

ANALYSIS OF CASH WAQF IN INDONESIA IN SUPPORTING SUSTAINABLE DEVELOPMENT GOALS (SDGs)

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Abstract

The economy in Indonesia since the pandemic storm in 2019 has experienced various shocks, many large companies have been forced to lay off dozens or even hundreds of employees due to the declining economic graph. The impact is in the form of poverty and even economic difficulties that are increasingly visible. This is a big challenge for Indonesia in its efforts to survive and continue to try to improve the economy through strategic programs with the aim of reducing the decline in society after the pandemic, educating the public to prepare themselves to help grow the Indonesian economy with MSMEs. The Indonesian Waqf Board wants to join hands with the government in helping to improve the economy so that it gets better, namely by optimizing the management of waqf money. This big program requires many parties to take part in it, for example the Ministry of Religion has participated in campaigning for the optimization of waqf money through its institutions. Because waqf money when viewed from long-term progress is able to welcome and support the Sustainable Development Goals (SDGs) initiated by the United Nations with the goal of sustainable development. So that in the future Indonesia will be able to become a country that is advanced in the economic sector.

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INTRODUCTION

Economic development is the process of a country's growth in producing economic prosperity for its people. To achieve economic prosperity, there are several indicators that can be utilized such as poverty levels, injustice, unemployment rates, inflation, and economic growth. These five indicators can describe the extent to which society benefits from the economic development process.

One way to improve the economic welfare of citizens is to maximize the potential of institutions that have been established by Islamic teachings, such as zakat, infak, sadaqah, hibah, waqf, and others. Economic institutions proposed by Islam are a strategic step to deal with various problems faced by society. As one of the resources that has a religious system with an economic nature, waqf should be managed and developed as an instrument that can provide real solutions amidst the problems faced by society. (Kasdi, 2016)

The existence of waqf is very dynamic and flexible, it can be developed according to the development of the times with the principles and goals of Islam. The purpose of Islamic law teachings is to achieve human welfare, seeing the general purpose of waqf. So, of course in line with the government's efforts to eradicate poverty through the SDGs program echoed by the UN In

September 2015, heads of state gathered together at the UN to launch 17 SDGs points, with an ambitious, universal, and transformational vision.(Qahaf & Rido, 2005)

Waqf with its various types since the time of the Prophet, the Companions and until now has provided an active solution for the welfare of the people, both in the form of inanimate objects or movable objects. Many Islamic countries in the world have practiced the benefits of Waqf to help boost their country's economy. The waqf is managed by government institutions and partners and then the results are *retasorufkanto* the community who are entitled to receive it in the form of scholarships and other social assistance.

In this modern era, Waqf has begun to experience rapid and significant development, in advanced Islamic countries, productive Waqf has been developed for a long time. However, what is currently being widely discussed is the issue of Waqf of movable objects, namely cash waqf or *cash waqf*. The idea of cash waqf was popularized by M.A. Mannan through the formation of *Sosial Investment Bank Limited* (SIBL) in Bangladesh which is packaged in an instrument mechanism *Cash Waqf Certificates* (Cash Waqf Certificate).(Hakim, 2021)

METHODS

In conducting this research it is based on qualitative research. The qualitative approach in research is to seek relative truth,(Abdussamad & Sik, 2021) which is based on the philosophy of positivism, is used to research the natural conditions of objects,(Sugiyono, 2010) where researchers are key instruments.(Ahmadi & Rose, 2014) This study is intended to describe the influence of cash waqf in Indonesia in efforts to realize the program. *Sustainable Development Goals* (SDGs).

In this qualitative research using descriptive method is a research that is directed to provide symptoms, facts or events systematically and accurately, regarding the characteristics of a population or a particular area. In descriptive research tends not to need to seek or explain interrelationships and test hypotheses.(Hardani et al., 2020) So that this research process can be produced through facts that occur in the research object which can later be used to draw conclusions about what has been analyzed

RESULTS AND DISCUSSION

Efforts to Build a Community Economy Based on Cash Waqf

Waqf has experienced some progress in various understandings and developments and this can also be seen as the influence and contribution of waqf as a solution to the nation's economic progress: *Time Before Independence* Indonesian Muslims know waqf only for immovable property such as land waqf for the construction of worship facilities and public facilities. Some literature states that this period began since the beginning of Islam entering the archipelago, then until the time of the Wali Songo and the Islamic kingdoms of the archipelago. Even Azyumardi Azra assumes that the first waqf practice in Indonesia was a consumptive waqf when the penetration of Islam was carried out by Sufi teachers to the archipelago.(Indonesia, 2018)

Post-Independence Period Waqf in Indonesia has begun to be widely known by Muslims to the remote corners of the country. This is marked by the involvement of the Indonesian government in regulating the Waqf Law through PP. No. 28 of 1977.(Indonesia, 2018) which contains a broader understanding of waqf not only for religious facilities, but also for community welfare facilities. After the Law came into effect, Waqf in Indonesia encountered a new chapter in the world of Islam Nusantara, namely the beginning of regulating various needs related to waqf and the development of productive waqf aimed at improving the welfare of the Islamic community.

Reformation Era Period There have been many changes in the progress of waqf jurisprudence, both in terms of the definition of waqf, the waqf paradigm and the allocation of waqf with the basic objective of the welfare of the community. This can be seen from the birth of Law No. 41 of 2004 ("Wakaf Kontemporer," 2021) Waqf is expected to be able to support the socio-economic of the Indonesian people. And also, this law is the beginning of the establishment of a government-owned institution that handles waqf issues, namely Bawadn Wakaf Indonesia (BWI) which later all matters relating to waqf will be regulated and managed by the institution.

Modern Era jurisprudents *contemporary* began to develop waqf in the realm of movable property which is broader than the understanding of waqf itself, initially waqf revolved around immovable property, then it was developed into productive waqf and in this modern era, waqf fiqh experts provide a broader understanding of the basics *maqosid al-waqf* (The purpose of waqf) in general, namely by practicing waqf to provide the widest possible benefits for Muslims. Through this stage, cash waqf began to be popular in Indonesia since the issuance of the Regulation of the Minister of Religion No. 4 of 2009 concerning cash waqf, which regulates the procedures for implementing cash waqf, which has the same purpose, namely to help Indonesia's economic growth.

A very long history of development and bringing changes in benefits in every era, with the main purpose of waqf being to bring wider benefits to the Muslim community as widely as possible. significant development in the world of waqf is the existence of productive waqf, so that it can boost the community's economy.

Cash Waqf and the Indonesian Waqf Agency (BWI)

Cash waqf is legal and permitted in Indonesia referring to the results of the MUI Fatwa in 2002, its use and implementation have also been regulated by law. After that, as a legal umbrella that underlies cash waqf in Indonesia is the existence of Law No. 41 of 2004 concerning waqf and Government Regulation No. 42 of 2006 concerning the Implementation of Law No. 41 of 2004 article 1 letter (b) is immovable property, one of which is money. (Kulsum & Septiana, 2022)

Cash Waqf is a waqf in the form of money in rupiah that is managed productively, the results are used for mauquf alayh. Basically, the collection of cash waqf is done by mentioning or conveying a program for empowerment or improving the welfare of the community (mawquf alayh). (Fahrurrozi, 2005) Along with the development of the era and the increasingly advanced digital era, cash waqf has had a positive impact on Indonesian Muslims, as seen from the programs that have been running for a long time.

Sustaineble Development Goals (SDGs)

In a literature it is stated that "Before the implementation of the Millennium Development Goals (MDGs) ended, at the UN Summit on MDGs 2010 a new world development agenda post-2015 was formulated. This was reinforced by the agreement on the document "The Future We Want" at the UN Conference on Sustainable Development 2012. These two things became the main drivers for the preparation of the new post-2015 development agenda agreed upon at the UN General Assembly in September 2015, namely the Sustainable Development Goals (SDGs)". (Indriana Nugraheni, Dkk., (2020). *Strategi Komunikasi Pelaksanaan Pencapaian Tujuan Pembangunan Berkelanjutan/ Sustainable Development Goals (TPB/SDGs)*. Jakarta, Kementerian BPN/Bapennas - Penelusuran Google, n.d.)

Accelerating development and empowerment in eradicating poverty is one of the main objectives of the Sustainable Development Goals (SDGs) towards 2030. This program has been welcomed by all developing countries, especially Indonesia, so that all government institutions and financial institutions work together to help realize the SDGs program.

According to Hoelmen, SDG's also contain principles that emphasize equality between countries and citizens. SDG's apply to all (universal) UN member countries, both developed, poor, and developing countries. The downstreaming program has long been promoted by the Indonesian government in welcoming 2030, and this is one of the government's main goals.

In an effort to implement SDGs, the central government provides several programs, namely:

- a. Family Hope Program (PKH),
- b. Pre-Employment Card,
- c. Social Assistance,
- d. Smart Indonesia Card,
- e. Strategic Initiatives in Reducing Poverty.

CONCLUSSION

Since the issuance of waqf, its main objective has been as an effort to improve the welfare of Muslims as a whole. With its various developments, waqf has experienced several changes in perspective. Fiqh experts have discussed various problems of waqf which have increasingly developed in line with the development of the times, so that without reducing...*maqasidusyar'lor* even change it. So that initially waqf was only limited to immovable property such as land, wells and buildings for worship facilities, now it is at the stage of waqf for movable property such as money.

Cash waqf, in Indonesia has had a positive impact on empowering the community's economy, as the Indonesian Waqf Board (BWI) manages productive waqf with the aim of public welfare. This program is in line with the goals of the Indonesian government in optimizing the Sustainable Development Goals (SDGs) program, one of which is the economic equality of the community, this effort is proven by the existence of the Family Hope Program (PKH), the Smart Indonesia Card (KIP). So, with the cash waqf campaigned by the government is a strategic step in helping the SDGs program, namely community economic empowerment.

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