



Assistance in The Collation and Management of Waqf Into a Productive Waqf at The Hidayatullah Islamic Boarding School, Manyar, Gresik

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Abstract: *In addition to being a means of enhancing and developing self-quality, community development aims to increase the independence of both individuals and groups. It is strongly anticipated that community organizations will exist and oversee the accomplishment of institutional goals; nevertheless, their human resources must possess the flexibility to quickly seize any presented chances. In order to achieve strategic and sustainable goals where the principle of benefit will return to the community/ummah, waqf serves as a middleman for those who have more money to donate to community projects. This is in addition to the fact that waqf charity is itself a religious command. So the purpose of this service is to provide training and assistance on how to manage waqf money and waqf assets properly and productively according to the muwakif's objectives. This waqf collection and management assistance is carried out using the counselling method through several stages, including, 1) Activity programme planning; 2) Implementation of the activity plan 3) Implementation of activity evaluation and reporting. The goal of this help is to manage waqf funds efficiently and effectively while also accelerating the rise of waqf earnings. Senior students, Pesantren administration, and Baitul Wakaf Hidayatullah Gresik management participated in this exercise..*

INTRODUCTION

Waqf is one of the guidance of Islamic teachings concerning community life in the context of *ijtima* “iyah worship (social worship). Because waqf is an act of worship, its main purpose is devotion to Allah SWT and is sincere in seeking His pleasure. 1 One of the reasons for the establishment of Law No. 41/2004 on Waqf is that the existing waqf practices in the community have not been fully run in an orderly and efficient manner, one of the evidences is that among waqf properties are not well maintained, neglected, and even transferred to the hands of third parties against the law (Abdul Ghofur Anshori, 2005).

The philosophy contained in the practice of waqf requires that the waqf property should not just be stored without any results enjoyed by the recipient of the waqf. The more results obtained, the greater the reward that flows. As an act of worship with a social dimension, waqf has a very rational philosophy and wisdom that benefits the lives of the people. This benefit has been proven in the history of Muslims, from the beginning until now. It is highly dependent

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on the ability of the ummah to actualise the philosophy and wisdom of waqf in the life of the ummah. Today, these benefits and wisdom have not been realised optimally, due to several internal factors that determine the potential of waqf has not been fully actualised in the lives of the people, such as the lack of attention to the potential of waqf, and the limited ability of waqf managers (Nadzir) to utilise it effectively and productively (Jurnal Cendekia Hukum: Vol. 4, No. 2, March 2019).

According to Kahf (2000:58), waqf is moving wealth from consumptive efforts towards reproduction and investment in the form of production capital that can produce and produce something that can be consumed in the future, both by individuals and groups. Thus, waqf is an activity of saving and investing simultaneously. This activity includes the activity of holding assets that may be utilised by the waqif either directly or after turning into consumer goods, so that they are not consumed at this time and at the same time changing the management of assets into investments that aim to increase the amount of productive assets in the midst of society.

According to Kahf (2000: 67-70), there are several requirements that must be met if you want to build waqf to be productive, among others::

1. There is a need for a legal framework that provides a clear definition of waqf and the organization of waqf institutions, explains the function and objectives of waqf, regulations regarding social and economic rules. The waqf law must explain the responsibilities and authority of the waqf manager (nazhir) and his relationship with the government on the one hand and waqf recipients, both individuals and the public, on the other. Apart from that, a legal framework is also needed that provides legal protection for waqf assets.
2. There is a need for comprehensive changes to waqf management, especially the form of waqf investment in order to fulfill 2 objectives, namely (i) to increase the efficiency and productivity of waqf assets and (ii) to minimize fraudulent and corrupt practices by waqf managers (nazhir).
3. The need to form a waqf network that can encourage the formation of new waqfs and offer waqf to benefactors. This new waqf can later be used to carry out the task of developing the community's own economy in the future.
4. The need for technical, managerial and funding (capital) support for waqf management to help increase the productivity of waqf assets.
5. There is a need for a master plan or strategic plan in each region to distribute waqf assets in such a way as to maximize the benefits and services.

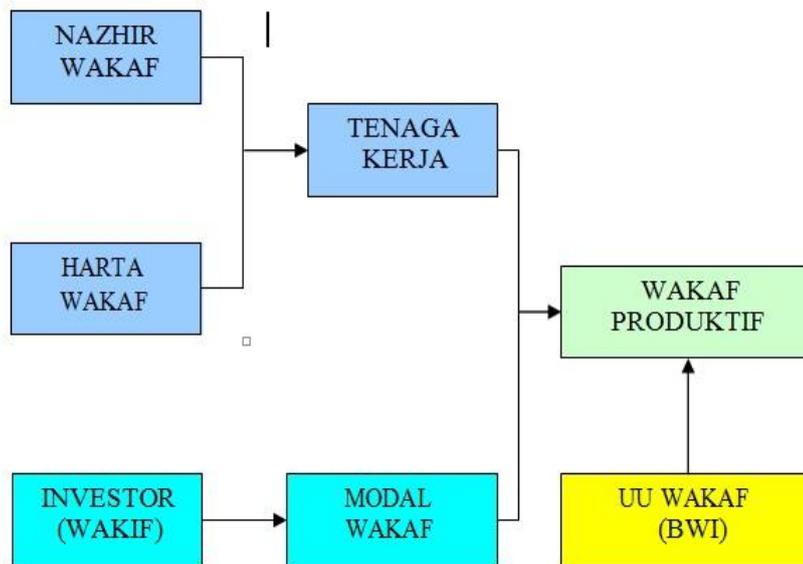


Figure 1: Productive Waqf Flow Scheme

Likewise, the management of Waqf in Hidayatullah Gresik Islamic Boarding School has undergone a significant management metamorphosis for the sake of productive management in a transparent and accountable manner. Currently, the waqf management of Hidayatullah Gresik Islamic Boarding School is managed by a party who is given the mandate as nazhir, namely the Hidayatullah Waqf Baitul Association. Based on an interview with the Chairman of the Hidayatullah Ponpes Foundation, Ust. Muflih, it is revealed that BWH as the manager of waqf assets has made every effort to mobilise the waqf system to be productive, especially waqf lands and donor grants that have not been maximised.

In terms of management intended as productive waqf, the productive waqf assets of Hidayatullah Gresik Boarding School can be classified into 4 forms, namely: 1. The construction of a three-storey dormitory building 2. Developing agriculture 3. KOPONTREN Business Centre Complex 4. Developing goat fattening farms. In the first year of the BWH Ponpes Hidayatullah Gresik Waqf management, it is very important to explore the potential of Productive Waqf. In 2019 at the beginning of the assistance, the collection was still at the level of 60 million, and in 2021 it reached 6030 million.

From the explanation above, of course, it is necessary to manage productive Waqf more creatively and innovatively and distribute it fairly, trustworthily and professionally so that it is a necessity to socialise the financial management of Baitul Wakaf Hidayatullah (BWH) in an incentive and sustainable manner in order to achieve great results and benefits. So that the

flow of implementing this activity is carried out by situation analysis and needs analysis through literacy studies; determining relevant speakers and materials; determining the time and place of activities; preparing activity facilities; implementing program realisation and evaluating ongoing activities.

Waqf management through this service activity aims to provide an understanding of how to manage waqf money properly and correctly based on Islamic boarding schools, where waqf assets are produced so that the principles and apologies grow. Nadzir) Baitul Wakaf Hidayatullah Ponpes Hidayatullah Gresik is expected to be able to understand how to manage waqf money and waqf assets properly and productively according to the muwakif's objectives.

Some of the previous services that are relevant to this activity include activities carried out by Syaifullah & Idrus (2019) where they focus more on productive Waqf counselling using technology at the Bani Umar Waqf Institution. In addition, there is a service carried out by Zunaidi, et al (2023). They focus more on Optimising Productive Waqf Management in Encouraging the Realisation of Sustainable Development Goals (SDGs). Nikmatuniayah, et al. (2023) also carried out activities with the same theme, but they besides conducting training. Laz Empowerment Through Productive Waqf Management Training, they also distributed Psak 112 Money for Lazis Baiturrahman Semarang.

To answer all problems and achieve research objectives, the method used in this activity is through assistance in the form of waqf fund management to be productive. The study discussed is the collection of people who have excess assets so that they can be channelled as charity that continues to grow and benefit more widely. The flow of the method process in community service activities uses a four-stage process, namely, 1) Activity programme planning; 2) Activity plan implementation; 3) Implementation of activity evaluation and reporting.

In describing the planning of the activity programme, a situation analysis screening of the waqf fund management process is carried out based on its running history at the Hidayatullah Foundation. The analysis needed is in the form of sources of fund acquisition, types of donors, social activity programmes carried out, means of promotion and the distribution process of alms fund distribution. The mapping in the situation analysis is described in the collection and utilization model which is adjusted to the application of the institutional management model in carrying out the mandate given by the muwakif. The equalisation of waqf fund management schemes can be applied according to the needs of the institution and implemented in a good productive waqf fund governance model. This series can be reflected in the problem-solving framework below.

Implementation method

In implementing this strategy, the first step is to identify the specific needs of HR. Based on the results of the needs identification, the next step is to develop appropriate training materials. The training materials should also be tailored to the level of understanding and needs of the participants.

Once the training materials are developed, the next step is to implement the training. Training is conducted in the form of workshops or trainings that involve active interaction between facilitators and participants.

After the training, coaching and mentoring of human resources are continued through follow-up in the form of practical assistance in managing productive waqf assets. At this stage, managers need to be encouraged and supported to continue developing their skills in the collection and management of productive waqf in order to achieve pesantren independence.

Results and Discussion

This activity will take place in two stages on April 12 2023. The facilities provided when carrying out this activity include an open/closed room and an LCD projector.

The program targets are the Gresik Baitul Waqf Management, Hidayatullah administrators, Donor Partners, and Senior students. It is hoped that they will become inspirations and drivers of productive waqf activities in institutions. In relation to future programs planned are the development of educational buildings, livestock, boarding houses, partnerships and property.



Figure 2: Delivery of material regarding the collection and management of productive waqf

The implementation of community service activities generally went well. Pengabdian provides assistance based on the needs of the institution in the implementation of waqf fund governance management through productive collection and utilization. The assistance is provided online and offline in several stages, namely planning activity programmes, implementing activities (before and during the Covid pandemic), evaluating and reporting activities.

Based on observations made by pengabdian (instructors), this Hidayatullah foundation institution is considered unable to manage waqf funds properly. This Hidayatullah Foundation institution still implements conventional collection and management, but the interest in productive waqf development is very high because it has many plans that the cottage has for the future. During the service activity process, the implementation of mentoring has been applied by contributing well to the growth of the institution's programmes.

Table 1 Accumulated Donation Earnings (in IDR)

No	Information	Nominal
1	Education Building	1.550.000.000
2	Farm	7.000.000
3	Boarding house	--
4	Well	6.500.000
5	Commitment	17.000.000
A	Total Waqf Fund Receipts	1.580.500.000

The productive waqf programme continues to improve its services and branding through various innovations. And these innovations have resulted in a significant increase in donation receipts. Planning on marketing patterns through social media facilities is a very effective strategy. Hidayatullah foundation institutions show transparent reporting of acquisition and utilization, making all donors interested in channeling funds for subsequent programmes. In attracting donors, service providers give direction to institutions to provide elegant and attractive packaging.



Figure 3. Productive Waqf program design form

The productive waqf that has been collected has been utilised for productive pesantren programmes, especially the ongoing construction of the educational building and the land acquisition programme along with the well on it. So the well will be used for the needs of all students and other needs.



Figure 4. Dormitory construction from productive waqf proceeds

The waqf collection and management assistance activities have made the social fund leadership programme a strategic choice at Yayasan Hidayatullah Gresik. Public interest in sharing their wealth in the form of waqf funds is also increasingly enthusiastic with content innovation and excellent service carried out by the Nadzir committee. In addition to theoretical explanations, pengabdian also often visits the cottage to oversee the progress of the implementation of productive waqf that has been implemented so that it is achieved as planned.



Figure 5. Activities and control and evaluation per week

CONCLUSION

The Nadzir and the pesantren administrators were enthusiastic in participating in the assistance on the collection and management of waqf funds conducted by lecturers and students. The pesantren felt helped by this assistance and committed to be istiqomah in collecting and managing productive waqf in order to achieve pesantren independence and achieve unlimited benefits and value. Some waqf donors also feel grateful for getting fast, effective services and especially accompanied by prayers when receiving waqf, also adding confidence with the progress of waqf development reporting to the muwakif.

As for the evaluation that needs to be developed by the Nadzir committee, the instructor hopes to collaborate with companies because in the Gresik area there are many companies that have CSR funds, so it is necessary for these companies to know about this productive waqf programme, especially companies whose presence is in the boarding school area. In addition, for donors, the instructor hopes that they will always be istiqomah in providing benefits for the fortune they get so that the excess wealth that has been practised can produce multi-benefit values.

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