

Analysis of Productive Waqf Management in the Context of Empowering the People by Muhammadiyah Regional Leaders, Enrekang Regency

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Abstract

Waqf has a strategic role in improving the welfare of the people if it is managed optimally. However, the use of waqf for social welfare is still very rarely done. So far, the use of productive waqf in Indonesia has not led to the economic empowerment of the people and tends to only be for the interests of worship activities and things that are commonly carried out in Indonesia such as mosques, prayer rooms, schools, graves and others. The same thing happened in Enrekang Regency. Waqf land in Enrekang Regency is divided into 5 types according to its use. The use of waqf land as a mosque dominates 80% of the total waqf land in Enrekang Regency. Followed by schools at 7%, then tombs at 6%, other social groups at 4%, and finally a prayer room at 3%. Therefore, the Regional Leadership of Muhammadiyah (PDM) Kab. Enrekang through the Waqf and Assets Council as a nazhir organization has a role in managing productive waqf that can be used to empower the people, especially the people of Enrekang Regency. Related to this problem, this research needs to be carried out to analyze the management of productive waqf by the Muhammadiyah Regional Leadership of Enrekang Regency and the empowerment of the people through the management of productive waqf, as well as the obstacles in the management of productive waqf faced by the Muhammadiyah Regional Leadership of Enrekang Regency. The type of research conducted is descriptive qualitative research, which was carried out using the methods of observation, interviews, documentation, and questionnaires with the research subject of the Muhammadiyah Regional Leadership of Enrekang Regency, specifically the Waqf and Wealth Council PDM Kab. Enrekang, wakif, and the people of Enrekang Regency. This research uses data analysis model of Miles and Huberman. The results of the study indicate that the management of waqf assets by the Waqf Council and PDM Treasurer of Enrekang Regency can be broadly said to be effective. This is supported by the results of research showing that of the total waqf land area of 41,201 m² that is managed, 60% or 24,721 m² have been empowered for the benefit of the community which is dominated in the form of schools/madrasah/pesantren. The remaining land that has not been utilized is 16,480 m² or 40% of the total waqf land

Keywords

waqf_productive;
Muhammadiyah; empowerment
of the people



I. Introduction

Waqf has a strategic role in improving the welfare of the people. Waqf can be empowered to finance community development through various productive activities it develops, such as improving the lives of the poor, increasing public participation, and making

policies that favor the weak. However, this potential has not been optimized. The use of waqf for social welfare is still very rarely done. In a survey it was found that the results of waqf distributed to the poor, orphans, and other weak people such as the elderly, widows, and others, were not more than 30%. Likewise, the results of waqf given for the benefit of community organizations are less than 10%. (Megawati, 2014). The challenge of waqf management is how the waqf property is preserved for eternity and the benefits continue to flow to the recipient (*mauquf alaih*). For this reason, the management and development of waqf assets must be carried out professionally.

The waqf provisions meant here are of course binding rules of waqf (consisting of pillars, other terms and conditions) that must be fulfilled in the practice of waqf processions. So in this case the provisions as described from the formulation of the definition of waqf, include the pillars (principal elements of waqf) and other aspects of the provisions of waqf as detailed in the following explanation. (Kamal, M. et al. 2019)

Several factors affect the management of productive waqf in Indonesia. Regulations/Laws are a major force factor in formulating productive waqf management strategies. The lack of socialization in the community about the importance of waqf and the traditional mindset of the community about waqf is a weakness in waqf management in Indonesia. The element of professionalism in managing waqf (in this case Nazir waqf) plays a very important role in providing opportunities for the development of waqf management (Dharma Satyawana, 2018).

Research result Megawati (2014) This concludes that the management and development of productive waqf in Pekanbaru City is still simple with traditional management. So the Ministry of Religion must be even more active in socializing and fostering *nazhir* so that the existing productive waqf can continue to grow and provide broad benefits to the social welfare of Muslims who make up the majority population. (Dharma Satyawana, 2018; Megawati, 2014; Veithzal Rizal Ainal, 2016).

One form of waqf that is widely implemented in Indonesia is in the form of land. So far, the allocation of waqf in Indonesia has not been directed at the economic empowerment of the people and tends to only be for the interests of worship activities, because in general it is understood that the allocation of waqf is only limited to the interests of worship and things that are commonly carried out in Indonesia such as mosques, prayer rooms, schools, graves and more (Kasdi, 2014; Mayasari & Qulub, 2020; Usman, 2013). As is the case in Enrekang Regency, as many as 384 waqf lands with an area of 67.05 Ha are mostly functioned in the form of mosques and then schools (<http://siwak.kemenag.go.id>).

Persyarikatan Muhammadiyah has waqf land assets located in several districts/cities in South Sulawesi. The problems faced by Persyarikatan Muhammadiyah which has a number of assets (assets) in the form of land, namely; freehold land 185 locations with an area of - /+ 4,524,594 m², waqf land 158 locations with an area of 2,875,306 m² and land rights to use 6 locations with an area of 12,000 m² (Rappe, 2019). Of the many assets referred to, not all of their assets have been properly recorded at all levels of the organization and its business charities, namely on behalf of the organization as regulated in the organization law itself.

Based on data recorded from the Ministry of Religion's Waqf Information System until 2019, the number of waqf lands in Enrekang Regency was 384 with an area of 67.05 hectares of which 164 with an area of 47.18 hectares had not been certified. In addition, waqf land in Enrekang Regency is divided into 5 types according to its use. The use of waqf land as a mosque dominates 80% of the total waqf land in Enrekang Regency. Followed by schools at 7%, then tombs at 6%, other social groups at 4%, and finally a prayer room at 3% (<http://siwak.kemenag.go.id>). The management of waqf land in Enrekang Regency is still

limited to worship and social activities. There is no waqf management that reaches the economic sector that supports the economic welfare of the community.

Regional Leaders of Muhammadiyah (PDM) Kab. Enrekang through the Waqf and Property Council. One of the goals of the Muhammadiyah Waqf and Treasurer Council is to strive for quality socio-economic life of the people as a bulwark against the problems of poverty, backwardness, and ignorance in the lower community through various programs developed by Muhammadiyah through optimizing the development of waqf in the form of cash waqf and productive waqf, so that waqf must be managed professionally, taking into account the principles of effectiveness and efficiency (Muhammadiyah.or.id).

Therefore, this research needs to be done to analyze the management of productive waqf in Enrekang Regency in the context of empowering the people by the Muhammadiyah Regional Leadership of Enrekang Regency. Regional Leaders of Muhammadiyah Kab. Enrekang has a role in overcoming problems that occur as well as maintaining, managing, utilizing, and trying to develop productive waqf in Enrekang Regency as a means for religious, educational, economic and entrepreneurial development as well as social and cultural welfare.

II. Review of Literature

The type of research conducted is descriptive qualitative research. which is carried out by the methods of observation, interviews, documentation, and questionnaires, as well as describing the facts that occur in the field. This research approach is a normative and juridical approach, namely understanding the situation as it is, as well as a sociological approach to determine the social conditions of the people of Enrekang Regency.

The subject of this research is the Muhammadiyah Regional Leadership of Enrekang Regency, specifically the Waqf and Wealth Council of PDM Kab. Enrekang, wakif, and the people of Enrekang Regency. In this study, researchers used primary and secondary data collection methods. Primary data obtained from observations, interviews, documentation, and questionnaires. Meanwhile, secondary data were obtained in the form of waqf data from Enrekang Regency and PDM Regency waqf data. Enrekang which can be obtained from the Ministry of Religion and the Regional Leadership of Muhammadiyah Kab. Enrekang.

The instrument in qualitative research is the researcher himself. The researcher as a human instrument functions to determine the focus of research, select data sources, collect data, assess data quality, analyze data, interpret data and draw conclusions from their findings. The instruments used by researchers, namely:

1. Observation guide. The direct observation guide carried out by researchers systematically and openly at the research location, namely waqf management by PDM Kab. Enrekang.
2. Interview guidelines. Direct interviews were conducted with the leaders of the Muhammadiyah Kab. Enrekang, in particular the Waqf and Wealth Council PDM Kab. Enrekang, wakif, and the people of Enrekang Regency regarding the types of waqf, total waqf, management, and utilization for empowering the people of Kab. Enrekang.
3. Documentation notes. Documentation collected in the form of interviews, waqf data and its management from the Waqf and Property Council, photos, and other important notes.
4. Questionnaire. The questionnaire was given to collect information to the people of Kab. Enrekang regarding the management and use of waqf for community empowerment in Kab. Enrekang.

The qualitative data in this study uses data analysis using the Miles and Huberman models, namely data reduction/data reduction, data presentation/data display, and drawing conclusions/conclusions. Test the validity of the data in research, often emphasized on the

validity and reliability test. In qualitative research, the findings or data can be declared valid if there is no difference between what is reported by the researcher and what actually happened to the object under study. This study uses triangulation in testing its validity. The triangulation technique used is source triangulation and method triangulation. Testing the validity of the data is expected to be able to provide information about the management of productive waqf by the Muhammadiyah Regional Leadership of Enrekang Regency. Data analysis using Nvivo 12 plus software. The collected facts are compared with the existing theory to draw conclusions from this research. In addition, quantitative data is also presented, especially in the calculation of the results of the respondent's questionnaire. The descriptive analysis used is to calculate the percentage of respondents' answers to find out the general trend of respondents' answers which is calculated by the formula:

$$AP = \frac{\bar{x}_i}{sit} \times 100\%, \text{ where}$$

- AP* : The percentage figure you are looking for
 \bar{x}_i : The average score of the searched variable
sit : The ideal score for each variable

Furthermore, the results obtained will be interpreted according to the criteria in Table 1.

Table 1. Interpretation Criteria

Percentage Score	Interpretation Criteria
0% - 19.99%	Very bad
20% - 39.99%	Bad
40% - 59.99%	Bad Enough
60 - 79.99%	Well
80% - 100%	Very good

III. Result and Discussion

3.1. Implementation of Productive Waqf Management by Regional Leaders of Muhammadiyah Kab. Enrekang

One of the Islamic guidelines regarding property management is the recommendation to carry out waqf acts as a long-term asset utilization system that has been practiced by the Prophet Muhammad and his companions. In the course of Muslim history, waqf has played an important role in encouraging the progress of the people in the economic, social, educational, cultural, and other fields.

Some wakif who endow their assets show the tendency of a candidate wakif who wants to endow his property/property to be managed into objects that are more beneficial to the people is to hand it over to parties who can be responsible for its management and development. Waqif candidates who come to Muhammadiyah usually choose Muhammadiyah as Nazhir because they have a legal entity and have a good reputation in the management and development of waqf objects.

Waqf-waqf managed by PDM Kab. Enrekang is mostly managed in the form of madrasas, pesantren, and schools.

a. Implementation of Waqf in PDM Kab. Enrekang

Endowment at PDM Kab. Enrekang has existed for a long time through the Waqf and Property Council which was formed almost simultaneously with the establishment of the Enrekang Regency PDM around 1969. There are about 25 locations of waqf land with a total area of 41,201 m². These endowments are intended for mosques, madrasas/schools/Islamic boarding schools, and orphanages. Among these waqf, there are several waqf that have become productive waqf located in 4 locations, including: Alla District, there are 5 productive waqf locations, Enrekang District, there are 7 productive waqf locations, Maiwa District also has 1 productive waqf location, and Curio District. there are 2 locations. The waqf land that is above the majority is waqf land that has existed for a long time, while in recent years there has been an addition of new waqf land. There are 8 locations of waqf land that are certified by the Muhammadiyah Association, and 17 locations of waqf land that have not been certified by the Muhammadiyah. Of the 17 locations, there are 9 locations with land certificates already held by PDM Kab. Enrekang, and 6 other locations are still held by the owner.

b. Flow of the Endowment Process at PDM Kab. Enrekang

The candidates for wakif who come to PDM Kab. Enrekang usually chooses PDM Kab. Enrekang as Nazhir because he is a legal entity and has a good reputation in the management and development of waqf objects. As a large organization spread throughout Indonesia, candidates for wakif do not need to go to the Central Executive Board (PP) of Muhammadiyah if they want to donate their land, they just need to go to the branch/regional administrator closest to the location of the candidate for wakif.

After choosing Muhammadiyah to manage and develop their waqf property/waqf land, the candidate for wakif then makes a pledge to the regional leadership so that he has officially become a wakif—the person who endows his assets/objects. After the wakif made the pledge, the administrator of the blood leadership also made a pledge to manage his waqf land which was then referred to as the Nazhir. The pledge made by both parties is then poured in writing, officially witnessed and ratified by a notary who is then referred to as the Waqf Pledge.

After the waqf pledge has been made, Nazhir is obliged to send a notification letter and at the same time ask for approval from the Muhammadiyah Regional Leadership so that they can carry out the mandate given by the wakif. After the Muhammadiyah Regional Leadership gave the implementation permit, Nazhir was allowed to manage the waqf land. The next stage is the planning process in the management of waqf land. This process can be carried out in two ways, namely by self-planned by Nazhir or wakif wanting to participate in the planning process. After that the results of the discussion are then compiled into a planning proposal.

The planning team can put forward several ideas and become several proposals, in it complete with the budget and benefits of what will be done for this waqf land. After that, the proposal ideas that were made were then submitted for a deliberation session of the PDM Kab. Enrekang, not infrequently in this process also involves members of the Muhammadiyah Regional Leadership. In the session, it was then discussed which ideas were most needed and had more benefits for the people, especially around the area where the land was located.

3.2. Empowering the People through Productive Waqf Management by PDM Kab. Enrekang

Productive waqf is an alternative for community empowerment. PDM Kab. Enrekang, through the Waqf and Property Council, manages assets that provide them with a lifetime of use. Empowerment of waqf property is very important to realize social justice and community welfare through eradicating Muslims from poverty, ignorance, and backwardness. Productive waqf is not directly used for the benefit of the people but must be managed and developed in order to provide maximum benefits.

Management of productive waqf by PDM Kab. Enrekang is carried out by establishing Muhammadiyah business charities that are engaged in the social sector. Based on the results of interviews with the Head of PDM Kab. Enrekang regarding the use of waqf land.

“Most of the waqf land is managed in the form of business charities engaged in education. PDM builds schools not only adding schools, but in other schools there are things that are not taught but are the needs of Muhammadiyah residents. Muhammadiyah schools have something different from other schools. All Muhammadiyah charities, regardless of their form, are a medium of da'wah.”

Muhammadiyah's charity business in Enrekang Regency is a form of waqf utilization managed by PDM Kab. Enrekang and mostly in the field of education, such as madrasas, schools, Islamic boarding schools, and kindergartens. The following are educational charities in the district. Enrekang based on records from the PDM and PDA Kab. Enrekang.

Community empowerment through the management of productive waqf in the field of education has benefited the people of Kab. Enrekang. Educational charities that are spread throughout the district. Enrekang and the availability of all levels of education even up to university make it easier for people to access education. In addition, many educational charities absorb educators and education staff from the Kab. Enrekang until outside the district. Enrekang in accordance with the needs of educational institutions. As for the structural managers of formal education institutions, the principal is appointed based on the results of the deliberations of the PDM Kab. Enrekang by looking at his experience and capacity as a prospective school principal. Head of PDM Kab. Enrekang said in his interview:

“Here (Islamic boarding school DAM Cece) we accept teaching staff as well as staff and pesantren administrators from anywhere as long as they match the competencies we need, even though they are not from Muhammadiyah. Later, after joining the Muhammadiyah business charity, only then will we conduct Al Islam and Kemuhammadiyah development, one of which is through Baitul Arqam activities which are held every year. Regarding the school principal. Usually, we see regional leaders and cadres who have the potential to occupy positions. Then we have a meeting, or deliberation by looking at his experience in the field of education, whether his experience is teaching in our business charity, the ability of institutional management, its role in advancing Muhammadiyah, and so on”.

Meanwhile, for Muhammadiyah charities that are engaged in social activities, the people of Kab. Enrekang. Taqwa Mosque which is located on Jalan HOS. Cokroaminoto Juppandang, Kec. Enrekang apart from being a place of worship and a center for religious activities for the people of Kab. Enrekang, also functioned as a means of informal education.

This mosque was founded on waqf land together with the Rida Muhammadiyah Orphanage with a land area of 3,504 m².

The construction consists of 2 floors, the 1st floor is used as a Multipurpose Building and the 2nd floor is for congregational prayers. In the same area, it is also used for the Rida Orphanage and ABA Enrekang Kindergarten. Performing obligatory prayers, as well as sunnah prayers, including tarawih prayers in Ramadan and sunnah prayers during eclipses. In addition, Taqwa Mosque also organizes an Al Qur'an Education Park (TPA) which teaches reading and writing of the Qur'an and memorizing verses of the Qur'an which is held for four days, Monday to Thursday. The teaching staff is appointed from competent Muhammadiyah cadres. Apart from being a means of worship and non-formal education, the Taqwa Muhammadiyah Mosque is equipped with a hall facility as a multipurpose room that is often used by the people of Kab. Enrekang as a place for wedding receptions and seminars.

Rida's orphanage is located in the Taqwa Mosque complex to be exact located on Jl HOS Cokroaminoto, Juppandang Village, Enrekang District. The Rida Orphanage was built in 1980 to care for orphans, underprivileged and neglected children in several areas in Enrekang Regency. This orphanage was founded by Muhammadiyah Enrekang elders including Lahida Kosman, M Saleh Mallappa, M Bone Blank and Ambo Sakki. Currently, the Rida Orphanage cares for 37 children, consisting of 23 girls and 14 boys. According to Drs. H. Lubis, as the head of the orphanage explained:

The residents of the orphanage were given coaching such as training in lectures, the Koran, speeches, and empowerment such as sewing, painting and others. In addition, the residents of the orphanage are active in helping the orphanage of the Taqwa Muhammadiyah mosque, which is not far from the orphanage. For operations, Rida's orphanage is always flooded with donations from donors. Such as the Social Service, Darmais, Baznas Enrekang, as well as non-governmental organizations and families who are successful overseas. We also often get help from alumni of orphanages who have been successful, because many of our alumni are already school principals, soldiers, police and religious leaders” .

One of the caretakers of the orphanage added, “All children in Rida's orphanage are sent to school from elementary school to high school. There are also students who are lectured because of their achievements and good character, later they will be empowered to become orphanages”.

To meet their daily food needs, the orphanage uses its yard as a garden as a source of vegetables and a fish pond for its side dishes. For funding, the Rida Orphanage has several business units, such as photocopying and stationery, a five-unit rented house and a coffee shop, and a motorcycle washing business and souvenir figures are currently being built. The management of the business unit empowers children and orphanages as managers.

Muhammadiyah's charity which is engaged in the health sector as a form of waqf land management is the Aisyiyah Clinic, which is located at Jalan Kartini, Enrekang City. The service facilities owned by the clinic since its establishment until now include: Outpatient General Poly and Emergency Room, General Hospital Inpatient and Childbirth, Obstetrics and Gynecology Specialist Poly, USG, Laboratory and Nutrition. As a primary clinic, Aisyiyah Enrekang pratama clinic has a vision of "Being an excellent and Islamic Primary Clinic in health services". The missions include: 1) To provide friendly, fast, and comfortable health services. 2) Realizing professional SDI. 3) Provide Islamic health services in accordance with the guidelines. Al-Qur'an and Sunnah of the Prophet as a means of proselytizing amar ma'ruf nahi munkar.

3.3. Productive Waqf Management Constraints

The land assets belonging to Muhammadiyah Enrekang scattered in various areas of Enrekang Regency, both in the form of waqf and non-waqf, are used to develop Muhammadiyah activities and charities. These lands have the potential to foster and enlighten people's lives, both for educational activities, orphanages, prayer rooms, agriculture, plantations, shops, cooperatives, and various activities in the form of other economic businesses. These Persyarikatan lands are managed and managed by the PDM District Waqf and Property Council. Enrekang.

In fact, PDM Kab. Enrekang has not been maximized in utilizing waqf assets. Muhammadiyah Enrekang has not been able to fulfill the desire for total empowerment of waqf that involves all the potential of the people according to the mandate and support of Law no. 41 concerning Waqf, the Regional Autonomy Law, the national monetary policy, the taxation law and so on. So far, the management of the Muhammadiyah Persyarikatan waqf land has been carried out in a simple way. If the land contains school/campus buildings, Islamic boarding schools, or orphanages, the Waqf and Property Council will hand over the management to the business charity. This is done in collaboration with the assembly in charge of institutions, for example with the Council for Primary and Secondary Education (Dikdasmen) in charge of schools. . Lands containing mosques are usually directly managed by regional leaders by appointing a special person for it . Waqf lands are also treated relatively simply. Land is managed by people who are willing or appointed to do so by agreement—usually—unwritten. The consideration of determining the person who manages and technical management is not carried out with careful planning; mostly done for practical reasons.

Many positive things have been done by the Waqf and Property Council to direct the use of waqf to be more productive. The association has begun to make changes in implementing waqf governance towards a more professional direction, although it is only at an early stage. For example, the Taqwa Mosque has a multipurpose room that can be rented by the public for various events such as seminars, wedding receptions, and others. In addition, the Rida Orphanage is equipped with a shop, photocopy shop and stationery, five units of rented house, a motorcycle washing business and souvenir figures.

The first obstacle in optimizing the potential of productive waqf is the paradigm of the community and regional leaders. Development of waqf The management of waqf land is dominated in the form of schools. The paradigm of the regional leadership is that schools are a means of da'wah and educational facilities that are in accordance with the needs of Muhammadiyah residents which cannot be obtained from other schools. Whereas waqf as a religious institution is explained in the preamble of Law no. 41 of 2004 concerning waqf that waqf has economic potential and benefits, it needs to be managed effectively and efficiently for the benefit of worship and to promote public welfare.(Hamzah, 2019). Therefore, PDM Kab. Enrekang needs to make breakthroughs in the management of waqf land not only limited to the aspect of worship, but also the economic and welfare aspects must be used as materials in the designation of waqf. When compared with the priority scale, waqf for school construction is adequate, so waqf intended for economic interests and public welfare needs to be considered. This is due to social changes in society, thus affecting the needs of today's society. So the understanding of waqf needs to be contextualized with the conditions and developments of the times.

The second obstacle is Nazhir's professionalism. Because nazhir is the person in charge of the property or a group of people who manage and manage the property(Manan, 2012). In Law No. 41 of 2004 it is explained that Nazhir is the party who receives waqf property from the wakif to be managed and developed according to its designation. In Article 42 of the

Waqf Law, it is explained that Nazhir is obliged to manage and develop waqf property in accordance with its purpose, function and designation. So it is very appropriate, Nazhir's professionalism is needed in the management of waqf. The results of the observations show the limitations of Nazhir in this case the Waqf and Property Council to take advantage of the potential of waqf. Whereas wakif has given nazhir the flexibility to manage waqf according to the needs of the people.

The third obstacle is limited facilities, because Nazhir's creativity, ideas, innovations are not supported by adequate facilities. Included in the management of waqf property certificates which only serve the administrative process, while the issuance costs are borne by Nazhir. Meanwhile, to improve Nazhir's professionalism, it must first be supported by the legality of waqf property, but the government does not bear this financially. In improving the quality of nazhir through coaching, supervision by the Ministry and BWI has no role.

IV. Conclusion

1. Regional Leaders of Muhammadiyah Kab. Enrekang safeguards, maintains, and manages waqf assets obtained from the community within Muhammadiyah or people who are not from a Muhammadiyah background in Enrekang Regency. Their land or waqf assets are utilized in four areas, namely religion, education, health, social and economic fields. In the field of religion, waqf assets are managed for mosques. In the field of education, it is managed for schools, madrasas, Islamic boarding schools, and universities. The health sector of waqf property is managed for the construction of health clinics. While in the social and economic fields, PDM Enrekang manages its waqf assets by building an orphanage.
2. The use of waqf land in the form of educational business charity spreads to remote areas of Kab. Enrekang and the availability of all levels of education even up to university make it easier for people to access education. In addition, many educational charities absorb educators and education staff from the Kab. Enrekang until outside the district. Enrekang in accordance with the needs of educational institutions. District community. Enrekang uses the mosque as a place of worship and a center for religious activities, as well as a means of informal education. The Rida Orphanage takes care of orphans, underprivileged and neglected children in several areas in Enrekang Regency.
3. The constraints of waqf management within the PDM Kab. Enrekang includes: 1) The paradigm of the community and regional leaders that waqf land can only be managed in the form of charitable businesses of schools, mosques, and orphanages; 2) the limitations of nazhir in this case PDM Kab. Enrekang to take advantage of the potential of waqf; 3) the legality of waqf property which requires large costs with a long process, causing there are still many unmanaged waqf lands; 4) lack of professional human resources to manage and develop productive waqf.

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