

## KNOWLEDGE OF ENTREPREUNERS IN CASH WAQF IN INTERNATIONAL COUNCIL FOR SMALL BUSINESS BRANCH SURABAYA

### PENGETAHUAN ENTREPRENEUR TENTANG WAKAF TUNAI PADA DEWAN INTERNASIONAL UNTUK USAHA KECIL CABANG SURABAYA

H.E Saputra<sup>1a</sup>, H. Abshari<sup>2</sup>

<sup>1</sup>Department of Islamic Economics, Faculty of Economics and Business, Universitas Airlangga, Jalan Airlangga, Surabaya 60285, Indonesia [hendra.eka-2017@pasca.unair.ac.id](mailto:hendra.eka-2017@pasca.unair.ac.id)

<sup>2</sup>Departement of education, Faculty of applied education, University Erciyes, Kayseri, Turki. Köşk, TalasBlv., 38030 Melikgazi/Kayseri [hanif.f.abshari@gmail.com](mailto:hanif.f.abshari@gmail.com)

<sup>a</sup>Korespondensi: HendraEkaSaputra, Tel. 082264096998

#### ABSTRACT

*This research is based on Law No. 41 of 2004 concerning endowments. The establishment of the Indonesian Waqf Board (BWI) triggered the existence of cash waqf. The problem that arises is the role of entrepreneurs in money waqf programs. The research method uses a qualitative case study approach of the International Council for Small Business (ICSB Surabaya city branch). The results of this study that entrepreneurship in this case ICSB Surabaya branch of the city is still unfamiliar with cash waqf and argues that cash waqf can help the Indonesian economy, and assess BWI performance is still not optimal.*

*Keywords: Entrepreneurship; cash wakaf; ICSB*

#### ABSTRAK

Penelitian ini di latarbelakangi oleh undang-undang no. 41 tahun 2004 tentang wakaf. Terbentuknya Badan Wakaf Indonesia (BWI) mencetuskan adanya wakaf tunai. Permasalahan yang timbul adalah peran entrepreneur dalam program wakaf uang. Metode penelitian menggunakan kualitatif pendekatan studi kasus international council for small business (ICSB cabang kota Surabaya). Hasil penelitian ini bahwa entrepreneurship dalam hal ini ICSB cabang kota Surabaya masih awam dengan wakaf tunai dan berpendapat bahwa wakaf tunai bias membantu perekonomian Indonesia, serta menilai kinerja BWI masih belum maksimal.

Kata kunci: entrepreneurship; wakaf tunai; ICSB

## INTRODUCTION

Indonesia recently reviewed one of the items in Islamic economics, namely waqf. Excerpted from [www.kompas.com](http://www.kompas.com) that Bank Indonesia and the IMF implement the Islamic financial agenda in Bali, with the focus of the discussion of cash waqf. "Waqf is not only fixed assets, not only land, but now includes cash waqf. Really cash," said Head of the Department of Islamic Economics and Bank Indonesia Anwar Bashori.

With the above arguments, it appears that Indonesia is indeed serious in handling cash waqf, as an booster in the economy. Of course this endowment is intended for the lower middle class in order to open a business and also reduce unemployment and poverty in Indonesia. This of course also must have awareness from the community in order to endow their wealth in accordance with Islamic law. To succeed in this national program, the role of business people and benefactors is very important. Will not run well One program if not supported by the community. Speaking of business people, since 1955 the International Council for Small Businesses (ICSB) was formed internationally which was followed by 85 countries. Then, a branch was formed for Indonesian representatives in 2015. ICSB Indonesia is supported by 4 main pillars that work together to strengthen the development of SMEs in the country, which includes government, academics, researchers, and business practitioners. Meanwhile, the ICBS region also formed in various regions, one of which was the city of Surabaya. With this cash waqf program, researchers want to know how the entrepreneur's knowledge about cash waqf (Case Study ICSB Surabaya City branch)?

## LITERATURE AND METHOD

The word Waqf is derived from the Arabic verb waqafe, the word waqf means to hold, store or hold. The concept of waqf shows an act of holding or preserving property and devoting its profits to help the poor or others' pious intentions. Waqf can be formed in many forms depending on the purpose and nature of the results. The most typical forms of waqf are property and monetary. For this research, we focus on the latest contribution of cash waqf (Hamid Rizal & Hanudin Amin, 2017).

The literature on waqf is explained in the research of Muhammad Ikhwan Mauluddin and Asmak Ab Rahman (2019) The practice of waqf is a form of worship concluded in Islam that is practiced by Muslims throughout religious expansion. Through waqf, Muslims can draw closer to Allah. Furthermore, the socioeconomic status of Muslims and Islam itself can be developed and improved through benefits derived from the assets and funds donated. In fact, donors who make endowments will receive endless gifts from God even after death (Mahamood, 2002). From an economic aspect, waqf implies the transfer of wealth from depletion to profit, with social justice transforming it into productive assets that are beneficial to the future of individuals and society (Kahf, 1998). Waqf assets are not limited to permanent property but can also be transferred, such as cash waqf (Mahamood, 2007).

The basis of this cash waqf is as follows: In the life of Muslims, Islam strongly emphasizes the importance of social justice. In some verses, Allah SWT always emphasizes how important justice is, because justice will lead to piety (Q.S Al-Ma'idah: 8), piety will lead to prosperity (QS Al-Araf: 96), Conversely, injustice will bring error (Q.S. Al-Qasas: 50).

The above Surah invites us to keep people away from God's grace. The essence of Islamic teachings contained in the Qur'an raises the banner of mandate, egalitarianism, the principle of

pemansipatoris and social justice. The management of waqf institutions in Indonesia must be concerned in realizing that society or legal entity, can become one of the alternative sub-systems in society that works together with other sub-systems of society in solving national problems. Waqf as one of the religious institutions in Islam that has a direct functional relationship with efforts to resolve social and humanitarian problems such as poverty alleviation, human resource improvement and community empowerment. Amendments to the 1945 Constitution state, "That everyone has the right to social security which enables the full development as a dignified human being" (Article 28 of the 1945 Constitution).

Whereas in market 34 it is stated, "That the state develops a social security system for everyone and empowers people who are weak and unable to equal human dignity. Some countries that embrace a welfare state (welfare state) so far have provided social security in the form of insurance assistance social security to their citizens, with the existence of social security can support sustainable national development If the state still cannot finance social security for its people, it must be supported by other sub-systems. This is what makes waqf one of the state's support sub-systems for providing social security, the membership system can be implemented as a possible alternative in realizing social security, this is in line with the enactment of Law No. 41 of 2004 concerning endowments, which has mandated the Indonesian Waqf Board to manage assets on a national and international scale.

Basically, representation need prinsip of property to be immortal and immortal, so that it is managed and the results are intended for social security programs including community empowerment. In the legal provisions there are two models of endowments for money, namely endowments for a certain

period of time and endowments for money forever. Endowments of money for certain periods must be invested in banking products to make it safer and easier for endowments to receive their money back when due. Whereas endowments of money forever, pihak Nazir parties have full authority to manage and develop endowment money to achieve the endowment program objectives (M. Nur Rianto Al Arif, 2012).

Opinions of scholars regarding cash waqf; "Abu Tsaur narrated from Imam Shafi'i about the permissibility of waqf dinar and dirham (money)". Jurisprudence scholars still often debate what the ruling is to endow cash. There are those who allow and some who do not allow to represent with cash. This is due to the way commonly used by the community in developing waqf assets ranging from leasing waqf property, such as land, buildings, houses and the like. Among the reasons some scholars do not allow representation of money, namely:

- a. Money can be used up in disposable substances. Money is only used by spending it, so the object disappears. Though the core of the teachings of waqf is on the continuity of the results of a fixed and eternal basic capital. Therefore, there is a requirement that the object to be represented is an object that is durable, not used up.
- b. Money such as dirhams and dinars are created as an easy measuring tool, people make buying and selling transactions, not to withdraw their benefits by renting out the substance.

In case of cash waqf, The Indonesian Ulema Council Fatwa Commission on May 11, 2002 has issued a fatwa relating to cash waqf which includes:

- a. Endowments of money (cash waqf / waqf al-Nuqud) are endowments made by a person, group of people, institutions or legal entities in the form of cash
- b. Included in the notion of money are securities
- c. Waqf legal money jawaz (allowed)

- d. Endowments of money may only be distributed and used for things that are permitted sharply
- e. The principal value of the endowments of money must be guaranteed its sustainability, may not be sold, granted or inherited (Asep Dadan Suganda, 2014).

Participation in something, then Mohd Zaidi Md Zabri & Mustafa Omar Mohammed (2018) uses 4 indicators, namely:

#### I. The response

According to Agus Sujanto, there are various responses, namely:

##### a. Responses according to the senses that are observing are:

- 1) Auditive response, i.e. responses to what he has heard, whether in the form of sounds, beats, and others.
- 2) Visual responses, i.e. responses to something seen.
- 3) Feeling response, namely the response to something experienced by himself.

##### b. Responses according to their occurrence, namely:

- 1) Memory responses, i.e. responses to something they remember.
- 2) Fantasy responses, i.e. responses to something imagined.
- 3) The response of the mind, namely the response to something that is thought.

##### c. Responses according to the environment, namely:

- 1) Object responses, i.e. responses to objects that approach or are nearby.
- 2) The response of words, namely the response to the words heard or seen (Agus Sujana, 2010).

#### II. Socialization

Socialization when it is related to the process, there are types of socialization. According to Peter L Berger and Luckman in Sudarsono there are 2 types of socialization, namely:

a) Primary socialization, the first socialization undertaken by individuals as a child by learning to become members of the community (family). This socialization took place during childhood.

b) Secondary socialization, is a process of continued socialization after primary socialization that introduces individuals into certain groups in society (Sudarsono, 2017).

1. easy to learn and operate
2. Users can do the job more easily
3. increase the skills of the users

#### III. Excellence

According to Irawan (2002) in Lydia (2015) Indicators of excellence are as follows:

1. The first indicator is performance. Performance is the main characteristic or function of a product
2. The second indicator is durability. This indicator relates to how long the product can continue to be used for a certain period of time.
3. The last indicator is product reliability.

This type of research is descriptive qualitative. Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions; also called the ethnographic method, because initially this method was more widely used for research in the field of cultural anthropology; referred to as a qualitative method, because the data collected and analysis are more qualitative. Qualitative research methods are research methods based on the philosophy of postpositivism, used to examine the condition of natural objects (as opposed to being an experiment) (Sugiyono, 2014).

The object of research is the management of the entrepreneurial organization, the International Council for Small Business (ICSB Surabaya city branch). While the instrument used is the Google form with a Likert scale. In general, the technique in scoring used in the research questionnaire is a Likert scale

technique. The use of Likert scale according to Sugiyono (2013) is "Likert scale is used to measure the attitudes, opinions and perceptions of a person or group of people about social phenomena". With the analysis of each response by the Surabaya branch of the ICSB branch of management, it was then descriptive to be an outcome.

**RESULT AND DISCUSSION**

The results of the questionnaire via google form with respondents from 7 administrators from ICSB Surabaya city branch, produced the following:

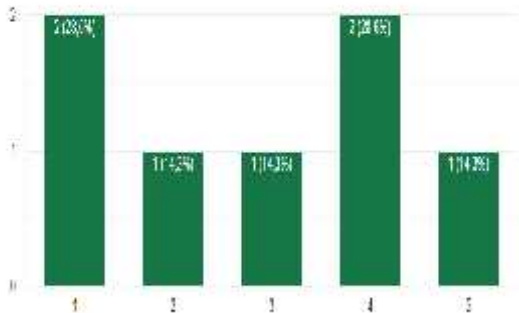


Figure 2. Response Regarding Having Heard of Waqf

It can be seen that there have been 28.6% of those who have never responded once, 14.3% of respondents have never answered, 14.3% of neutral answers, 28.6% of respondents have answered, and 14.3% have often heard. This shows that waqf is still common to the Surabaya branch of ICSB.

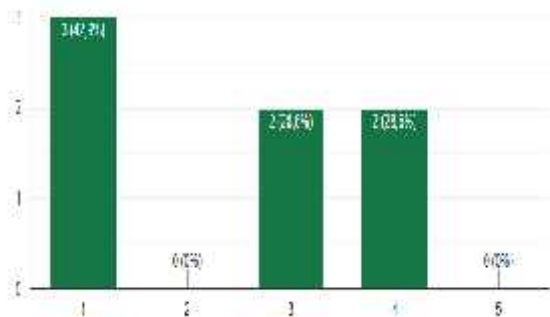


Figure 3. Responses about waqf advertising (socialization)

It can be seen that the respondents answered about having seen an endowment (socialization) then, 42.9% had

never once, never 0%, neutral 28.6%, had 28.6% and often 0%. Socialization regarding waqf is very lacking in entrepreneurship in this case the Surabaya branch of the ICSB board.

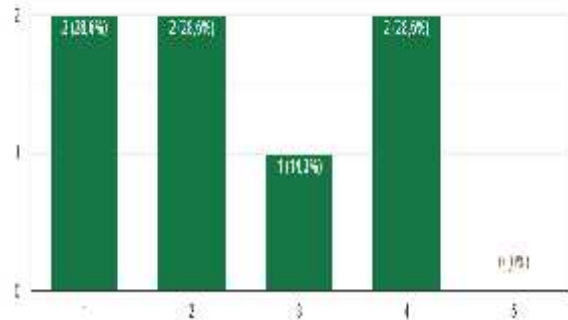


Figure 4. Response regarding the intention to make a waqf

The bar chart above shows that 28.6% did not at all, 28.6% answered no, 14.3% were neutral, 28.6% had intended, and 0% answered often intended. It could be said that the Surabaya branch of the ICSB office had the same intention to share the same percentage and not to have the intention to have a representative and not to have a contribution.

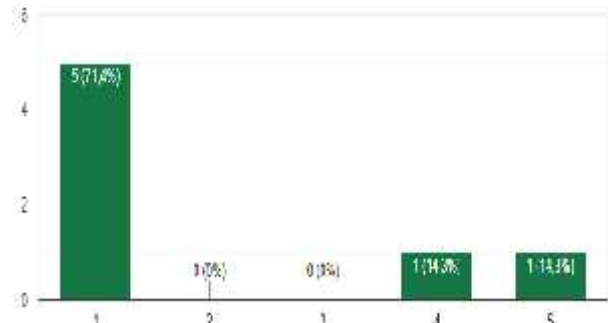


Figure 5. Response to an invitation to speak

The diagram above shows that 71.4% have not been at all, not yet and are neutral 0%, have been 14.3% while often 14.3%. It can be seen from the results of the invitation to represent that it has not yet shaped entrepreneurship, in this case the Surabaya branch of ICSB.

Table 1. Shows the knowledge of initial respondents hearing cash waqf

tidak tahu yang lain
tidak tahu yang lain
tidak tahu
Eksa bin cataran
Taru awal by
2 bulan
1 tahun yang lalu

Waqf is known by entrepreneurship in this case the Surabaya branch of the ICSB office, which only heard of waqf 1 year ago and there is also the answer who just heard about cash waqf.

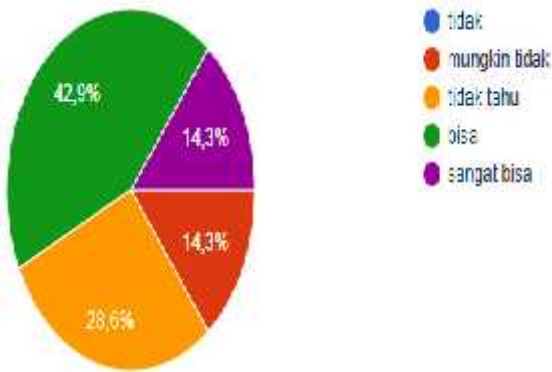


Figure 6. Responses to cash waqf as an economic booster

It can be seen that 42.9% answered yes, 28.6% answered did not know, 14.3% answered very well, and 14.3% answered could not. This shows that the entrepreneurship especially the Surabaya ICSB management that cash waqf can be an instrument in the economy.

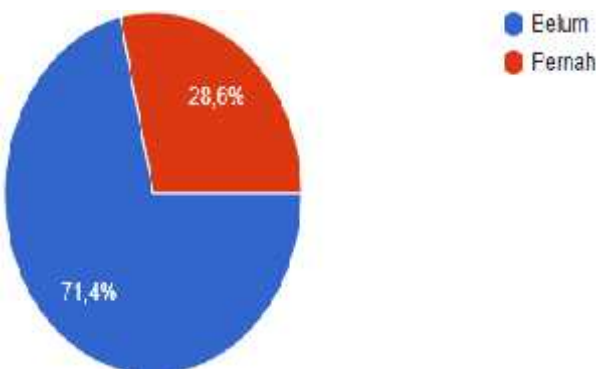


Figure 7. Responses to bids for cash representation

It can be seen that 71.4% of respondents answered that they have never been offered to have a cash representation and 28.6% of respondents answered that they have been invited to a cash representation. The action of the waqf management agency did not seem to have touched the Surabaya branch of the ICSB board for cash representation.

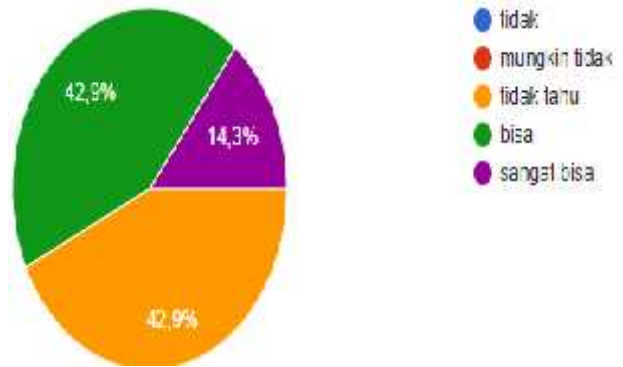


Figure 8. Responses to waqf alleviating poverty

Respondents answered that 14.3% were very able, 42.9% were able and 42.9% answered that they did not know. It can be seen that entrepreneurship answers can and is very possible because there are 42.9% and 14.3%, while those who say they do not know are only 42.9%.

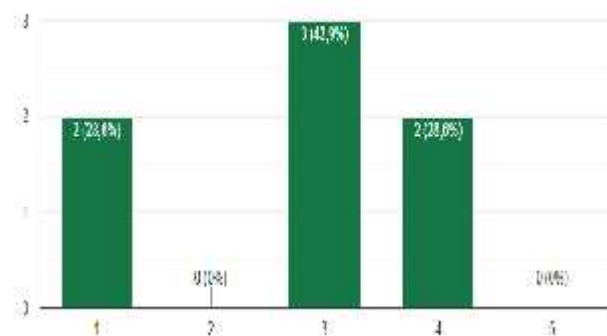


Figure 9. Response regarding BWI performance

Respondents answered 28.6% were not very good, 0% were not good, 42.9% did not know, 28.6% answered good, and 0% were very good. It can be seen that the entrepreneurship assessment in this case

ICSB Surabaya city branch gave an evaluation of not knowing about 42.9%.

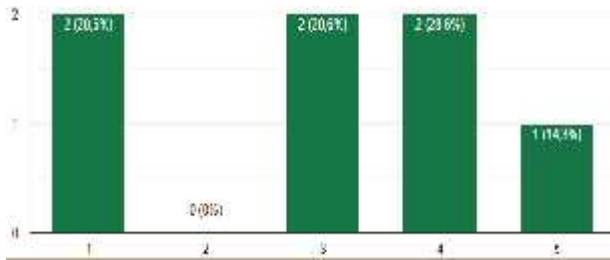


Figure 10. Response regarding the need or not cash waqf

Respondents answered that 28.6% were very unnecessary, 0% did not need to, 28.6% did not know, 28.6% needed and 14.4% answered very unnecessarily. If the red line is drawn, the Surabaya branch of the ICSB branch office evaluates that cash waqf needs to be seen, from 28.6% answering the need and 14.3% answering the very need.

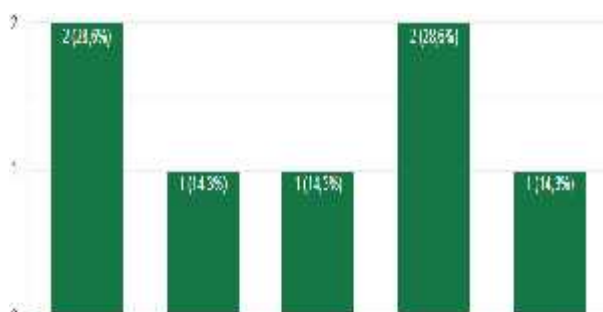


Figure 11. Responses to cash waqf help the Indonesian economy

When asked about optimism that cash waqf could help the Indonesian economy, respondents answered 28.6% could not, 14.3% could not, 14.3% were neutral, 28.6% could and 14.3% could very much. It can be seen that the Surabaya branch of the ICSB office management considered it neutral to 57.2%.

### CONCLUSION AND IMPLICATION

Researchers summarize from the results of the study, that entrepreneurship in this case the Surabaya branch of the ICSB management is still unfamiliar with cash

waqf, not yet maximally socialization from waqf institutions. The Surabaya branch of the ICSB office holds that cash waqf can spur the economy in Indonesia and can reduce poverty by cash waqf. And finally the Surabaya branch of the ICSB committee assessed that the performance of the Indonesian Waqf Board (BWI) was still very poor.

It is hoped that in the future, the Indonesian Waqf Board (BWI) maximizes its performance for seriousness in the socialization and raising of waqf in entrepreneurship can be more effective.

### REFERENCE

The Holy Quran and Hadith

- Al'Arif M. N. R. 2012. Wakaf Uang dan Pengaruhnya terhadap Program Pengentasan Kemiskinan di Indonesia. *Indo-Islamika*. 2 (1): 17-29
- Apriliani L. 2015. Faktor - Faktor Yang Mempengaruhi Keunggulan Bersaing Dalam Upaya Meningkatkan Market Share. Bandung: UNDIP.
- Mauluddin, M. I. 2019. Cash Waqf From the Perspective of Majelis Ulama Indonesia (MUI) and the Scholars of Aceh: An Analysis. *The Journal Emerald Insight*, 4: 49-66.
- Michael, R. 2011. Integrating innovation into enterprise architecture management. *Proceeding on tenth International conference on Wirtschaftsinformatik*. 12-18 february 2011, Zurich, Swis. Hal. 776-786.
- Rizal, H. & Hanudin A. 2017. Perceived ihsan, Islamic egalitarianism and Islamic religiosity towards charitable giving of cash waqf. *Journal of Islamic Marketing*, 4: 669-685.
- Sudarsono. 2017. *Pengantar Sosialisasi*. Jakarta: Rineka Cipta.
- sujana A. 2010. *Psikologi Umum*. Jakarta: Bumi Aksara.
- Suganda, A. D. 2019. Konsep Wakaf Tunai. *Research Gate*. 6: 7-9.

- Sugiyono. 2014. Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D. Bandung: Alfabeta.
- Sugiyono. 2013. Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta.
- Zabri M. Z. Md. & Mustafa O. M. 2018. Examining the behavioral intention to participate in a Cash Waqf-Financial Cooperative-Musharakah Mutanaqisah home financing model. Emerald Managerial Finance 44(6): 809-829
- <http://simbi.kemenag.go.id/pustaka/images/books/cover/pedoman%20pengelolaan%20wakaf%20tunai-2013>. Diakses tanggal 30 Agustus 2019