

## Productive Waqf Management of UNISMA Foundation in the Perspective of Kuntowijoyo's Prophetic Social Theory



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**ABSTRACT:** Waqf is able to create a big contribution if it is managed productively. Therefore, there are many waqf institutions that are developing waqf productively, one of which is the UNISMA Foundation. By having good management, the UNISMA Foundation has succeeded in making productive waqf continues to grow through the establishment of business units. This study aims to obtain an overview and analyze the productive waqf management at the Waqf Institution of UNISMA Foundation in the perspective of Kuntowijoyo's prophetic social theory. This research applies a qualitative approach with the type of case study. The results showed that the management of productive waqf management was carried out through the implementation of management functions in the form of planning, organizing, directing and controlling functions. The analysis of Kuntowijoyo's prophetic social theory shows that in the management of productive waqf at the Waqf Institution of UNISMA Foundation, there are elements of Kuntowijoyo's prophetic social in the form of humanization, liberation and transcendence.

**KEYWORDS:** Management, Productive Waqf, Kuntowijoyo's Prophetic Social

### I. INTRODUCTION

The Waqf Institution of UNISMA (Malang Islamic University-East Java) Foundation is one of the waqf institutions appointed to be a pilot productive waqf institution. In 2007, the Waqf Institution of UNISMA Foundation received assistance from the Ministry of Religion Rp. 2 Billion. The productive waqf assistance was given to become a stimulant in the development of productive waqf at the UNISMA Foundation.

So far, the great potential of waqf has not been fully explored and developed. If this large number of waqf is developed productively through economic empowerment of the people such as various forms of profitable business and with good management by professional nazhir, then waqf will absolutely become a source of funds that can be used to improve the welfare of the community [1].

Research conducted by Rahman (2019) states that productive waqf has great potential because its benefits are wider and can be used as a means of developing people in various fields. Several other studies also concluded similar things such as research by Shaikh (2017), Amarodin (2019) Sofiandi (2019) Rahman & Widiastuti (2020), Ardiyansyah & Kasdi (2021) and Munawar & Mufraini (2021). However, the development of productive waqf is inseparable from various challenges and obstacles that can be concluded from several studies such as research by Hasanah (2012), Muntaqo (2015) Choiriyah (2017), Nizar (2017), Hadyantari (2018) and Fitri & Wilantoro (2018).

The obstacle faced in the management of productive waqf is related to simple management, where nazhir manages waqf not by fulfilling the concept of good management [2]. This is caused by nazhir waqf who is less professional in managing waqf [3]. Many nazhirs were chosen not based on their abilities, but because of their kinship or character [4]. In fact, there are also Nazhir who are less trustworthy in their responsibilities by making irregularities in management, not protecting waqf assets and other fraud [2].

From the problems above, it can be understood that good management of productive waqf requires a professional and reliable institution and is competent in managing waqf [5]. Therefore, a study of the management of productive waqf management becomes important to know how the implementation of waqf management should be. This is what underlies the researchers to raise the theme of research on productive waqf management. To analyze the management of productive waqf at Waqf Institute of UNISMA Foundation, this study applies Kuntowijoyo's prophetic social theory. Kuntowijoyo's prophetic social theory is the

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construction of social knowledge based on divine and prophetic values through the link between humanization, liberation, and transcendence [6].

### **II. LITERATURE REVIEW**

#### **Productive Waqf**

Qahaf explained that productive waqf is managing the objects or assets that are given as waqf to generate the profits [7]. Then, the profits are allocated according to the purpose of the waqf (mauquf alaih). Meanwhile, according to Jaih Mubarok, productive waqf is managing waqf in a professional manner so that the benefits of waqf become greater. It reflects that productive does not have to be interpreted as an increasing in the quantity of benefits/profits obtained but the increasing in the quality of the benefits of waqf property [8]. Productive waqf management can be done through investment, trade, mining, industry, property development for educational facilities and health facilities [9].

#### **Management Function**

Nickels and McHugh stated that management is a process to create organizational goals through a series of activities in the form of planning, organizing, directing and controlling people and other organizational resources [10]. In waqf, waqf managers, or it is called as nazhir, really need management in carrying out their duties. This management is used to regulate waqf management activities, collect waqf, and maintain good relations between nazhir, wakif and the community [11].

The management function is a number of activities that cover various types of work and can be classified in one group to form an administrative unit [12]. The management function according to Nickels and McHugh consists of a planning, an organizing, a directing and a controlling function [13].

#### **Planning Function**

According to George R. Terry and Lesile W. Rue, planning is the process of deciding what goals to pursue in the future and what to do to achieve those goals [14]. To determine the goals to be achieved, it requires a process to consider and analyze the importance of these goals.

#### **Organizing Function**

George R. Terry and Leslie W. Rue defined that organizing is an activity which is carried out by organizers to create cooperation among workers so that the works can be done effectively and efficiently in order to achieve the goals by the organization in the future [14].

#### **Directing Function**

Amirullah Haris Budiono stated that the directive function is a process to raise the morale of the employees and guide them to work according to the plan to realize the goals to be achieved by the organization [14]. In this stage, they have to implement the process of leadership, mentoring, and providing motivation to the workers that are recruited by Nazhir so that they can work effectively and efficiently in achieving the goals [15].

#### **Controlling Function**

Controlling is a process to ensure that the entire series of activities that have been planned, organized and implemented can run according to the expected targets even though various changes occur.

#### **Kuntowijoyo's Prophetic Social Theory**

Kuntowijoyo's prophetic social theory is the construction of social knowledge based on divine and prophetic values through the link between humanization, liberation, and transcendence. This idea is intended as a process of objectification of Islamic values in social theories and also as a trap of analysis in building transformations in practical life [16]. The concept of humanization in Kuntowijoyo's view is rooted in theocentric-humanism. Humanism-theocentric means that humans must focus on God for their sake [6]. Liberation is the deliverance of all that connotes to social significance. According to religion, nahi munkar means preventing from all destructive crimes. Yet, in science, nahi munkar means liberation from ignorance, poverty or oppression [6]. Transcendence can be interpreted as hablun minallah, namely the spiritual bond of the servant with God or it can also be called the dimension of human faith. Transcendence in Islamic theology means believing in Allah, Allah's books and all things unseen [17].

Humanization in the practice of productive waqf management means that the management of waqf has been carried out honestly, fairly and properly. Liberation in waqf management is the deliverance which means that the management has been free from the denial and injustice in the form of corrupt practices, untrustworthy nazhir waqf and distribution that is not on target and so on. Transcendence in the management of productive waqf means that the management is based on the faith of Allah SWT.

### III. RESEARCH METHOD

In this study, the researchers used a qualitative approach in the form of case study by collecting data through interviews, observation and documentation. The analytical method used was descriptive analysis method. This study examined in depth the implementation of productive waqf management at Waqf Institution of UNISMA Foundation, so that it can find the reality behind the implementation in the perspective of Kuntowijoyo's prophetic social theory.

### IV. RESULT AND DISCUSSION

The prophetic values in the form of humanization, liberation and transcendence have two positions, namely as, the basis and purpose in waqf management. The prophetic value as the basis means that, the management of productive waqf which is carried out by the institution must be based on the values of humanization, liberation and transcendence. The prophetic value as a goal means that, the management of waqf which is carried out must have an impact on the creation of humanization, liberation and transcendence values for both organizers and beneficiaries of productive waqf.

Productive waqf management which consists of planning, organizing, directing and controlling functions which is carried out by Waqf Institution of UNISMA Foundation can be viewed from the perspective of prophetic social theory, the management is in accordance with the prophetic social theory developed by Kuntowijoyo. This can be seen from the management functions which contain prophetic social values which consist of humanization, liberation and transcendence.

#### Planning Function of Productive Waqf Management

The planning function at the Waqf Institute of UNISMA Foundation runs with regular coordination meetings that are held to make programs to be implemented. In planning the program to manage productive waqf, first, Nadzir looks at what business potentials can be developed and how these businesses can be achieved.

The value of humanization contained in this productive waqf management planning function is the goal of nazhir waqf of the UNISMA Foundation to develop the value of waqf assets so that it can take function as a source of funds for community empowerment without having to reduce the actual value of waqf goods. This is part of the value of humanization in the perspective of Kuntowijoyo which is rooted in the theocentric-humanism view.

The value of liberation in this productive planning function is Nazhir's effort to avoid management that is made haphazardly but by creating careful planning and consideration. These considerations are in the form of business opportunities, potential and supporting factors for the realization of the plans.

The value of transcendence can be interpreted as *hablun minallah*, namely the spiritual bond between the servant with his God or the so-called dimension of human faith. Transcendence in Islamic theology means believing in Allah SWT, His books and everything that is unseen. If you pay attention, the value of transcendence in the planning function which is carried out by nazhir waqf of the UNISMA Foundation is a form of obedience to Allah's commands, which instructs humans to plan. In surah al-Hasyr (59) verse 18 Allah SWT says:

Meaning: "O you who believe! Fear Allah and let everyone pays attention to what he has done for tomorrow (hereafter), and fear Allah. Verily Allah is Aware of what you do" [18]

#### Organizing Function of Productive Waqf Management

The organizing function of the Waqf Institution of UNISMA Foundation has been running well. This can be seen from the management structures, the delegation of responsibilities and authorities as well as the placement of staffs in accordance with their field of expertise and experience. The placement of human resources in accordance with their respective fields and expertise is a condition for achieving good work efficiency.

The value of humanization contained in the organizing function of productive waqf management is that, there is a value of justice in the organizing process. Fair means putting something in its place. In the organization that is carried out, the organizers in charge of managing the waqf are placed according to their abilities and expertise. Delegation of responsibilities given adjusts to the position and authority that they have. This organizing function also teaches the values of the trust that must be owned by each administrator. When nazhir has made a work program and has delegated duties and authorities, then each side has the responsibility to carry out the assigned tasks. This mandate concerns aspects of spirituality and aspects of professionalism which are based on commitment and qualified skills.

The value of liberation contained in the organizing function is to avoid productive waqf from being managed carelessly by people who do not have credibility. The delegation of the tasks at the Waqf Institution of UNISMA Foundation is carried out by placing someone according to their field and expertise.

The transcendence value contained in the organizing function is because it is in accordance with God's commands in the Qur'an. In surah al-Qashash (28) verse 26 there are rules for choosing the right person to occupy a position [18]. There are two criterias

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that become the standard of assessment, those are who have a strong nature (quwwah) and trustworthiness (amaanah). Strength here includes intellectual abilities and certain skills needed to carry out a particular task or job. Meanwhile, amanah means taking good care of everything that is entrusted to him and being responsible for the consequences.

### Directing Function of Productive Waqf Management

The directive function at the UNISMA Waqf Foundation is carried out by Nazhir by providing guidance in carrying out productive waqf management activities. The directing in this case aims to make the programs run according to the plans. The direction forms that are carried out are through the provision of motivation, leadership functions shown by nazhir and communication patterns developed between nazhir and all staffs. The value of humanization in the directive function of productive waqf management is the increasing in work ethic, development of knowledge and skills, and spirituality. The direction carried out by nazhir waqf of the UNISMA Foundation in the form of motivation, coaching, skill training, direction on the importance of worship aspects is in line with Kuntowijoyo's humanization-theocentric concept which means humanizing humans through developing self-quality and making them part of servitude to Allah SWT.

The value of liberation in the directive function is an effort to eliminate the arrogance of the organizers and remain humble. Ahimsa and Putra stated that Tawadhu' is one of the prophetic work ethic. With an attitude of tawadhu', the organizers will always be ready to receive knowledge from anywhere and anyone. With an attitude of tawadhu', a person will always be open for criticism because he does not feel he is always right or the most right person. The transcendence value contained in the directive function is because it is in accordance with the command of Allah SWT in the Qur'an Ali-Imron (3) verse 110 related to commanding ma'ruf nahi munkar. The concept of amar ma'ruf nahi munkar is emphasized to create good things, anticipate and eliminate all negative things that may occur. The direction carried out by the UNISMA Foundation is to create good things in the form of developing abilities, skills in seeing opportunities and enthusiasm for work as a form of worship into Allah SWT.

### Control Function of Productive Waqf Management

The control function at the Waqf Institution of UNISMA Foundation is carried out by ensuring the entire series of activities that have been planned, organized and implemented can run according to the expected targets. Nazhir waqf evaluates the success in achieving goals in accordance with predetermined indicators. After that, Nazhir corrects on the deviations that is found. The value of humanization in the control function of productive waqf management is the honest and (critical) nature that must be possessed by organizers. Honesty means the organizer's efforts to be trusted in words, actions and work both towards himself and others. Accuracy means that in carrying out their duties, the organizers must be accurate and careful.

The value of liberation contained in the controlling function is to prevent the management of productive waqf from deviations that may be carried out by organizers. The supervision that is carried out in the management of productive waqf is to ensure the objectives of the waqf that are achieved. This will be achieved if the management is free from corrupt practices, Nazhir's insecurity and other forms of abuse.

The control function contains a transcendent value because it is in accordance with God's command in the Qur'an al-Mujadalah (58) verse 7 related to the supervision that God does to his creatures [18]. The control that is carried out by the Waqf Institution of UNISMA Foundation is a reflection of the value of divinity which is the Supreme Oversight Substance. [18]

**Table 1. Management of Productive Waqf in the Perspective of Kuntowijoyo's Prophetic Social**

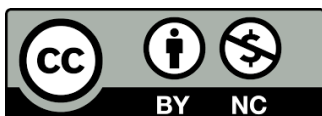
| Management/Prophetic Values of Kuntowijoyo | Humanization  | Liberation  | Transcendence  |
|--|---|---|--|
| <b>Planning</b>                            | Maximization of waqf for great benefits (humanismtheocentric)                                 | Avoiding careless management                                  | Applying Allah's commandment for arranging plannings (Surah Al-Hasyr (59): 18)                             |
| <b>Organizing</b>                          | Value of justice (placement of natural resources according to ability) and the value of trust | Avoiding waqf from the organizers who do not have credibility | Applying the rules of the Qur'an about the right person in occupying the position (QS. Al-Qoshos (28): 26) |
| <b>Directing</b>                           | Improving work ethic, knowledge, skills and spirituality                                      | Eliminating the arrogance and remaining humble                | Applying the value of admonishing ma'rufnahi munkar (QS. Ali Imron   |
| <b>Controlling</b>                         | The honesty and carefulness (critical) of the organizers                                      | Avoiding deviations that may occur                            | Applying the concept of supervision in the Qur'an (Surah Al-Mujdah (58): 7)                                |

### CONCLUSIONS

The conclusion from the research above is that, the management functions in the form of planning, organizing, directing and controlling have been carried out well by the Waqf Institution of UNISMA Foundation. This can be seen from the perspective of Kuntowijoyo's Prophetic Social Theory, where each management function is carried out in accordance with the prophetic values of humanization, liberation and transcendence.

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