

THREE POWER PILLARS SYNERGY IN WAQAF EMPOWERMENT

Cucu Solihah

Universitas Suryakencana

Cianjur, Indonesia

cucusolihah2012@gmail.com

Hilman Nur

Universitas Suryakencana

Cianjur, Indonesia

Dedi Mulyadi

Universitas Suryakencana

Cianjur, Indonesia

Abstract— Cianjur is one of regencies in West Java, with its waqf potential, it could be pilot project in waqaf empowerment, therefore the Islamic philanthropy activities could be beneficial for prosperity and humanity. Waqf empowerment could be conducted through three power pillars synergy concept including the awareness from the government, market, and civil society in creating Islam as *rahmatan lil alamin* (Islam as the blessing for the universe) in fostering prosperity, democracy, and sustainable economy development..

Keywords— waqaf, power, prosperity

I. INTRODUCTION

Waqaf as part of moslem philanthropy has wider dimension than zakat for its' unlimited purposes. Besides, the income from waqaf management may be used for every society member. Therefore, the waqaf supremacy lies in the intact wealth and the multiple and contonues purposes, or it can be named as *shadaqajariyah* [1].

Waqaf organization as religious institution needs to be organized effectively and effciciently for the religious purpose. It is generally for increasing prosperity , and specifically for the nation development at this local automy era. It could be realized through empowering the waqaf professionally by the waqaf institution.

II. RESEARCH METHODOLOGY

This is a qualitative study, with norammative and yuridis approach. It is noramtive since it focuses on analysis of three power pillars synergy in empowering waqaf.

III. RESEARCH FINDINGS & DISCUSSION

The government support to religious matters is realized in waqaf management in Indonesia through Law No. 41 Year 2004 abaout Waqaf, and the Government Rule No. 42 Year 2006 about the realization of Law No. 41 about waqaf. These regulations are to guarantee that waqaf is used for public prosperity in line with the original goal, function and use of waqaf.

The assumption is based on Yusuf Qardhawi deep thinking that societal equality and communal prosperity are the basic principles of Islamic economy, therefore Islam is against the poverty. Henceforth, Islamic instrument is an implementation to erridicate all parties who are against prosperity [2].

Waqaf empowerment for society is a form of the concept of Islam as *rahmatan lil alamin* (blessing for the universe, where society could get moral and spiritual benefit). According to the Ministry of Religious Affair of Cianjur regency data as the research object, waqaf asset in form of immovable property (land) is 4.787.674 M² and it is allocated for mosque and other religious facilities and its real amount could be larger, since not every waqaf is recorded due to legal matters [3].

Waqaf land is difficult to be organized productively in accordance with Islamic law, or even with the government regulation due to the lack of professionalism of the nazhir in handling the operational cost [4].

There are some elements to purify the waqaf including the legal protection to the assets from the power misused by the waqaf caretaker, or from the family who might retake the assets for its' increasing economic value and it could end in a conflict.

Empowering waqaf for prosperity could be analyzed from prosperity pillar sinergy concept. It is the relationship bewteen nation, market and civil society, where each of the pilar give optimum contribution to achive humanity goal. Further, from Islamic Economy perspective, it is also undebatable for the most important things is the awareness of the nation, market, and civil society in reaching the sustainable prosperity optimally via synergy and partnership [5].

Synergy or partnership among the three pillars would be very influential to the success of waqaf empowerment especially in building economy concept with waqaf as the media. It could be described in the triangle of roles, where nation, market and civil society are the determining factors in changing the mankind.

The first pillar, state with the form of *welfare state*in democracy will give strategic direction in forming a welfare and equal society, and even put the government as risk manager. This is to protect people from conducting anything that might harm them. Besides, it requires the state to prioritize the people participation and necessity [6].

Regarding the three priorities, waqaf problems and solutions could be categorized based on the waqaf stakeholders namely regulator, waqaf organizer (nazhir), and people who give the waqaf (wakif). The biggest problem is the fund unavailability to certify the land from APBN [7]. This

problem even could rise horizontal conflict on waqaf land legality [8].

The second pillar is the market. Based on the new mixed economy, or fully modernized partnership based economy system between the government, businessmen, and civil society. Tradional-cultural paradigm of waqaf management will change into participative-productive concept that would lead to economic development.

The thirs pillar is civil society. People have bargaining power in making any decision. The management that could realize the waqaf productive goal is actually the private institution with limited period, but they are under the administration supervision, state financial regulation, and also the society. But they are also supported by the government in term of planning, investment, and funding [9].

IV. CONCLUSION

State, market and civil society are strategic matters in building prosperous, and equal society. It would lead to the forming of welfare society with waqaf as the media. By synergizing the state, market, and civil society, the three aspect could mutually support and unseparable.

REFERENCES

- [1] Adhie, B and Basri, H.N.M. (2002). *Reformasi Pertanahan*. CV.Mandar Maju: Bandung.2002.
- [2] Qordhawi, Yusuf. (2010). *Teologi kemiskinan*, Mitra Pustaka, Yogyakarta in Zakat & Empowering. Journal of Thoughts and Ideas, ISSN 1979-9349. Vol. 3: Ciputat
- [3] Wakaf data year 2015 taken from the Ministry of Religious Affair of Cianjur Regency
- [4] Huda, Nurul et.al. (2014). *Akuntabilitas Sebagai Sebuah Solusi Pengelolaan Wakaf*. Jurnal Akuntansi Multiparadigma, Vol. 5, no.3: Malang
- [5] Damsar and Indrayani. (2011). *Pengantar Sosiologi Ekonomi*. Kencana: Jakarta.
- [6] Ridwan HR. (2001). *Hukum administrasi negara*, PT. Raja Grafindo Persada: Jakarta
- [7] Ab Rahman, Asmak. (2009). *Peranan Wakaf Dalam Pembangunan Ekonomi Umat Islam Dan Aplikasinya di Malaysia*. Shariah Journal Vol. 17, No. 1
- [8] Al-Awqaf Vol. IV no. 02, 2011
- [9] Hakim, Abdul. (2010). *Manajemen Harta Wakaf Produktif Dan Investasi Dalam Sistem Ekonomi Syari'ah* ,Riptek, Vol.4, no.11