



Integrated Waqf Management in Global Waqf and *Aksi Cepat Tanggap* (ACT), Indonesian Philanthropy

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Abstract. Handling the humanitarian crisis is not simple. Comprehensive treatment is needed so that it can be overcome completely. In Islamic history and practice in several countries, waqf has played a very large role in overcoming humanitarian crises. Global Waqf (GW) and *Aksi Cepat Tanggap* (ACT) are humanitarian institutions in Indonesia that cannot be denied that their existence plays a major role in carrying out humanitarian action activities, both nationally and internationally. This article examines how to manage waqf in an integrated manner through examples of implementation in Global Waqf and ACT. As a waqf-based institution, of course it is interesting to study from a juridical point of view related to its institutions and management, as well as the applied pattern which is expected to be an example for other humanitarian institutions. Partnership synergy is crucial in managing and distributing waqf with various stakeholders. Article 11 of the Waqf Law outlines the administration, management, and development of assets in line with their intended purpose, function, and designation. Global Waqf collaboration with ACT with various parties greatly increases the productivity of waqf, including the distribution of waqf results through the formation of a volunteer network that reaches many places inside and outside Indonesia very effectively so that the waqf results are right on target.

Keywords: ACT, Global Waqf, Indonesian Philanthropy.

1 Introduction

As an institution derived from Islamic law, Waqf is closely related to the socio-economic problems of society. Its role in leveling the welfare of society is in addition to the institutions of *zakat*, *infaq*, and *sadaqah*. Waqf institutions in neighboring countries have developed and can assist with economic and social problems. For instance, in Egypt, waqf properties like buildings and farmland are leased or shared with individuals interested in working on them through a profit-sharing system. This allows for shares in various business sectors [1]. Likewise with the example of waqf management at the Hamdard Pakistan company, Waqf annually reaches 9,000 Pakistani Rupees or around Rp.

815,490,000,000. Of this amount, as much as 85 percent was distributed for social, humanitarian activities, operational costs for all activities in the City of Medina al-Hikmah including educational scholarships [2].

The success of waqf programs from several countries cannot be separated from professional management. In Indonesia itself, the development of waqf is currently very intensively carried out. Global Waqf as a philanthropic institution domiciled in Indonesia seeks to integrate the management of productive waqf in a comprehensive manner including its distribution in order to reach a wide target area both in Indonesia and abroad. Among other things, this collaboration is carried out through integrated management with *Aksi Cepat Tanggap* (ACT). Humanitarian programs carried out through Global Waqf – ACT by making productive waqf as the main capital to support their activities. It is interesting to analyze how this integration is carried out starting from the collection, management, to distribution of waqf results as a series which is an inseparable and sustainable unit.

2 Research Methodology

The research method that will be used in this paper is Juridical Empirical, through a study of legal documents of laws regarding waqf, as well as analyzing practice in the field. This research is analytical descriptive, meaning that it provides a comprehensive descriptions of the integration of waqf management and distribution in Global Waqf and *Aksi Cepat Tanggap*. The research stages used are Library Research, namely research on secondary data including Primary Legal Materials; namely, binding legal materials take the form of regulations related to waqf. Secondary legal materials encompass books, scientific works, and research results provided by scholars. Additionally, tertiary legal materials provide information on primary legal and secondary legal materials, including bibliographies, magazines, journals, dictionaries, and encyclopedias. This research was also conducted with Field Research aimed at obtaining primary data through interviews with competent sources, namely daily implementers at Global Waqf and *Aksi Cepat Tanggap*, as well as professional *nazhir* waqf institutions. Data analysis was carried out in a qualitative juridical manner using legal interpretation. as well as legal constructions which are then described descriptively in the form of descriptions.

3 Discussions

The concept of waqf is a form of economic distribution that has the potential to be developed. As Muhammad Anas Zarqa noted, it transfers wealth from private ownership to socially beneficial collective ownership [3]. In fact, Ahmad Azhar Basyir argues that what is meant by waqf is the holding of property that can be used, that does not perish immediately, and that is for permissible purposes and for the purpose of gaining the pleasure of Allah [4]. Idris Ahmad argues that what is meant by waqf is to withhold property that may be taken advantage of by people, the substance (*'ain*) is eternal and surrenders it to places that have been determined by Islamic Law, and it is forbidden to freely use the objects that are used [5].

Definition of Waqf according to Article 1 point 1 of the Waqf Law No. 41 of 2004, namely, "the legal act of the Wakif to separate and / or submit part of his property to be used for the purposes of worship and/or public welfare according to Islamic law forever or for a certain period of time in accordance with his interests.

The Law No. 41 of 2004 on Waqf has expanded the function of Waqf, which is not only to fulfill the interests of worship, but also to promote public welfare. In this case, increasing the role of waqf as a religious institution is vital to enhance public welfare. Waqf not only provides various worship and social facilities, but also holds economic power that has the potential to promote public welfare. Hence, it is essential to develop its utilization in line with Islamic Law principles.

In the management and distribution of waqf, the role of the *nazhir* (waqf manager) is crucial. As per Article 11 of the Waqf Law, the *nazhir* oversees, manages, and enhances waqf resources in line with their designated purpose, function, and allocation. The outcome of waqf management shall be distributed to *mauquf' alaih* (waqf beneficiaries) as per the waqf commitment.

Productive waqf management for the welfare of society is an inevitable demand [6]. Nazir Waqf necessitates partnering with different professional institutions. When forming such partnerships, waqf must consider the principles of sharia/Islamic jurisprudence, specifically the principle of permanence (*ta'bidul ashli*) and the principle of benefit (*tashbilul manfaah*), which ensures protection for waqf objects and increases their productivity, ultimately benefiting worship and public welfare [7].

The importance of the role of *nazhir* in maintaining and optimizing the benefits of waqf property, then *nazhir* is an important element in the implementation of waqf. However, the reality is the opposite, where *Nazhir's* professionalism is very low. A survey conducted by Islamic State University - Syarif Hidayatullah Jakarta in 2006 showed that only a few *nazhir* waqf (16%) actually managed waqf full time. This means that out of 10 waqf institutions, only 2 institutions that are *nazhir* actually carry out their *nazhir* duties to the fullest. On the other hand, the majority of *nazhir* waqf (84%) admit that their duties as *nazhir* are only part time jobs [8].

According to Rahmat Dahlan's research, a reliable human resource management system is needed to improve Nazir's capabilities. The system's goal is to ensure: To enhance the competency and proficiency of waqf nazirs at all levels, thus fostering robust, professional, and responsible management abilities. Additionally, to mold the attitudes and conduct of nazirs in alignment with their rightful status as trustees of Muslim individuals who entrust their property for proper management and may be held accountable to God in the future. Third, establishing a shared understanding and implementation of waqf management patterns, including legislation and managerial techniques, to promote easier control at both regional and central levels. Fourth, inviting nazirs to comprehend management procedures that prioritize broader and long-term interests in accordance with Islamic law. To utilize waqf as a crucial component in aiding the establishment of a cohesive Islamic economic model [8].

Global Waqf is an institution that manages waqf objects in the form of a foundation formed from the community. The Waqf program at Global Waqf includes Cash Waqf,

Food Educational Waqf (School Waqf), Health, and Economic (Livestock Waqf, Minimarket Retail, Securities, and Property). Cash waqf serves as productive business capital with profits channeled to the designated beneficiaries. Waqf through money entails funds that will be turned into specific waqf objects as determined by the waqif. Also, Food Waqf encompasses Rice Waqf by managing waqf in the form of agricultural land to produce food with a multi-benefit system. Lastly, Well Waqf aims to discover potential water sources providing new water sources in drought-stricken regions. Educational Waqf, or School Waqf, involves using waqf funds to construct academic facilities and infrastructure in the Outer Islands region. This includes providing support for teaching and learning activities, such as desks, benches, and textbooks. Additionally, waqf funds will be directed towards building mosques or *mushollas* to serve as centers for religious education and character development. The program offers Health Waqf assets in the form of ambulance facilities and medications to aid hospitals and clinics in providing medical services to victims of the humanitarian conflict in Syria. Additionally, the Economic Waqf program includes assets such as Livestock Waqf, Minimarket Retail, Securities, and Property, with the main objective of generating waqf assets.

The problem of handling humanitarian crises, including post-humanitarian disasters, is not simple. This requires comprehensive handling so that it can be overcome completely. Learning from the understanding of waqf in Islamic history, Global Waqf realizes that waqf fulfills all the criteria to be a solution to the complexity of humanity's problems. GW packs the potential of waqf with the perspective of the totality of overcoming the humanitarian crisis. GW views the potential of waqf resources and their utilization targets as equal. The problem of complex human civilization is proportional to the breadth of managerial creativity in waqf. This belief gave birth to monumental programs with comprehensive principles [9].

Global Wakaf collaborates with the Humanitarian Organization *Aksi Cepat Tanggap* (ACT) to facilitate the distribution of waqf. ACT, a social and humanitarian organization, was officially launched on April 21, 2005. Its activities have expanded from emergency response initiatives to include post-disaster recovery, community empowerment and development, as well as spiritual-based programs such as Sacrifice, Zakat, and Waqf. ACT is supported by community-based public donors and corporations committed to humanitarian issues through partnerships and Corporate Social Responsibility (CSR) programs. To ensure financial accountability, ACT regularly publishes annual financial reports, audited by a Public Accounting Firm, to donors and other stakeholders via mass media.

Since 2012, the humanitarian organization ACT has undergone a global transformation, expanding its scope of activities. Locally, ACT has established a network of both volunteers, under the name of MRI (*Masyarakat Relawan Indonesia*), and branch offices throughout all provinces of Indonesia. The organization's program activities currently span 30 provinces and 100 regencies/cities in Indonesia, reflecting its increased reach. On a global level, ACTION has established a network of agents to ready ACTION offices overseas. The extent of worldwide program pursuits spans 22 countries across Southeast Asia, South Asia, Indochina, the Middle East, Africa, Indochina,

and Eastern Europe. ACT began its global humanitarian work by participating in various natural disasters, famines, droughts, conflicts, wars, and the oppression of minority groups around the world.

The Global Waqf Mission is to build a conceptualized and professionally managed waqf education system to ensure that the public recognizes, is aware of, and is involved as the subject of waqf empowerment. This can be seen from the partnership program carried out by Global Waqf with various community groups, institutions, and the business world. Likewise for the Global Waqf mission to build models of conceptualized and professionally managed waqf management program implementation systems to ensure the community is empowered, among others, through the development of superior waqf programs, which are carried out in West Nusa Tenggara, Indonesia, among others. And one important thing from the Global Waqf mission is to build a creative, innovative, productive, and transparent waqf governance system so that waqf can become a massive movement for the world community. This is very important, considering that productive waqf is related to the ability to manage business creatively according to the times, and must also be able to give trust to the community, especially the wakif as the party who endows their assets.

The implementation of productive management of waqf assets in the provisions of Law Number 41 of 2004 concerning Waqf, basically provides a mandate so that waqf assets are managed productively which provides an increase in economic value, which in the end the profits obtained are used for waqf purposes according to the waqf pledge. mandated by Wakif.

The waqf program carried out by Global Waqf and ACT have implemented the purpose of waqf in accordance with the provisions of Article 22 of the Waqf Law. Where it is clearly stated in the article that the purpose of waqf can include for worship activities, health, education, including economic empowerment of the people. In practice, global humanitarian action programs related to waqf management have touched all aspects referred to in Article 22 of the Waqf Law.

One thing that is interesting about the distribution of waqf at Global Waqf and ACT, it does not only touch humanitarian activities in Indonesia but also outside Indonesia. This can be seen from the various humanitarian programs of Global Waqf, which have also reached out to humanitarian actions outside Indonesia, such as Palestine, Syria, Africa, and so on. Of course, this act of humanitarian solidarity is a very big contribution from the Indonesian people to the international community through the actions of the Global Waqf program and ACT.

4 Conclusion

Global Waqf and *Aksi Cepat Tanggap* (ACT) as Nazhir waqf according to their duties under Article 11 of the Waqf Law, have provided an example of integration between humanitarian action by making productive waqf the main capital to support their activities.

Global Waqf and ACT establish good cooperation with various parties such as various companies to increase the productivity of waqf assets, with government agencies, the media, and the public. This is the uniqueness of Global Waqf and *Aksi Cepat Tanggap* which can be followed by other waqf institutions. Including the distribution of waqf results, they form a network of volunteers in various places not only in Indonesia but also outside Indonesia, so that the distribution can reach many areas. This is in accordance with its vision to become an international Islamic philanthropic institution based on a professional waqf management system to create a better world civilization.

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