

Transforming Community Welfare with Cash Waqf Education: A Case Study of Riak Siabun Village in Seluma District

Yunida Een Friyanti¹, Syaifuddin², Katra Pramadeka³, Kustin Hartini⁴, Nonie Afrianty⁵

^{1,2,3,4,5} UIN Fatmawati Sukarno Bengkulu, Indonesia

Article History

Received : 25/07/2024

Revised : 19/08/2024

Accepted : 25/08/2024

Published: 30/09/2024

Keywords:

Cash Waqf Education, Community Welfare,
Riak Siabun, Seluma

DOI:

10.54045/jeksyah.v4i02.1765

Corresponding author:

yunidaeen@mail.uinfabengkulu.ac.id

Author's email:

katrapramadeka@mail.uinfabengkulu.ac.id

kustin.hartini@mail.uinfabengkulu.ac.id,

nonie.afrianty@mail.uinfabengkulu.ac.id

Paper type:

Research paper

Abstract

This study aims to determine the literacy of the community before and after the implementation of education on the optimization of cash waqf management so that it can encourage the welfare of the people of Riak Siabun I Village, Seluma Regency about the optimization of cash waqf. The method used is the Community Based Research (CBR) approach. The sample of this research amounted to 100 people. The results of this study indicate that the understanding of cash waqf in increasing interest in waqf based on the pretest results is still diverse. In addition, only some of them understood about cash waqf but not so far understood and only some of them were interested in waqf money. However, the posttest results showed a significant increase in the participants' understanding based on the results of the post-test, 100% already knew clearly about cash waqf. Efforts to increase the understanding of Riak Siabun I Village, Seluma Regency regarding cash waqf were successful.

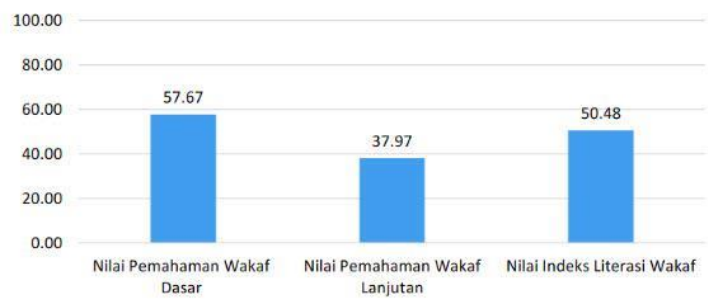
Introduction

There is a correlation between Indonesia's limited waqf collecting and its low literacy rate. According to the Indonesian Waqf Board (BWI), Indonesian waqf assets have a potential worth of about IDR 2,000 trillion, of which IDR 180 trillion is for cash waqf. But just IDR 400 billion were collected in 2017 (Indonesia, 2013).

Limited public awareness and accessibility further impede waqf collection, particularly in developing nations such as those in Sub-Saharan Africa and Asia, which are home to almost half of the world's impoverished (Standing Committee for Economic and Commercial Cooperation of the Organisation of Islamic Cooperation). These areas frequently lack access to financial institutions, making waqf collection more difficult, especially when cash is involved (Shaikh, S. A., Ismail, 2017).

Improving waqf collection can have a significant impact on poor nations' economic problems. Since the first century of Islam, waqf managers, or nazir, have been instrumental in enhancing economic conditions.

Figure 1. Graph of Waqf Literacy in Indonesia



Source: Indonesian Waqf Board, 2020

The Office of Religious Affairs (KUA) is an essential component of waqf proceedings in Indonesia. As a Waqf Pledge Deed Official, Law No. 41 of 2004 on Waqf states that waqf is a legal act in which a waqif (giver) divides and/or transmits a portion of their property to be utilized for religious or public welfare objectives in line with Sharia law, either permanently or for a predetermined amount of time (UU no. 41, 2004). Waqf is more than just a religious practice (*amal jariyah*); it plays important socioeconomic roles in improving the welfare of society. In terms of economics, waqf assets need to be managed by the *nadzir* (trustee) to ensure they are productive and help with employment creation, poverty reduction, and public facility construction. Social services, healthcare, education, and religious services can all be supported by the proceeds from waqf holdings (Nur Azizah Latifah, 2019).

Cash waqf is one type of waqf that is becoming more popular worldwide. The Indonesian Ulema Council has issued a fatwa that approves of the practice in Indonesia. Donations of cash or securities made by people, organizations, or legal entities are referred to as cash waqf. In addition to bringing spiritual benefits, monetary waqf promotes social initiatives, develops Islamic capital, enhances Islamic banking, and drives the Islamic economy. According to Islamic belief, having money is a means, not an end, to satisfy wants and help others. Those who comprehend this believe that money benefits both society and themselves. On the other hand, riches can result in painful wants and misery for individuals who view it as the ultimate aim and a source of happiness (Hasan, 2005). Waqf literacy in Indonesia is still inadequate in terms of basic comprehension, advanced understanding, and the overall waqf literacy score.

Recent studies emphasize the importance of enhancing waqf literacy to improve the collection and utilization of waqf funds. According to Hasanah (2018), increasing waqf literacy among the general public can significantly boost waqf contributions, as people who understand the concept of waqf are more likely to participate in it. Furthermore, research by Arshad and Haneef (2015) indicates that higher waqf literacy correlates with more effective waqf management, leading to better economic outcomes for the community. This is particularly crucial in a country like Indonesia, where the potential for cash waqf remains largely untapped due to low literacy levels.

The Head of the KUA (PPAIW) is responsible for thoroughly reviewing paperwork pertaining to waqf properties to ensure they comply with all requirements. To avoid further

certification problems, the PPAIW also verifies the nadzir and interviews witnesses. KUAs must offer top-notch administrative services to nadzir and potential waqifs (donors) as public knowledge of waqf grows. One prominent instance is the KUA of the North Seluma District, where inadequate staff training on cash waqf poses difficulties for cash waqf services. When helping the public with cash waqf, KUA staff's lack of knowledge causes uncertainty, which lowers the amount of cash waqf collected.

This study aims to determine the literacy of the community before and after the implementation of education on the optimization of cash waqf management so that it can encourage the welfare of the people of Riak Siabun I Village, Seluma Regency about the optimization of cash waqf.

Literature Review

Community Based Research (CBR) which is an approach that involves people at various levels of roles and participation that will benefit the community or society itself.(Septiani et al., 2022). This approach emphasizes the active role of the community in planning, implementing, and evaluating research results. In this case, the researcher plays the main role as a facilitator or companion or resource person, who together with the community plans, implements, and evaluates research programs.

The aim of CBR is to address the research and real problems faced by the community, meeting the needs defined by the community itself. Ultimately, the outcome of CBR is to try to offer a solution or contribute to the resolution of real problems in the community.

CBR has three basic influences, including: First, a popular education model that emphasizes the involvement of people in training themselves for social change; Second, an action research model used by academics in relation to major social institutions; Third, a participatory research model that emphasizes the involvement of people in conducting their own research for social change.(Strand & Et.al, 2003)

The steps of Community Based Research consist of 4 steps, including:

Laying the Basic Principles: This is a crucial initial stage in CBR because it determines the success of the subsequent stages. At this stage, both parties, the campus and the partner community communicate to share experiences, knowledge, and views on issues that concern them together. The purpose of this communication is to have a common understanding and vision that is needed in the joint activities(Hanafi, 2015). Community-based research is different from conventional research or academic research. In academic research, researchers design their own research design without involving members of the community where they conduct research. Researchers (lecturers or professors) come to the community to collect the data they need. After the data is collected from the research location, they leave with the data, and do not return to the community again. As a result, the community does not benefit from the research at all. It is the researchers who benefit from the research unilaterally, so this academic research creates social injustice;

Planning: Before conducting research, there are a few things that need to be done as the first step of the Community Based Research process. The first is where the research will take place. Once the location of the research is clear, it can then be designed who will be involved in the research;

Data Collection and Analysis: Basically, the steps or process of data collection in CBR research is the same as the process of data collection and analysis in academic research. However, the difference is the stakeholder involvement factor. Community-Based Research involves all stakeholders fully in the entire data collection and analysis process. Researchers and communities collaborate in designing and compiling research instruments, go to the field together to collect data and then analyze the data collaboratively as well. Data collection methods that are commonly used in academic research such as interviews and questionnaires are also widely used in CBR research. However, there are some data collection methods that are very effective in CBR research but are never or rarely used in academic research (Susilawaty et al., 2016).

Determination of Action on Research Results: The research results or findings obtained can be communicated in various forms or formats, such as reports or presentations. Then determine the strategy to disseminate the research results. The research team determines the steps needed to implement the suggestions/recommendations from the research results. The determination of these steps must take into account the readiness of stakeholders and especially the partner community. To ensure that the recommended actions go well, the research team can identify other groups or parties involved in the research (Hanafi, 2015).

Research Methods

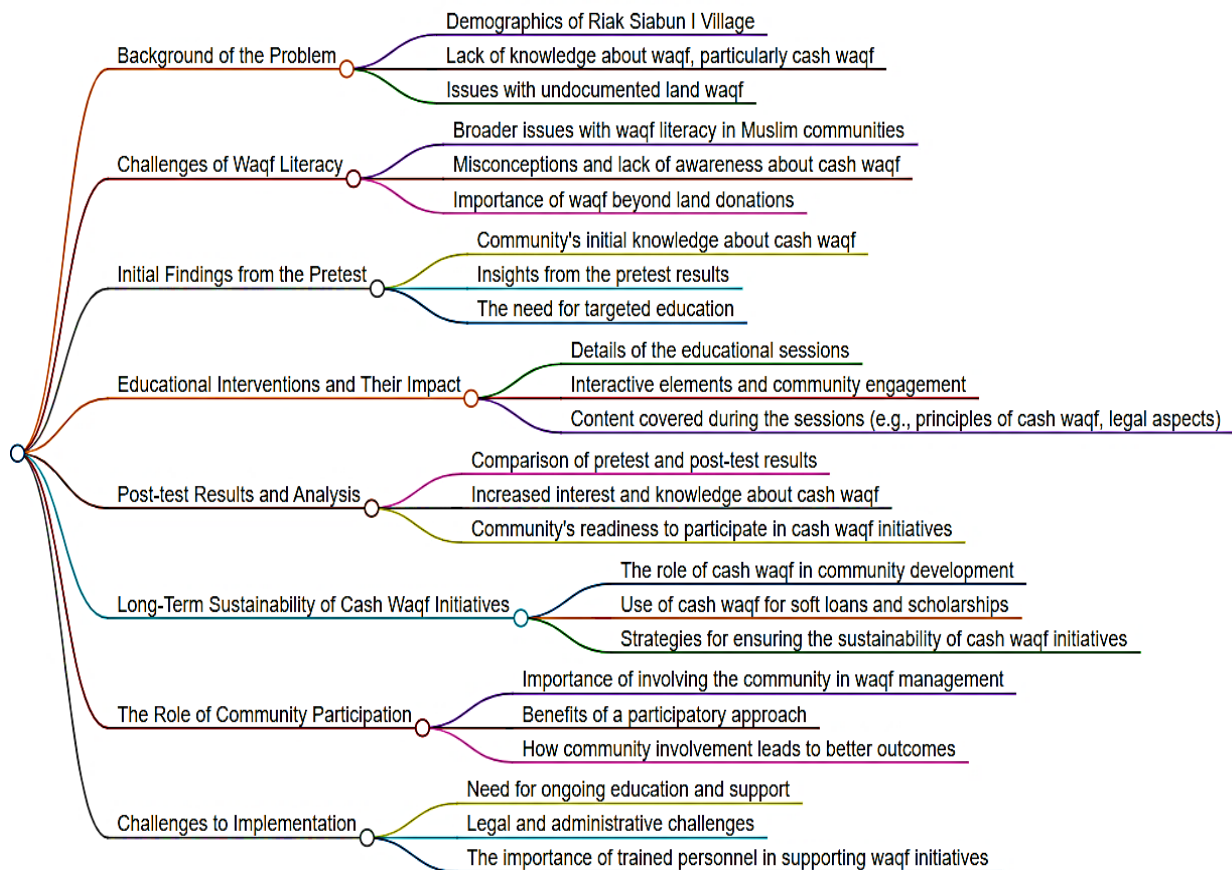
The research employs the Community-Based Research (CBR) method, which is both a methodological and epistemological approach to community-focused projects. In CBR, community servants and members collaborate equally throughout the service process, ensuring that the community's needs and perspectives are fully integrated into the research. This approach is particularly effective in identifying and addressing local issues, while also implementing principles of equality, cultural togetherness, and social equity. CBR's effectiveness lies in its ability to create a participatory environment where community voices are valued and prioritized.

CBR is a mixed-methods approach, as described by W. Creswell (2008), involving direct participation from the community at every stage of the research process. This includes sourcing data, implementing solutions, and evaluating outcomes. The emphasis on community participation ensures that the service products developed are not only beneficial to the community but also reflect the contributions of those involved in the service process. This inclusive approach fosters a sense of ownership and empowerment among community members, leading to more sustainable and impactful results (Arifin et al., 2021).

Results and Discussion

Here is the mind map of the findings from this research. The mind map briefly explains the problems and the solutions provided to address these issues.

Figure 1. Main map of the findings from research



Source: processed by researchers, 2024

Introduction to the Education Program

The education program conducted in Riak Siabun I Village, Seluma Regency, was a significant initiative aimed at enhancing the community's understanding of cash waqf. With 100 participants, the program was designed to address the gap in knowledge about cash waqf, an essential aspect of Islamic philanthropy that has the potential to contribute significantly to community welfare. The program began with a pretest to assess the participants' initial knowledge of cash waqf, followed by comprehensive educational sessions, and concluded with a post-test to evaluate the effectiveness of the education provided.

Background of the Problem

Riak Siabun I Village, predominantly composed of high school-educated individuals and entirely Muslim, presented a unique challenge. Despite their religious background, the community lacked awareness about waqf, particularly cash waqf. The village has a mosque that was built on land donated as waqf, yet it lacks a Waqf Pledge Deed (AIW), rendering the donation legally unrecognized. This issue stems from a deep-rooted belief among the villagers, many of whom are related, that formal documentation is unnecessary when donating land within the community. This highlights a broader issue of limited waqf literacy, which the education program sought to address.

Challenges of Waqf Literacy

The low level of waqf literacy in Riak Siabun I Village is not unique but reflects a more extensive challenge across many Muslim communities. The concept of waqf, especially cash

waqf, is often misunderstood or completely unknown. In many cases, waqf is only associated with land or physical assets, neglecting the potential of cash waqf, which is more flexible and accessible. The lack of understanding of cash waqf's benefits, including its ability to generate ongoing income for community projects, is a significant barrier to its adoption.

Initial Findings from the Pretest

The pretest conducted at the beginning of the program revealed a stark reality: very few villagers were aware of cash waqf. Some participants had never even heard of it, while others had misconceptions about its application and benefits. This lack of knowledge was not surprising, given the absence of targeted educational initiatives in the village. The pretest results underscored the need for effective educational programs to bridge the knowledge gap and encourage community participation in cash waqf.

Educational Interventions and Their Impact

The educational sessions provided detailed explanations of cash waqf, its importance, and its potential impact on community welfare. These sessions were interactive, allowing participants to ask questions and engage in discussions. The education covered the basic principles of waqf, the differences between land waqf and cash waqf, and practical examples of how cash waqf could be implemented in their community. The use of real-life case studies helped demystify the concept, making it more relatable and easier to understand.

Post-test Results and Analysis

Following the educational sessions, a post-test was administered to evaluate the program's effectiveness. The results were encouraging, showing a significant increase in the participants' understanding of cash waqf. More villagers expressed interest in participating in cash waqf initiatives, and some even began discussing how they could contribute. The post-test results also indicated that the community was now more aware of the legal aspects of waqf, including the importance of formalizing waqf donations through proper documentation.

Long-Term Sustainability of Cash Waqf Initiatives

One of the key goals of the program was to ensure the sustainability of cash waqf initiatives in Riak Siabun I Village. The program introduced the concept of using cash waqf to provide soft loans with a Qardhul Hasan contract, allowing Micro and Small Enterprises (MSEs) to access additional capital. This approach not only supports local businesses but also promotes the sustainable development of the community. Additionally, the possibility of using cash waqf to fund scholarships was discussed, highlighting how waqf can contribute to improving educational opportunities for the village's youth.

The Role of Community Participation

The success of cash waqf initiatives depends heavily on active community participation. The education program emphasized the role of the community in managing and optimizing waqf resources. By involving community members in every stage of the waqf process—from donation to management and distribution—the program fostered a sense of ownership and responsibility. This participatory approach is crucial for the long-term success of waqf initiatives, as it ensures that the benefits of waqf are felt by the entire community.

Challenges to Implementation

Despite the positive outcomes of the education program, several challenges remain. One of the main obstacles is the need for ongoing education and awareness-raising to maintain the momentum generated by the program. Additionally, there are challenges related to the legal and administrative aspects of waqf, particularly in ensuring that all waqf donations are properly documented and managed. The program also highlighted the need for more trained personnel to support cash waqf initiatives, especially in rural areas like Riak Siabun I Village.

Conclusion

The low level of literacy regarding waqf in Indonesia, especially cash waqf, is evident as many people lack understanding of cash waqf. The majority of the community is only familiar with waqf in the form of land or buildings. This is apparent in Riak Siabun I Village, Seluma Regency, where there are still challenges in understanding cash waqf. Consequently, if there are people who come to donate cash waqf, their understanding is limited. Therefore, socialization efforts need to be emphasized to ensure that the information is correctly conveyed and understood.

Research findings indicate that the understanding of cash waqf in increasing the interest in waqf, based on pretest results, remains varied. Only a few people understand cash waqf but not deeply, and only a few are interested in cash waqf. However, post-test results show a significant improvement in participants' understanding, with 100% of them clearly understanding cash waqf. Efforts to enhance the understanding of cash waqf in Riak Siabun I Village, Seluma Regency, have been successfully implemented.

References

- Arifin, M. J., Sugiono, I. B., & Hakim, A. R. (2021). Pengembangan Taman Baca Sebagai Upaya Meningkatkan Literasi Anak Bangsa Dalam Bingkai Moderasi Beragama. *Abdimas Indonesian Journal*, 1(1), 1–17.
- As-Salafiyah, A., & , A. (2022). Finding Waqf Literacy Strategies for Millennials. *International Journal of Waqf*. <https://doi.org/10.58968/ijf.v2i1.84>.
- Ambardi, A., Aini, N., & Aminah, A. (2023). Fundamental Literacy of Cash Waqf and Its Impact on Interest in Waqf Among Students With Religiosity as a Moderating Variable. *JESI (Jurnal Ekonomi Syariah Indonesia)*.
- Hanafi, M. (2015). *Panduan Perencanaan dan Penyusunan Proposal CBR*. LP2M UIN Sunan Ampel Surabaya.
- Hasan, M. T. (2005). *Islam dalam Perspektif Sosio Kultural (Cet : III)*. LantaboraPress.
- Indonesia. (2004). Undang-undang Tentang Wakaf (Nomor 41 Tahun 2004). *Bwi.Go.Id*, 1, 1–40.
- Indonesia, B. W. (2013). *Indeks Wakaf Uang Indonesia*.
- Napitupulu, R., Harahap, H., & Simamora, A. (2021). Waqf Literacy of Generation Z in Indonesia. *Review of Islamic Economics and Finance*. <https://doi.org/10.17509/rief.v4i1.34050>.
- Nur Azizah Latifah, M. J. (2019). ZISWAF; *Jurnal Zakat dan Wakaf* (2019, Vol. 6 No. 1). *ZISWAF; Jurnal Zakat Dan Wakaf*, 6(1).
- Nugroho, M. A., Rusdi, W., & Rahman, M. M. (2022). Impact of Productive Waqf Management in Indonesia and Malaysia: Systematic Literature. *Li Falah: Jurnal Studi*

Ekonomi dan Bisnis Islam, 7(2), 1-10.

- Septiani, R., Sundari, S., & Indrawan, B. (2022). Program Pemberantasan Nyamuk Penyebar Dbd Dengan Metode Community Based Research (Cbr) Di Desa Rejomulyo Lampung Selatan. *Al Khidmat: Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 5(2).
- Shaikh, S. A., Ismail, A. G. (2017). Application of Waqf for Social and Development Finance. *ISRA International Journal of Islamic Finance*, 9(1), 5–14.
- Strand, K., & Et.al. (2003). *Community-Based Research and Higher Education: Principles and Practices*. Willey Bass.
- Susilawaty, A., Tasruddin, R., Ahmad, D., & Salenda, K. (2016). *Panduan Riset Berbasis Komunitas (Community Based Research)*. Global Affairs Canada.
- W.Creswel, J. (2008). *Research Design: Qualitative, Quantitative and Mix Method Approach*. Sage Publication.