

# The Appraisal of Understanding Level on the Cash Waqf Among Members of Muhammadiyah Yogyakarta

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**Abstract**— In the disruptive era, cash-waqf has greater potential for humanitarian and economic development impacts. Therefore, this study aims to find the initiative of involvement of Muhammadiyah members in cash-waqf by analyzing their level of understanding of it. The primary data were taken based on the answers of registered members from many different backdrops of Muhammadiyah Charity Business in Yogyakarta. The method used in this study is a quantitative descriptive using the Multiple Linear Regression technique. The result showed that the involvement of Muhammadiyah members in the socio-religious organizations, their access to the mass-media and financial technology, their compliance to the religion, and their access to the Islamic institution are significantly influence the cash-waqf understanding. It means that the knowledge regarding cash-waqf has been sufficiently understood. Hence, Muhammadiyah communities are ready to participate in the implementation of cash-waqf in Yogyakarta. This paper is also strived to analyze the need of various cash-waqf literacies in innovating the waqf development for sustaining the benefits in the long-run.

**Keywords**— Muhammadiyah cash-waqf, involvement in socio-religious organizations, mass media access and financial technology, religious compliance, institutional access

## I. INTRODUCTION

Waqf (Islamic endowment) has become a very sustaining poverty alleviation tool, compared to other Islamic devices such as zakat, infaq, and shadaqa (Ekawaty; Muda, 2015: 1). Waqf is also one of the ways to preserve the original property from extinction and prolong the benefits of it, so that utilized by future generations. If zakat is intended to guarantee the continuity of fulfilling the basic needs of the community only to the "eight asnaf (groups)," then waqf is played a more prominent role. The benefits of the waqf management can be utilized by the public, without any limitation of groups. Therefore the waqf manager (nazhir) must be able to keep the waqf property intact but to be developed so as to provide maximum waqf benefits to mawquf 'alayh (benefit waqf recipients) (Dahlan, 2017: 15) (Sukmana, Indrawan, 2019: 9).

Contemporary cash-waqf is still relatively new innovation in Indonesia. MUI (Indonesian Ulama Council) has issued their fatwa in the mid of May 2002. The Waqf Act was issued on 27 October 2004 (Yunimar, 2015: 17) and waqf core principle was signed in November 2018. In order to maximize the benefit, the contemporary waqf promotes

money waqf or cash-waqf (Beik, 2014: 372) (Nasution, 2006). Therefore, the participation of Islamic financial institution has to be encouraged to offer the cash waqf platform.

Muhammadiyah as a renewal Islamic organization with a modern pattern has initiated waqf tradition since 1912. The waqif trusts their assets managed by the Muhammadiyah with and without mentioning the specific purposes (waqf iqrar/waqf pledge) (Dahlan, 2017). The waqf pledge is a statement from waqif to nazhir about his intention to endow the assets he owns for certain purposes.

The phenomenon of mentioning the waqf pledge lately has become a new problem in managing Muhammadiyah waqf. Muhammadiyah received many waqf assets with different pledges. However, it bears the burden of waqf development funds which are charged to it. The researchers believe the more Muhammadiyah members are exposed to information on cash-waqf, the more easily collected the waqf development funds, then transforming it into fixed assets, maximizing its profits, and channeling the benefits to the mawquf 'alaih. Regarding this issue, this paper would like to analyzed the initiative of involvement of Muhammadiyah members in cash-waqf by analyzing their level of understanding of it.

## II. LITERATURE REVIEW

### A. Waqf and Cash-Waqf

The term "waqf" is attained from the word "waqafa" which means stop or to hold still and last long. In concurrence to this, waqf is referring to the act of discharging one's ownership of an asset and transferring the ownership to the general public (Kemenag, 2013: 1). Waqf can be further categorized into two different usages, which are land waqf and cash-waqf. Cash-waqf can be defined as "the dedication of some money from one's possessions and establishing a Waqf based on that amount and offering it to the benefit of people generally or allocating it to make use of them by some segments of the community particularly". In addition, Nurrachmi (2013) explains that the endowed cash in the institution of cash-waqf, can be either invested or loaned out. It is use to finance a target projects that would beneficial to the public welfare.

Ahmed (2004) in his book mentioned that Waqf is "a voluntary act of charity" and is under the same category as sadaqah and infaq. Linguistically, "waqf" means to stand still, hold still and not let go". The technical meaning of waqf is to hold from consumption or sale and not to let go. From the perspective of raising funds for particular projects, cash-waqf can be defined as a type of certificate with different denominations that are used to raise money for planned projects.

Clarke and Metthew (n.d) gave the definition of waqf from two perspectives, linguistically and from the Shariah perspectives. Linguistically, the word waqf means to stop, to contain or to preserve. Looking from the perspective of Shariah, the term "waqf" is referring to an act of holding certain physical assets and preserving it to the long term benefit of religious services.

Kahf (1992) defined the waqf from an economic standpoint by saying that waqf is an act of diverting funds and also other resources, from consumption and investing them in productive assets that promise either usufruct or revenues for future consumption by individuals or group of individuals.

Zakaria, A., et al (2013) said, literally, waqf is as detention, to prevent or to restrain and technically, as the dedication of property either in express terms or by implication for any charitable or religious object or to secure any benefits to human beings.

#### *B. The Background of Waqf and Cash-Waqf*

The institution of waqf has long been one of the major driving factors in the socioeconomic development of the Islamic world. The first waqf recorded in the history of Islamic world was the purchase of land and construction of the Quba' Mosque by the Prophet S.A.W. Though the first waqf in Islamic history was created for religious purposes, it is important to note that the objectives of waqf are not restricted to only religious purposes. Among the first waqf done by the companions of the Prophet S.A.W were the waqf by Umar Al-Khattab R.A (d.644) and Uthman bin Affan R.A.(d.656). Umar al-Khattab bought a land in Khaybar after being advised by the Prophet S.A.W. He then made it as a sadaqah that could not be sold or given as a gift to other parties. In addition to that, the fruits of the cultivation process on the land should be distributed to the poor and kinship, used to liberate slaves and provide for the guests and the wayfarers. However, some reasonable amount of the produce (fruits) can be taken by the custodian of the farm.

Another significant waqf in Islamic history was the waqf for drinking water that was done by Uthman bin Affan R.A. It was reported that the Prophet S.A.W called upon Muslims to buy the well and render the water free for the public upon realizing that water was sold at a high price. Uthman bin Affan R.A answered the calling of the Prophet S.A.W by buying the well and rendering the water free for everyone's disposal. The waqfs by Umar al-Khattab R.A and Uthman bin Affan R.A were significant in the Islamic history because these waqfs were not religious but civil waqf. These were the starting point of the role of waqf in the development of socio-economic sectors. During the Ottoman Empire, waqf was considered as a prominent role in the socio-economic area when the financing of health, education and welfare were financed exclusively by the waqf system. Waqf

investment in the social sector had resulted to favorable results in transforming society and empowering the poor. It is evident that one key element of an effective poverty alleviation strategy is to empower the poor with education among others and improve their productive capacity.

Besides the land and properties type of waqf, cash waqf also played an important role during the times of the Prophet S.A.W, his companions and during the Ottoman Empire (1299- 1922). It was reported that during the time of the Prophet S.A.W, his companions utilized the institution of waqf as a medium to donate their farmland for development purposes. The concept of cash waqf is often related to the Ottoman Empire. In the 15th until 16th century, the Ottoman court gave their approval of cash endowments. After that, cash endowments became very famous throughout the European part of the Empire. It was also during the Ottoman Empire that cash waqf was seen to be channeled to microfinance initiatives. During that time, some generous rich people established charitable cash endowments which were lent to various borrowers. The ownership of the borrowers' houses would be transferred to the lenders as collateral. The borrowers are still allowed to stay in their houses; however they are required to pay a certain amount to the cash endowment as rent. When the capital has been returned, the ownership of the houses will be returned to the borrowers. The rent collected will be distributed into 3 parts which are administrative cost, charitable purposes and will be added to original waqf to protect the real value from inflation.

#### *C. Cash-Waqf in Muhammadiyah*

Muhammadiyah, as Da'wa organization-based institutions in Indonesia, has been trusted to manage the awqaf asset independently since it was found on November 18, 1912 by KH. Ahmad Dahlan. It was founded to restore and purify the Muslim mind who were influenced by the shirk practices to the true Islamic teachings as exemplified by the Prophet Muhammad S.A.W. KH. Ahmad Dahlan had the ideals of deliberating Muslims from underdevelopment and building a life through *tajdid* (reforms) which include the aspects of *tauhid* (aqidah), worship and muamalah. All those parts were started by reformed the education and health care system that where the waqf of Muhammadiyah were started.

The philosophy of Quran Surah Al-Maun is one of Muhammadiyah waqf foundations that give an inherent characteristic differ from other waqf institutions. All the Waqf given to the Muhammadiyah as a Nadzir will call as Muhammadiyah Waqf. This system enables Muhammadiyah to improve and maximizing benefit of awqaf through all possible ways allowed by the Islamic law such as Istibdal or crowd funding. Al-Maun focuses to three main ministrations in assisting the poor to fulfill their life (Al-Maun) i.e. education (provide schools and universities), health (provide Hospitals and Health Clinics), dignifying the orphans (provide orphanage and boarding school) (Damanuri, 2012:82).

This crowdfunding were known as waqf through money, which is not cash money waqf and the benefits are specified to a certain economic purposes, not to the public. The crowds funding are implemented by Muhammadiyah in all their efforts in maximizing the awqaf benefit under the

institution are called Amal Usaha Muhammadiyah (Muhammadiyah, 2017). The development shows Muhammadiyah waqf has significant contribution in developing education and healthcare's/hospitals. This means Muhammadiyah may probably shift the focuses toward general development instead of religious development.

III. METHODOLOGY

The subjects of this study were members of Muhammadiyah in Yogyakarta who joined the members of the Muhammadiyah charity business who have the Muhammadiyah Standard Number (NBM). This study used primary data obtained through field survey techniques (observation, questionnaires, interviews with respondents and study documentation) with a simple random sampling method (Sugiyono, 2009). Data samples used 100 respondents taken from 37,388 members (through Slovin Formula) (Arikunto, 2006).

A. Research Instrument

The test validity was measured using construct validity (Kuntjojo, 2009). The effort to connect a measurement instrument with the overall theoretical framework is to ensure that the decision is valid or not the data is seen through the corrected item correlation column. If the value is greater than r table  $\geq 0.25$  then the question can be said to be valid (Basuki, 2015).

The reliability test is to measure a reliable or reliable questionnaire if a person's answer to a statement is consistent over time using Cronbach's Alpha. If the cronbach Alpha coefficient was greater than or equal to 0.6 the alpha, then the coefficient is considered to have a strong level of reliability if the value is between 0.8 - 0.1. If the alpha coefficient was between the values 0.6 - 0.8, it is considered strong enough in terms of reliability, whereas below 0.6 means weak reliability (Basuki, 2015).

B. Data analysis

1) Multiple Linear Regression

Multiple regression analysis is an analysis method that is used to determine the accuracy of predictions from the effect that occurs between the independent variable (X) on the dependent variable (Y). The formula for multiple regressions is as follows:

$$Y = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + b_5X_5 + b_6X_6 + b_7X_7 + e$$

Y = Level of understanding of cash waqf	b1: Variable regression coefficient Involvement in socio-religious organizations
X1: Involvement in socio-religious organizations	b2: Variable regression coefficient Access to mass media
X2: Access to mass media	b3: Variable regression coefficient of religious compliance
X3: Religious compliance	b4: Variable regression coefficient Institutional access
X4: Institutional access	e: error
a: Constant	

2) Classical Assumption Test

The normality test is to determine the data that has been collected with a normal distribution if a significant value is greater than 0.5 or 5%, which means that residuals spread

normally and vice versa (Basuki and Yuliadi, 2015). Multicollinearity test is to test the high correlation between independent variables in a multiple linear regression model. A Variance Inflation Factor (VIF) is  $<10$  and value of tolerance (TOL) is  $> 0.1$ , the model is said to be free from multicollinearity. The Heteroscedasticity test is the variance inequality of the residuals for all observations in the regression model. If the result is significantly less than 0.05, then the regression model has a problem of heteroscedasticity (Ghozali, 2012, 2001). Hypothesis testing is used to find out the significance of the hypothesis in this study, it is necessary to do a t test if P-value was  $> \alpha 0.05$  then  $H_0$  was accepted; Test F P-value  $> \alpha$  then  $H_0$  was accepted (Anindita, 2011);

IV. RESULT AND DISCUSSION

A. Test the Quality Test of Data Instruments

1) Validity Test

Validity test was intended to find out how the data used in this study could be in accordance with the actual conditions in the field, so that there was no data bias. Based on the results, the variables of involved in religious social organization, the variable of mass media access and financial technology, the variable of religious compliance, the variable of institutional access, and the variable of understanding of cash waqf are valid due to had a significance value of  $<0.05$ , therefore, all questions in the questionnaire were worthy of being used as instruments to measure research data.

2) Reliability Test

The results of the reliability test from the overall variables can be concluded are reliable due to satisfies the cronbach's alpha value of more than 0.6:

TABLE I. RELIABILITY TEST

Cronbach's Alpha	N of Items
.813	38

a. Source: processed data, 2019

3) Test of Classical Assumptions

a) Normality test

The results of the normality test using the histogram graph above show that it meets the assumption of normality since the point spreads around the diagonal line and follows the direction of the diagonal.

Normal P-P Plot of Regression Standardized Residual

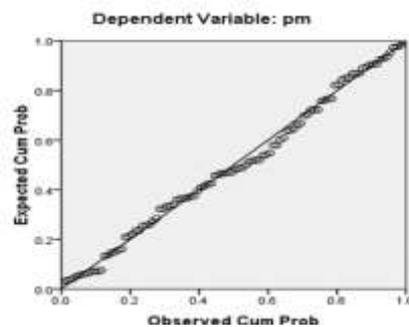


Figure 1. Normality Test

*b) Multicolinerity and Heteroscedaticity Test*

A regression model was declared free from multicollinearity by looking at tolerance values and also VIF, if VIF is low and the tolerance value is large, VIF was <10 and value tolerance was > 0.1. The results showed that all variables had VIF greater than 0.5 and less than 10. Heteroscedaticity testing is done by comparing residual inequalities among variables in the regression model (Gujarati, 2003), but the absence of heteroscedaticity problems can be seen from the value of absolute residual significance with the independent variable must be > 0.05, that shows by this results:

TABLE II. MULTICOLINEARITY & HETEROSCEDASTICITY TEST

Model	No Multicollienarity		No Heteroscedasticity		Result
	Tolerance	VIF	Sig	limit	
KO	0,694	1,441	0,666	>0,05	Sig
AMF	0,824	1,214	0,271	>0,05	Sig
KB	0,805	1,243	0,881	>0,05	Sig
AK	0,797	1,254	0,432	>0,05	Sig

*B. Test Hypothesis and Data Analysis*

This paper used multiple linear analysis in testing the hypothesis, the independent variables of involvement of socio-religious organizations, mass media access and financial technology, religious compliance, and institutional access were tested either stimulant (F test) or partial (t test) on the dependent variable namely understanding against cash waqf, the provision of whether a test passing the multiple linear regression was to see the probability that if p = 0.05, it meant that the all variables significantly influenced stimulatively or partially towards cash waqf understanding of Muhammadiyah members.

F Test (stimulant) concluded that all the independent variables influenced the level of understanding of Muhammadiyah members to the cash waqf. Determination Coefficient Test (R2) concluded that the magnitude of the influence of all independent variables are simultaneous explained the dependent variable. It was shown by the adjusted R square value of 0.494 (0.5). This means that 50% of Muhammadiyah's understanding of cash waqf is influenced by the involvement of socio-religious organizations, access to mass media and technology finance, religious compliance, and institutional access, whereas the other 50% is explained by other variables that affect the outside of the model used.

TABLE III. MULTIPLE LINIER REGRESSIONS

Variable	B	std. Error	t test	t-Test Partial	Sig.(p)
KO	0,447	0,150	2.98	0,447	0,004
AMF	0,277	0,080	3.48	0,277	0,001
KB	0,535	0,171	3.13	0,535	0,002
AK	0,386	0,129	2.99	0,386	0,004
F test	25.158				
R	R Square	Adjusted R			
0,717	0,514	0,494			

THE T TEST PERFORMED A REGRESSION EQUATION  $Y = 0.447X1 + 0.277X2 + 0.535X3 + 0.386X4$ :

The understanding of Muhammadiyah members about cash waqf was influenced so much by their engagement to the social-religious organizations which provide them knowledge around cash waqf informations. However, it can't be a benchmark since the informations can be obtained from any where. The results of this study are also in line with previous research conducted by Marlina and Anggi (2015) under the title Money Waqf: The Level of Understanding of the Muslim Community of Surabaya & its Determining Factor. They concluded that the involvement in socio-religious organizations has a positive and significant effect on the level of understanding waqf cash in the Muslim community in the city of Surabaya.

The variable "Access to Mass Media and Financial Technology" also positively influenced and significantly effected to the level of cash waqf understanding of Muhammadiyah members. Media is a means to provide understanding and education. Therefore, the awareness of people to the waqf is strongly influenced by their understanding, which depends on the information they receive. The waqf and financial information in mass media, print media, internet, and television were usually followed by financial technology that helps facilitate the community to achieve faster financial literacy. The combination of media and technology will then accelerate the collection of cash waqf. This finding is in line with previous research finding by Nizar (2014) under the title Factors Affecting Waqif Perception on Cash Waqf which concluded that media information partially has a positive and significant effect on perceptions of cash waqf.

The information of cash waqf is very important activities that have to start as soon as possible for Muhammadiyah members since they are the potential waqif who will contribute their asset after they know that cash waqf requires only simply small amount of wealth. It also lets participation of larger group of individuals compared to the fixed asset waqf. Cash waqf is a flexible commodity ready to produce any economic activities. Therefore, can be applied anywhere without borders. For example, Muhammadiyah members in Yogyakarta can contribute their cash waqf for waqf beneficiaries in Papua.

Muhammadiyah calling (da'wa) method uses the only one media, which is Suara Muhammadiyah that founded in 1913, a year after Muhamadiyah organization was founded. Therefore, anything introduced in Suara Muhammadiyah was known by other, including cash money. However, based on researcher observation, this potential have not been discussed in Suara Muhammadiyah so far. Its means, the cash waqf understanding level among Muhammadiyah members was from other references.

The religious devotion has a positive and significant effects on the level of understanding of cash waqf among Muhammadiyah members, since their activities and their faith are depend on their understanding to the Sunnah. This variable does not have much influence on someone's understanding, but if religious devotion is used as a benchmark for someone in increasing his religious knowledge, then it can affect one's understanding level to the cash waqf.

The relationship between institutional access and the level of understanding of cash waqf was in accordance with the hypothesis in this paper which is stated that institutional access has a positive and significant effect to the cash waqf understanding level of muhammadiyah member. The institutional access in this research was the access of Muhammadiyah member to the Assembly of Waqf and Muhammadiyah Asset. The research was to analyze whether the members knew well the duties and obligations of the Waqf Assembly and their responsibilities to the Muhammadiyah organization.

The significance of institutional access can be occurred due to the dissemination of information with respect to cash waqf carried out by the institution then extended wider to the community through social media. According to the researcher observations to the Suara Muhammadiyah Magazines, there was no discussion on cash waqf topic since 2011 until 2019, except the news on the national meeting discussing on current Waqf assembly agendas in general. It also cannot find in the Muhammadiyah's Tarjih and Tajdid Act which decide on the law of cash waqf since the latest 1953. Therefore, it was believed, that the information concerning the duties and obligations of Waqf Assembly was based on general informations.

Until now, the researcher cannot find any legal certification under Indonesian Waqf Board (BWI) given to Muhammadiyah Organization as a legal nadzir for cash waqf. This certification is very important to Muhammadiyah Waqf Assembly as a nadzir because cash waqf requires a transparent mobilizing model managed by professionals and trust system. The BWI's certification letter is one of the tools for trusty cash waqf institution which required by Indonesian Financial Services Authority (OJK) to run cash waqf in Indonesia.

The involvement of socio-religious organizations, the access to mass media and financial technology, the religiosity compliance and the institutional access have positive and significant influence on the level of understanding of Muhammadiyah Yogyakarta members' toward cash waqf; it means that once the one engages to the discussions in a social organization, to medias, to sermons and to religious classes and reads Islamic books, as well as engages to Islamic financial technologies, he got more cash waqf information he got the more cash waqf information he got and the opposite.

The agenda activities of the Muhammadiyah Waqf Assembly in producing the economic activities had to promoted and published. So that, the members know well that they are not only recording and documenting all the waqf transactions in Muhammadiyah, but also transforming the cash waqf into fixed asset, such as land or building, maximizing the profit (income and revenue from the fixed assets are invested in investment participation units permitted by sharia), as well as channeling the investment profits into mauquf 'alayh, such as financing education facilities (as recommended by Aziz, 2017: 61-80).

Muhammadiyah had to develop a cash waqf platform and its application system, which is under the control of the waqf assembly and collaborates with Indonesia Islamic

financial institutions. The presence of these financial technologies will ease the members to channel their intentions to become waqif.

Massive socializing and educating of cash waqf inclusively will impact not only to the understanding level but also to the amount of it that might be collected from Muhammadiyah members. The huge potential of cash waqf will support the management to determine the platforms that is prospected to maximize the benefits of waqf asset which still neglected/dormant. Numerous economic activities will introduce if the cash waqf platform is existed and a good governance is convinced the Muhammadiyah members to participate more.

This paper may still have many shortcomings and limitations as the number of respondents is only 100 people. The other obstacles are that not all of the respondents gave full information and reasons behind their statement and that the distribution of questionnaire did not represent all kind occupations and education status.

Research Implications:

1. This paper suggests to the Muhammadiyah Waqf Council, the Ministry of Religion and the Policy Makers to promote, facilitate and apply the cash waqf in order to maximize the waqf benefit soon after finding the level of members understanding level of the cash waqf.
2. The cash waqf managers have to prove a credible management to the waqif (waqf giver) and the society in order to develop a trust and transparency publicly.
3. Muhammadiyah organization has to use all the information dan da'wa facilities they have to educate the members on cash waqf literacy inclusively either through information technology or mass media.

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