveness. In this paper, it was decided to analyze the strengthening of information sources regarding industrial philanthropy using a descriptive qualitative and literature review where these two methodological contexts will support each other to complete this research.

By analyzing the 5 platforms mentioned on the table 1, the descriptive qualitative design will fully support this research. Based on these 5 platforms, it will be divided into two, where Global Waqf, Rumah Zakat and Dompot Dhuafa will be fully assessed based on 29 core principles, while Kitabisa and Fintech Ammana, which serve as intermediaries will be assessed based on their existence as supporting platforms with assessments adjusted to values listed on the web and are not required to meet all assessment standards. Assess and analyze the extent to which these platforms will be able to meet the WCP which has 29 ratings in it. In addition, to add to the information support needed in a more in-depth discussion, a literature review study will be conducted to add for a more comprehensive discussion. It is expected that the result of this study will contribute to determine waqf channels decision and assist the government indirectly in carrying out the program that has been launched in exploring further cash waqf, which aims to increase financial inclusion of the Indonesian.

Table 1: The list of Platforms Running on Waqf

Platform	Company	Year of starting	Information Source
Global Wakaf	Aksi Cepat Tanggap (ACT)	2013	https://www.globalwakaf.com/id/ https://act.id/
Kitabisa	Kitabisa.com	2013	https://kitabisa.com/
Rumah Zakat	Rumah Zakat	1998	https://www.rumahzakat.org/
Fintech Ammana	Ammana	2017	https://ammana.id/
Dompot Dhuafa	Dompot Dhuafa	1993	https://www.dompetdhuafa.org/

RESULT AND DISCUSSION

Cash Waqf Identification Relationship Model

In the cash waqf relationship model, it is explained that each path that is tread is part of the process that will be taken from the implementation of the cash waqf process which will be used in the analysis within this paper. The scheme used is focuses on digital platforms which have indirectly become part of the changing structure of social and religious life. In this case, as in the process of developing waqf which is one of the elements in the Islamic social finance ecosystem, it follows the development and restructurization. By focusing on cash waqf which can be one of the sources for building financial inclusion of a country and the presence of many platforms that facilitate the achievement of this agenda, a more in-depth study is required.

Digital platforms are the focus of discussion in this research in line with the increasing number of digital platform users. It begins with the presence of waqif which can come from individuals, organizations or institutions who will be the most important part in the systematic process of this structure. This was followed by the presence of Mutawalli/Trustee where in this position, the waqf manager was filled, in this context, this research will only focus on waqf institutions that already have a digital platform in the form of a website or application. In the third stage, there are beneficiaries who in this ecosystem are expected to be part of being helped by the presence of this cash waqf.

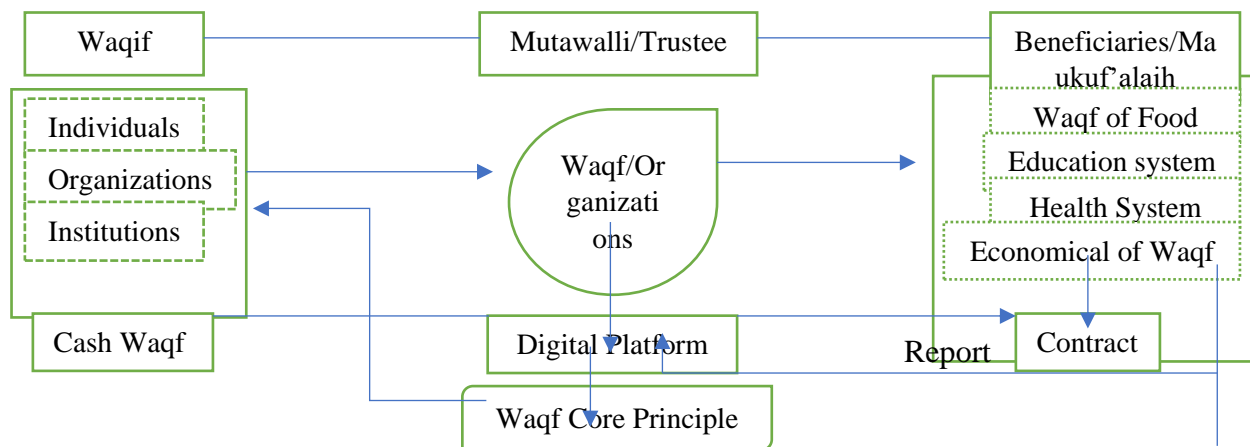
In line with this issue, beneficiaries will be divided into several groups, as mentioned in the WCP where all activities that must be approved by Nazir are activities that are in line with Islamic norms and values, such as Waqf of Food, establishing the Education System, Health System and focused on economic development by providing capital to Maukuf'alaih to later be able to establish a small business/MSME.

Continuously, there are several common processes for a waqf to go through.. Starting from the existence of a contract between the digital platform and maukuf'alaih with the aim of binding each other in a cooperative bond which perfectly will have responsibilities that must be resolved. For Maukuf'alaih, this contract will later make the relationship between the digital platform and Maukuf'alaih not just providing funds and running a business, but there must be an accountability in the form of reports on business developments that have been carried out. Next, this report will later be used as accountability by the platform not only to the relevant government but also to the waqif, to create transparency.

The importance of transparency is not only limited to making the waqif feel satisfied. However, it is also about how this waqf will also become part of the sponsor who will continue to spread goodness and this cash waqf program will continue to grow and continue to be able to increase public financial inclusion. Therefore, the presence of the WCP in this case will certainly be an inseparable part of how each stakeholder in the relevant platform works according to its portion and stays on track.



Figure 1: Cash Waqf Relationship Model



WCP Standardization

Waqf Core Principles are divided into two categories. The first category, supervisory powers, responsibilities, and functions, and the second category, prudential regulations, and requirements. For the first category, there are 12 items for waqf management, namely responsibilities, objectives, powers, independence, accountability, and collaboration as the first item. The second point to the 12th point, respectively, are asset classes, permissible activities, licensing criteria, transfer of waqf management, takeover of waqf institution & assets, waqf supervisory approach, waqf supervisory techniques & tools, waqf supervisory reporting, corrective & sanctioning powers of waqf supervisors, consolidated supervision, and home-host relationship.

For the prudential regulations and requirements category, there are 17 points for waqf management (items 13 to 29), namely good nazir governance, risk management, collection management, counterparty risk, disbursement management, problem waqf assets (provisions & reserves), transactions with related parties, country & transfer risks, market risk, reputation & waqf asset loss risk, revenue/profit-loss sharing risk, disbursement risk, operational risk & sharia complaint, sharia complaint & internal audit, financial reporting & external audit, disclosure and transparency, and abuse of waqf services.

Each report that is depicted on the table 2 is not fully part of what is not done by each of these platforms. In this case, the authors assess based on the availability of data that have been published by each platform, both in the form of questions and answers, financial reports, annual reports, information available on the website and all information available in the applications they use as business operations. The importance of the availability of information about everything that should be consumed by the community is useful to encourage the interest of readers so that they have full confidence and take the next step for the decision to waqf.

In this study, the authors will discuss 3 large platforms that already have permission from the Indonesian Waqf Board (BWI), where these three platforms clearly carry out all waqf processes with these platforms. As explained above, this research will only focus on cash waqf where the assessment carried out in this paper will focus on waqf board that have access to cash waqf. However, apart from that, there are several other large platforms that also assist to the collection of waqf, such as Kitabisa, Ammana, and many others, however, the existence of these platforms are only as intermediaries so assessments can only be made at a few points. In other words, these auxiliary platforms have some criteria that are not met, however, because their work in the world of fundraising has become much more popular, people trust and use these

platforms. The transparency possessed by these supporting platforms is also strong enough to attract people's attention, therefore, this platform has become one of the ideal platforms.

Legal Foundation

This principle explains everything related to legal resilience for waqf managers. In general, this principle requires that every element in waqf management must be detailed in the applicable waqf law. Furthermore, each manager must adjust all criteria, assets, activities, even matters related to supervision. Adjusting the operational standards of management that apply internally with the law is an important thing to do. When the manager does not comply with the applicable law, it can be said that the management has a legal defect or is operating illegally. Illegal waqf management activities can result in the loss of waqf assets due to the revocation of management permits.

In Indonesia, the management of waqf is regulated in Law No. 41 of 2004. Basically, everything related to waqf has been detailed in the law. Given the function of the law is very important for the legal resilience of waqf. The law is the juridical basis for the existence of waqf assets. When everything related to waqf is not detailed properly, it is not impossible that there will be ineffective waqf management. Waqf assets can be managed arbitrarily. Through the existence of this waqf law, waqf assets are guaranteed to exist, they can provide benefits for the people.

As pioneers, Rumah Zakat and Dompot Dhuafa certainly have roles and steps that are far ahead of Global Wakaf, as can be seen clearly in table 2 where at this legal foundation stage, Rumah Zakat and Dompot Dhuafa have met all the criteria standardized by BWI. Furthermore, Global Wakaf in collaboration with ACT regarding the Takeover of Waqf Institution & Assets has yet to be found. Furthermore, related to Ammana and Kitabisa who are intermediaries, in fact they have legality to protect them, related to Kitabisa which is under the auspices of the National Zakat Board. However, no information has been found regarding the license from BWI.

Waqf Supervision

As previously explained, supervision is a crucial function in the management of waqf assets. This function will make the management carried out by the manager more focused and fuller of prudence. In order that every decision taken in the management of waqf will not deviate from the goals that have been set at the beginning of management. Regarding supervision, the Waqf Core Principles provide specific details regarding this matter. In waqf supervision, there are important points that can be used as indicators for the assessment of the supervision of waqf management. The indicators in waqf supervision are supervisors must have special techniques and tools in conducting supervision, reporting, evaluating, and consolidating the supervision that has been carried out, having strict sanctions against violations committed by managers, and establishing good relations with various parties including external supervisors (International Working Group on Waqf Core Principles, 2018). These points are spelled out in WCP-7 to WCP-12.

In terms of supervision, the law recommends layered supervision. This means that supervision needs to be carried out by internal management and external parties. This is intended for the supervision carried out is maximized. External parties that can be involved in this process are the Office of Religious Affairs, the Indonesian Waqf Board, and Independent Public Accountants. Home-Host Relationships is the only assessment that has not been fulfilled by Global Wakaf, information that states about waqf supervisors who require waqf operations

from foreign waqf institutions to be carried out with the same standards as those required by domestic waqf institutions. Moreover, Dompot Dhuafa and Rumah Zakat are leading the information about Waqf in Indonesia, it can be obviously seen from the table 2 where all information about the Waqf supervision is clearly stated. On the other hand, Kitabisa and Ammana is the newest version of platform focusing on Waqf compared to Dompot Dhuafa and Rumah Zakat. In terms of being a platform concentrating on Waqf, Kitabisa and Ammana are an intermediary's platform for Waqf. Talking about the Waqf Supervision, the one consisting for Ammana is only the information about Waqf Supervisory Approach, where Kitabisa has pointed three points, Waqf Supervisory approach, Waqf Supervisory Techniques and Tools, and Waqf Supervisory Reporting.

Good Nazir Governance

The parties who play a very necessary role in the management of waqf are the Nazir. Nazir's task is not like that of amil who only collects and distributes funds but must manage it in such a way as to provide optimal impact. Therefore, in the Waqf Core Principles, the principle of nazir is included in five important principles in waqf management.

In the principles of good Nazir governance, there are several indicators described in WCP-13. Broadly speaking, this point explains that supervisors must ensure that the institution that manages waqf is healthy and has Nazir who understands waqf. The understanding in question is an understanding of waqf management in terms of sharia, positive law, and waqf law, supported by other sciences related to auditing, management, and business. Through this understanding, it is hoped that the management of waqf assets will produce optimal benefits (International Working Group on Waqf, 2018).

The basic problem of waqf today lies in management that is less than optimal from the nazir side. For this reason, there is a need for improvement efforts aimed at fixing waqf management and eliminating the deterioration of waqf management due to negligence or poor management implemented by nazir. WCP which has two main objectives, the first aims to provide a brief description of the position and role of waqf management and supervision systems in economic development programs. Second, to provide a methodology that contains the core principles of waqf management and supervision systems.

Focusing on Good Nazir Governance, since Kitabisa and Ammana cannot be classified as Waqf Organizations, the good nazir governance is not applied on this platform. Kitabisa and Ammana do not have a nazir certification. In line with Good Nazir Governance that must be the most valuable thing in Waqf organizations, Global Wakaf, Rumah Zakat, and Dompot Dhuafa have been approved as having the good nazir governance. All information about the way they manage waqf is clearly stated on their website, and application mentioned.

Risk Management

Risk management is a critical element in commercial management. In general, risk management can be interpreted as an activity intended to minimize risks that will occur in the future (International Working Group on Waqf Core Principles, 2018). This is important for the sustainability of a management including waqf management. The risk management principles in the Waqf Core Principles are specifically detailed. In general, this principle requires the existence of a special division within the waqf institution that handles matters related to risk management. The division must have a special approach and technique and determines the level of risk tolerance with the leadership, which then needs to be communicated to all elements. This division is tasked with identifying the risks contained in all management activities ranging from

asset collection, cooperation with other parties related to transactions, expenses, to problems with assets. The division needs to provide an evaluation related to risk management that has been adjusted to economic conditions.

The information mentioned about risk management on Global Wakaf is not totally clear. It causes the lack of data gathered in this result. 5 of 11 points stated are Risk Management, Collection Management, Disbursement Management, Country and Transfer Risks, and Market Risk that can be tracked from its website. Dompot Dhuafa and Rumah Zakat have been informing all in their website, annual report, and their application. Ammana, stated 2 of 11 points which are Risk Management and Market Risk, is coming from the source of website and application which is considered as a new P2P lending and trying to cover waqf. Kitabisa has 6 of 11 points where it is Risk Management, Collection Management, Disbursement Management, Transactions with Related Parties, Market Risk and Disbursement Risk. In this case, Kitabisa gives more information related to the Risk Management compared to Global Wakaf.

Shariah Governance

Sharia principles are very important in waqf management. This matter because waqf is part of worship. The elements of the Shari'a cannot be separated in waqf management. As one of the institutions in Islamic economics, the fulfillment of the elements of sharia is the main thing. This is because the Shari'a rules determine whether it is legal or not waqf practice. If this aspect is not met, it is not impossible for assets waqf becomes an asset that brings harm and eliminates the reward Wakif and Nazir should have obtained it.

To complete the result discussed on WCP, the last point mentioned is about Shariah Governance. The three platforms focused on philanthropy industry, Global Wakaf, Dompot Dhuafa and Rumah Zakat has been confirming that they have been completing the last standardization for all points stated in terms of financial report or annual report. In this core, Ammana and Kitabisa have their own financial report, however, because they do not state waqf on their financial report, they cannot be classified as following the standardization on WCP.

Table 2: Assessment Form Based on WCP

Nu.	Waqf Core Principles	Global Wakaf	Dompot Dhuafa	Rumah Zakat	Ammana	Kitabisa
Legal Foundation						
1	Responsibilities, objectives, etc.	v	v	v	v	v
2	Asset Classes	v	v	v	v	v
3	Permissible Activities	v	v	v	v	v
4	Licensing Criteria	v	v	v		
5	Transfer of Waqf Management	v	v	v		v
6	Takeover of Waqf Institution & Assets		v	v		v
Waqf Supervision						
7	Waqf Supervisory approach	v	v	v	v	v
8	Waqf Supervisory Techniques and Tools	v	v	v		v



9	Waqf Supervisory Reporting	v	v	v		v
10	Corrective and Sanctioning Powers of Waqf Supervisors	v	v	v		
11	Consolidated Supervision	v	v	v		
12	Home-Host Relationships		v	v		
Good Nazir Governance						
13	Good Nazir Governance	v	v	v		
Risk Management						
14	Risk Management	v	v	v	v	v
15	Collection Management	v	v	v		v
16	Counterparty Risk		v	v		
17	Disbursement Management	v	v	v		v
18	Problem Waqf Assets, Provisions and Reserves		v	v		
19	Transactions with Related Parties		v	v		v
20	Country and Transfer Risks	v	v	v		
21	Market Risk	v	v	v	v	v
22	Reputation and Waqf Asset Loss Risk		v	v		
23	Revenue/Profit Loss Sharing		v	v		
24	Disbursement Risk		v	v		v
Shariah Governance						
25	Operational Risk and Shari'ah-Compliant	v	v	v		
26	Shari'ah Compliance and Internal Audit	v	v	v		
27	Financial Reporting and External Audit	v	v	v		
28	Disclosure and Transparency	v	v	v		v
29	Abuse of Waqf Services	v	v	v		v

Restructuring Islamic Finance Ecosystem in Indonesia

As a credible institution, Islamic Financial Institutions have the main goal of improving the welfare of the people. One strategy that needs to be considered to achieve this goal is to integrate Islamic commercial and social finance. The role of Islamic social finance in the form of waqf and zakat will help mustahik (who are below the poverty line) move up to the line above the poverty line, and those who are already above will be given assistance to become bankable. Indonesia needs a policy revolution as well as action to realize the sustainability of cash waqf and productive waqf which will indirectly affect poverty alleviation. In this case Indonesia needs to do several things as follows:

Playing a leading role in advancing world waqf certainly has consequences for Indonesia. One of the consequences is to ensure that the management of national waqf runs with



a good governance system, grows progressively, has optimal benefits, is sustainable and is integrated with national development. The mainstreaming of waqf in supporting the national economy will complement Indonesia's contribution not only with intelligent leadership and innovation in the World Zakat and Waqf Forum (WZFW), but also with real examples that can be a source of inspiration for world zakat and waqf activists.

The urgency to develop the sharia social finance sector which includes zakat, infaq, alms, and waqf (ziswaf). The development is mainly focused on improving the governance of Islamic social finance until the Islamic social funds can be managed more effectively. The Islamic philanthropy sector has the potential to continue to be developed because this sector is further very strategic in reducing economic disparities in society, increasing economic productivity, and supporting the development of Islamic economic and financial infrastructure. The momentum for the launch of the National Money Waqf Movement is expected to increase public literacy and awareness for waqf. The aspect of community literacy is one of the biggest challenges faced in the development of Islamic economics. The level of public understanding of the Islamic financial economy is still very limited, so participation is not optimal, and it is very easy to be influenced by issues, both news and opinions related to the Islamic financial economy.

Improving Islamic financial literacy is one of the conditions for the success of increasing the role of ziswaf in society. Efforts to improve Islamic financial literacy can be done through the alignment of the Islamic economics curriculum in universities and various forms of socialization. Thus, it is hoped that the role of the Islamic social finance sector as an Islamic Social Safety Net at the community level can be more optimal in supporting and complementary to government programs in poverty alleviation and economic empowerment.

The coming of the digital era will be a big momentum that really needs to be utilized for its existence. One of the causes of the difficulty of digital to be applied in carrying out Islamic social finance, especially in waqf, is the large cost required to develop digital programs. Management, which is also part of the problem with developing digital applications, makes managers feel they are not capable enough to be able to move the digital world as it should. The already enormous potential has also become an unavoidable challenge in the world of Islamic social finance. The operational costs obtained by waqf management may not be sufficient for handling costs.

The development of the productive waqf sector by Islamic social financial instruments and instruments of integration of Islamic commercial and social finance strategically can support the national economy. First, the ability to design productive waqf-based projects as a whole and can support each other between commercial projects and social projects. Second, the ability to design integrated financial management between Islamic social financial instruments and Islamic commercial and social financial integration instruments. Third, compliance with the implementation of sharia provisions, and fourthly the digitization of waqf that makes it easier for the public to participate in waqf.

Lately, digital convenience has penetrated the world of Islamic social finance, especially waqf. Lots of cash waqf platforms have sprung up with various offers. The waqf platform in this case must meet the Nazir qualifications according to the WCP requirements so it can be categorized as meeting the good nazir governance points. Furthermore, the Kitabisa and Ammana platforms must restructure their Nazir management so they can be re-categorized based on the table above, including into the ideal waqf platform based on WCP. Increasing the skills possessed by Nazir is very necessary to deal with the surge in public awareness of waqf, especially cash waqf. The government, with its capacity as a regulator, has a big role in being able to continue to attract people's interest in working as nazir.



CONCLUSIONS

Understanding waqf should no longer be limited to asset management whose utility is limited to social purposes of worship. Waqf assets must have productive benefits that influence the economic welfare of the ummah. For this reason, in line with the basic principles contained in the Waqf Core Principles, Nazir must be able to position himself as part of the sharia economic ecosystem. Nazir must be able to build performance that makes the institution and the profile of the waqf assets he manages feasible to interconnect with the activities of other stakeholders in the sharia economic ecosystem. How well Nazir implements the Waqf Core Principles above will greatly determine the success of waqf property management. On the other hand, when Nazir does not implement the above principles properly, the effectiveness of waqf management will not be achieved.

It can be concluded that coming from three platforms which are Global Wakaf, Rumah Zakat, and Dompot Dhuafa, where these could be stated that the one, Global Wakaf, which needs more approach on updated information related to WCP-12, WCP-18, WCP-19, WCP-22, WCP-23, WCP-23, WCP-24. Otherwise, Dompot Dhuafa and Rumah Zakat have truly managed all the stated information. Regarding the intermediaries' platforms called Kitabisa and Ammana, the two platforms mentioned are required to fulfill the cores.

Currently, Indonesia has entered a new era (revival) of national waqf. This is marked by the growth of collective awareness across social structures for waqf, the use of technology in managing waqf, awareness in managing waqf assets based on good waqf governance, diversification of assets, especially cash waqf which is easier and more flexible. In this regard, it is hoped that this activity will ensure its safety and certainty of results, and the synergy between Islamic Social Finance and Islamic Commercial Finance will be stronger.

This paper has a limitation focusing on the Cash Waqf and the digital platforms coming from the pioneering organizations and measuring the WCP only from the information mentioned in their website, application, annual report, and their financial report. For the next further research, the data collection, literature review, focusing on the one of the cores could be more extensively explore to have a more in-depth discussion. This article is expected to contribute to the acceleration of exploration on increase of waqif numbers in Indonesia.

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