

Waqf Logo as a Productive Waqf of the Digital Age in the Perspective of Maqashid Sharia

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ABSTRACT

This research is titled "Waqf Logo as Productive Waqf in the Digital Era in the Perspective of Maqashid Sharia". The purpose of this study was to find out how digital era logo waqf is applied and how the waqf logo is viewed from the perspective of Maqashid Sharia. This type and approach of research is literature research using normative juridical research types. The data that the author collects is triangulation, which is by using various techniques of collecting combined data including by analyzing and studying various books, laws, writings, or other written sources related objects of discussion in this study. There are primary and secondary library sources. This research can be useful for waqf to more easily understand and practice waqf in the digital era with the digital waqf logo and so on. Waqf with this method prioritizes the educative and creative aspects of society. Simply create a simple logo that can be donated and the income can be used as a fund for people in need. The substance of the waqf logo is in line with the Sharia Maqashid Perspective regarding *hifdz al-mal* which leads to the protection of property. One of them is in order to realize socio-economic welfare through the distribution of funds from logos that have been sold and prevent the use of assets that are not in accordance with religious values and principles of Islamic economics.

Keywords: *Waqf Logo, Digital Era, Maqashid Syariah.*

1. INTRODUCTION

Indonesia is a Muslim-majority country with an estimated population of about 270 million people by 2020, so Indonesia has considerable potential in development or practice. Based on the Qur'an and Sunnah to solve problems in the world.

Many solutions presented in terms of muamalah are ZISWAF (Zakat, Infaq, Alms and Waqf) in

Indonesia. Etymologically the term waqf comes from the word waqf which can be interpreted as *habs* (holding). The term waqf comes from the word *waqafa-yaqifu-waqfan*, which means the same as *habasa-yahbisu-habsan* (hold).[1]

The word waqf all to the meaning of preventing, stopping, offering, standing, knowing, etc. [2]

Waqf in addition to being a religious ritual is *ubudiyah* and has a social function. In another

function, waqf worship is the provision of wakif life (people who have a mind) in the here after. Waqf is a high-value development investment without taking into account the time period and material benefits of the endowment. Over time, reinterpretation of waqf lessons occurs because of the increasingly complex problems.

The waqf hypothesis should be based on the modern hypothesis of the changes and progress of the times. One of them is a productive waqf that can be interpreted as a profitable and growing long-term waqf. Waqf is a change from general waqf administration to advanced waqf administration to expand or increase the benefits of waqf. Productive waqf can be a treasure. Waqf is able to provide benefits both in the field of horticulture, industry, exchange, and administration in order to provide benefits for people who fall under the criteria of sharia waqf. Waqf is useful in reducing the poverty of Muslims so as to prosper all Muslims in Indonesia.[3]

Waqf has been regulated in Law No. 41 of 2004 on waqf. Waqf already has legal legality in Indonesia. However, Indonesia is still a subscription in dealing with the problem of poverty.[4] The data showed that the poverty rate in the country was never lowered mentally with normative and empirical data.

Recorded in September 2019 as many as 26.58 million people (10.12%), down 1.19 million people compared to conditions in July 2019 as many as 27.77 million people (10.64%). Although it has been declining for some time recently, it hasn't seen anything critical. By expansion, the number of poor people across province is more important than in urban areas reflecting pay disparities. The poverty rate in rural areas in September 2019 was 13.47%, while in urban areas it was 7.26%.[5]

According to President Joko Widodo's statement,

one of the breakthrough steps that must be considered is the refinement of Islamic monetary teachings that are controlled based on the waqf framework. The potential of waqf in Indonesia is very wide, either not moving or moving, including waqf objects in the frame of money. Therefore, waqf must be created into an innovation that can be realized in real terms in the midst of the problems of life in the community. But in reality, few understand waqf and do not give a meaningful view from most levels of society, whether researchers, governments, or non-governmental.

This is very ironic considering the potential in Indonesia is very large. The lack of optimization carried out by various layers of society, Indonesia is lagging behind. Awareness of the living community is very minimal coverage. There are still many people who do not understand the concept of waqf.

Most waqf is only associated with land, tombs, boarding, and mosques. Consumptively, it does not produce economic benefits and requires costs for its sustainability. In this modern era, digital systems are increasingly sophisticated. [6]

Logo is an asset that can be developed as a waqf object because the logo is an impactful long-term asset. In addition to being an identity, the logo also has other values such as taste value, loyalty value, and economic value. For example PT Pertamina has a logo with a price of about USD 350,000 in 2005 and the Xiaomi brand logo around USD 30,000 in 2021. Researcher will know how to implement the digital era logo waqf and find out how the waqf logo is viewed from the Maqashid Sharia perspective. This research is expected to provide benefits, both academically and practically in the future .

2. LITERARY REVIEW

Researchers who are relevant and similar to this study have been conducted by several researchers

before, such as research conducted by Supardi, et al. about waqf YouTube content as a productive waqf in era 5.0 in the perspective of Maqashid Sharia. Having a profitable waqf concept in waqf, the substance of YouTube is a digital era concept and needs to be observed and realized.

Waqf YouTube content is a process that can be said to be simple, productive, straightforward, and can reach all levels of society at large. This research has not provided a broader picture of productive waqf in the digital age. In addition, Hamli Syaifullah, et al. research explained the innovation of productive waqf services in the digital era: case studies at the Bani Umar waqf foundation.

The study concluded that the concept of maximizing the role of nazirs who are entitled to manage waqf assets must have principles that focus on waqf governance. Based on modern trade administration oriented to profit because waqf treasure will be used for operational costs if waqf administration is still socially oriented.

Social media officially owned by nazirs must be managed professionally so that the form of service can be cheaper but feasible, place, and time management of social media as a form of service owned by Nazir will have an impact on the expansion of waqf resource collection in Indonesia in the future.[7]

Another study was conducted by Diniyah Sukma and Eny Lathifah. They explained digital-based productive waqf as an instrument of Islamic monetary policy development that has the concept of digital-based productive waqf in Islamic financial institutions able to work in developing Islamic monetary policy instruments through various programs implemented and developed by Bank Syariah Mandiri (BSM) and Bank Negara Indonesia Syariah (BNI Syariah) by inviting

various waqf management institutions in Indonesia.

Furthermore, Rama Sutra's research on the implementation of productive waqf processing in global waqf in the welfare of the ummah. The results of this study are related to the stage of management and implementation of global waqf. Developments related to waqf treasures are also realized in advance to find out the conditions in which the waqf productive treasure will be applied.

By knowing the potential of development in the village and what factors slow its development, by the global waqf nazir by developing a drive program that will be implanted and processed in the village to have a discussion about what programs are right to be developed in the village. village. Then socialize the productive waqf that will be built in the village and invite the community to take cash to succeed the program that will be held in the village. After residents gathered next to create a structure that will manage waqf agarassets can run smoothly. Assets that have been planted somewhere are reported and then monitored and evaluated every six months so that the quality and quantity of global waqf assets can be monitored. [8]

The proceeds from the wealth will be distributed to underprivileged communities in the form of providing nine main staples to underprivileged people or mineral water. Waqf is given for free to mosques so that it can provide positive assistance for the economic sector of the underprivileged community.

Neni Hardiati researches with cash waqf according to the perspective of scholars and sharia maqashid reviews. From this study, the authors explained that there are differences of opinion about the understanding of waqf money from various schools. Some allow on condition and some prohibit for some reasons.

3. BASIC THEORY

3.1 Definition of Waqf

According to the meaning of the word, waqf comes from the Arabic "waqofa" which means to hold something or stop in its place. Waqf in the view of sharia means giving up property rights whose function is not used by nazirs (waqf supervisors) either in the form of people or in the form of management by people/organizations considering the results or benefits used for things that are in accordance with the Islamic law. [1]

The notion of holding something related to wealth that is often calculated with a certain amount of money that is spiked with numbers and valid in each country. Then the payment is in cash from the wealth that a person has called cash waqf. The basis of shari'at waqf money is not explicitly mentioned in the Qur'an. However, the meaning of the following verses can be used as a legal basis for waqf which includes waqf money.

3.2 Productive Waqf

Waqf benefit can be a place to supervise the provision of waqf from individuals, especially by making the grant profitable, so as to be able to channel sustainable sustenance. Waqf can be moving objects, such as cash and precious metals, or unmovable objects such as buildings.

This lucrative waqf surplus can be a backup source of blessings to finance individual needs, such as qualified education financing and welfare administration. Waqf is profitable in the sense that it must be created because waqf can fulfill its reason if it has been submitted where the source is used in accordance with its duties (*mauquf alaih*).

3.3 Benefits of Productive Waqf

The benefits of waqf will usually be sustainable, while alms can be forshort-term disposables. Waqf must be durable objects and not easily charred or damaged, while alms can be any object as long as it is useful. Waqf requires managers (guardians and developers), while alms can be without managers. Some people say, waqf belongs to the philanthropic charity group, while zakat is a charitable charity.

3.4 Digital Era

Advanced *mediais* a term used in the era of highly sophisticated, web systems, especially data innovation and computerization. Media is often used to describe the time of the period. Modern media has controlled, organized, or web features that can be utilized. Part of digital timeis like print media.

Mass media has turned to modern media on the web due to social movements in the delivery of data today. New media has several characteristics, including computerized, intelligent, multi-information, virtual, organized, and recreative. Waqf has advanced in this day and age. It is usually done by Islamic finance professionals. This can happen because the benefits of productive waqf have a long-term impact. [9]

3.5 Maqashid Sharia

Maqashid sharia is a combination of two words, namely maqashid and sharia. According to the maqashid language is the plural form of maqshad which means the purpose and the word sharia is used for the source of water that is expected to be drunk. [6] At that time Middle Eastern society used the word sharia tomean cruelty on the straight path (ا ب ق ء الطر) to see the source of water can be a straight path that leads the individual to good.

The beginning of maqashid sharia science was first developed by Imam Al-Hakim At-Tirmidhi in his book entitled *Al-Salau Wa Maqashiduha*. [10] However, it was only popular when Imam Abu Isaac al-Syatibi wrote two of his books entitled *al-Muwaffaqat* and *Al-I'tisham*. Then the contemporary scholar Sheikh Dr. Ahmad Raisuni according to Imam ash-Syatibi. There are five forms of maqashidsharia known as the five standards *orkulliyat al-khamsah*. [10] Each of these forms has two kinds, namely in terms of form or security and the 'adam or anticipation' aspect. The five maqashids are *hifdzad-din* (maintaining religion), *Hifdz an-nafs* (protecting the soul), *hifdz al-aql* (protecting reason), *hifdz al-mal* (protecting property), and *hifdz an-nasl* (protecting offspring). Five maqashids have varying levels according to the level of benefit and needs that contain these points. There are three levels of urgency above, namely *dharuriyat* (primer), which is a need that must be met if not met will make life unstable; *hajiyyat* (secondary), i.e. the needs that are met, if not met will be difficult results; *tahsinat* (free), only complementary needs, which if not fulfilled will only make life incomplete or comfortable. [11]

4. RESEARCH METHODOLOGY

This research uses a literature investigation and juridical-normative investigation approach that specifically examines the analysis of problems, methods, and regulation of productive waqf in the digital age. Juridical-Normative, i.e. an approach that uses authoritative positivist conceptions.

This research uses an approach in the form of a juridical-normative approach. Normatively has implications for the investigation of the positioning of the law as a research framework with a more specific approach through Islamic sharia standards based on the Qur'an and Hadith. The juridical

approach explains that analysts use law and control as an introductory premise to conduct analytical examinations.

The data used as primary data is the Qur'an, hadith of the Prophet Muhammad *Shalallahu alaihi wa Salam*, opinions of imams and scholars on productive waqf and the concept of Maqashid Sharia. Data collected by authors is calculated, especially using different methods of collecting information by aggregation, including by looking at, analyzing, and reviewing various books, laws, essays or sources. Other compiled related topics in this study.

5. RESULTS AND DISCUSSIONS

5.1 Implementation of Digital Logo Waqf Era

The concept of productive waqf in the waqf logo is a modern era concept that is easy and important to apply. Waqf logo with creative workmanship and serious tenacity can produce a useful logo and become an important sector in any industry. All walks of life that can create logos or professional designers can create logos to be developed into productive endowments for the benefit of people in the future.

Waqf with this method emphasizes more on aspects of creativity and the development of editing skills for people who want to be represented. This is certainly a golden opportunity for people, especially those who have interests and talents in the field of designers to develop their ability to provide benefits to the community by utilizing their abilities and channeled. With the waqf logo, then the income will be directly obtained and managed by nazir so that indirectly the community has donated. The existence of education is expected to realize the community that waqf is not only a necessity of the afterlife but becomes a lifestyle to help others with the ability to logo and create.

Conventional waqf is superior in the digital era that is limited in time, location, and user reach. With the waqf logo is expected to be an asset and open the eyes of the community to the importance of waqf. Waqf logo is the development of waqf assets for the welfare of the people. With this waqf logo, people become morfreer waqf and spread the benefits of because most people especially the younger generation who want to develop their editing skills for the betterment of the nation and country, with this preference, The author hopes to increase his benefits for the community. With just internet devices and packages, everyone can take charge anytime and anywhere easily. According to the author of this YouTube content waqf strategy is more insightful because it allows prospective consumers to get a variety of logos that are in demand and later there will be many waqf that award their logos with various types. Certainly in accordance with the needs of the community.

Furthermore, this waqf logo in religious social activities will greatly help the government and the Indonesian Waqf Agency (BWI) in the welfare of the community. All allocation of income funds from the author's designers will be managed by a competent nazir and channeled to the community. [3]

5.2 Waqf Logo in the Perspective of Maqashid Syariah

From the above explanation it can be concluded that maqashid sharia is the decree of Allah Swt. As a product of sharia to provide benefits for humans by fulfilling the requirements of dharuriyat, hajiyyat, and tahsinatagar man can live in blessings and become obedient servants to God. One of the imperative components in maqashid sharia is *hifdz al-mal*. This component is related to how to maintain and secure resources to be more useful and channeled because of the intention to obtain the bless of Allah Swt.

Hifdz al-mal (keeping property) is a commitment to maintain and maintain property legally in the framework of devotion as a form of worship to Allah Swt.. Wealth can be a tool and complement and quality of man in carrying out life to realize the bless of Allah Swt. Because it is a true treasure obtained by shari'ah in a halal, noble, and true way.

One of the five common components of Maqashid Akbar is in terms of maintaining and guaranteeing property or so-called *hifdz al-mal*, in fulfilling the elements of *hifdz al-mal* there is a level of interest to fulfill the obligation to guarantee and secure property. thing. The level of significance of meeting the need to maintain and guarantee resources is the need of *dharuriyat* (primary), *hajiyyat* (secondary), and *tahsinat* (complement). The purpose of the levels in meeting these needs is the desire to maintain and protect these resources in order to realize benefits for society and maintain from a culture oriented to the community advantage. It only benefits itself and does not benefit others and makes us as obedient servants and *kaffah* to Allah Swt.

6. CONCLUSION

From this study, the authors drew conclusions based on the purpose of the initial research, namely the concept of logo waqf is a productive creative waqf innovation. In addition, this waqf logo can be very simple, productive, and straightforward, and can touch all levels of society. Waqf with this strategy prioritizes instructive viewpoints or education and creativity for the community. That is, by making a simple logo can be donated and the income can be used as a fund for people who need the logo is timeless and does not run out and provides a very large profit if sold then directly managed by nazir.

In the maqashid sharia review, this waqf logo is

one of the useful poverty alleviation waqf that has tremendous potential in developing community creativity and productivity and avoiding the gap between people. The essence of this waqf logo is included in the points contained in maqashid sharia which leads to *hifdz al-mal* (keeping property), one of which is in order to keep the treasure from wasteful nature and from worldly orientation. For the orientation of the hereafter, waqf is one of the solutions in maintaining the most appropriate treasures and efforts to realize social welfare through the socialization of the principles of the waqf logo that has been sold. In addition to those outlined above, this activity is also innovative to develop the

potential of society with the aim of all aspects of poverty, lack of creativity, productivity, and other socioeconomic problems.

ADVICE FROM THE AUTHOR

Based on the above research, the authors suggest that it should be socialized to the public, especially to logo designers or digitally creative people in order to utilize their ability to build a country in the digital era and be able to worship with waqf. It is hoped that this research can be used as a source and reference for better questions as future analyst material.

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