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Waqfomic Based on Muna Culture as an Alternative Model of Islamic Philanthropy

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Abstract

The potential for Waqf in Indonesia is huge, as in the case of Muna Regency. This research explains the problems of Waqf in the Muna cultural approach. The aim is to analyze the problems of waqf institutions in a religious and cultural context. The research method used is qualitative, and it looks at the unique cultural paradigm in waqf land management. This research source uses primary data by conducting interviews with the main actors of Waqf, traditional leaders, religious leaders, and leaders of religious institutions. Secondly, data is obtained from sources or other supporting parties related to the research object, such as reference books, monographs, proceedings, research reports, and journals. The researcher offers a Waqfnomic Model, namely Economic-Cultural Waqf or culture-based Waqf, whose implementation involves traditional and religious leaders and can be displayed online using information technology, making it more millennial, simple, and easy to access. Access is right on target and legally friendly.

[Potensi Wakaf di Indonesia sangat besar, seperti halnya di Kabupaten Muna. Penelitian ini menjelaskan permasalahan Wakaf dalam pendekatan budaya Muna. Tujuannya untuk menganalisis permasalahan lembaga wakaf dalam konteks agama dan budaya. Metode penelitian yang digunakan adalah metode kualitatif dengan melihat paradigma budaya yang unik dalam pengelolaan tanah wakaf. Sumber penelitian ini menggunakan data primer dengan melakukan wawancara terhadap pelaku utama Wakaf, tokoh adat, tokoh agama, dan pimpinan lembaga keagamaan. Yang kedua, data diperoleh dari sumber atau pihak pendukung lain yang berkaitan dengan objek penelitian, seperti buku referensi, monografi, prosiding, laporan penelitian, dan jurnal. Peneliti menawarkan Model Wakafnomik yaitu Wakaf Ekonomi-Budaya atau Wakaf berbasis budaya yang pelaksanaannya melibatkan tokoh adat dan agama serta dapat ditampilkan secara online dengan memanfaatkan teknologi informasi sehingga lebih milenial, sederhana dan mudah diakses. Akses, tepat sasaran, dan ramah hukum.]

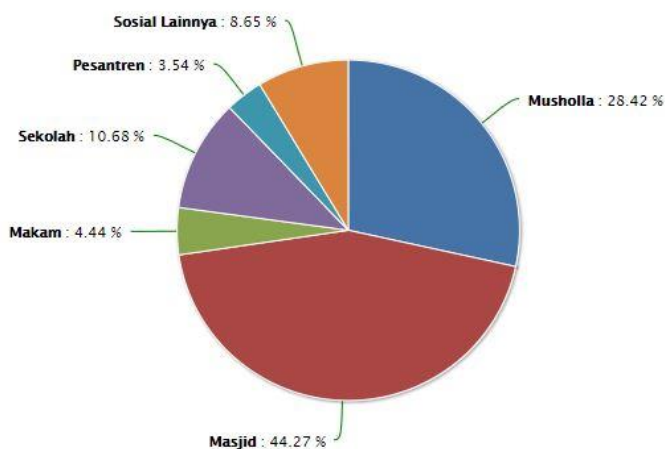
Keywords: Waqfnomic; Muna culture; Islamic philanthropy

Introduction

Indonesia is a Muslim-majority country and has very high religious awareness, but waqf matters are a problem that is still complicated to resolve. Waqf is part of Islamic philanthropy, which has enormous potential to serve as the economic basis of society. Azyumardi Azra stated that Islamic philanthropy in Indonesia in the form of Ziswaf (Zakat, Infaq, Alms, and Waqf) has enormous potential.

Recently, various groups have estimated that Indonesia's ziswaf potential reaches around IDR 217 trillion every year.¹ According to data compiled by the Ministry of Religion of the Republic of Indonesia in 2017, the amount of waqf land in Indonesia reached 2,686,536,656.68 square meters or an area of 268,653.67 hectares spread across 366,595 locations throughout Indonesia². The area of waqf land has increased to 421,001 locations with an area of 56,049.75 hectares. Regarding legality, this waqf land has a certificate of 32,508.42 hectares, or approximately 58.43%. However, many still have not been certified, as many as 22,980.09 hectares or approximately 41.57%.

Figure 1. Utilization of Waqf Land in Indonesia



Sumber : Siwak Kemenag (2020)

By seeing this huge potential, the State should be present and involved in dealing with this waqf issue, although on the other hand, the State sometimes tugs and pulls with issues of Islamic philanthropy because the State positions itself as described by Amelia Fauzia that there has been contestation between three groups—the size of the people about the position of the country.³ Some support state control of

¹ Nidia Zuraya, “Potensi Zakat Rp 217 Triliun Terserap Satu Persen,” *Republika*, 2013.

² Slamet Riyadi, “Potensi Tanah Wakaf di Indonesia,” <https://dosen.perbanas.id/>, 2017, <https://dosen.perbanas.id/potensi-tanah-wakaf-di-indonesia/>.

³ Amelia Fauzia, “Islamic Philanthropy in Indonesia: Modernization, Islamization,

Islamic philanthropy. Then, some oppose the interference and institutionalization of philanthropy by the State. Some want to keep philanthropy in the hands of non-state actors but, at the same time, demand State support.

So far, many discussions have been about Waqf, but almost no cultural construction in managing Waqf.⁴ Devi writes in her thesis research results that waqf officers (nadzir) are generally not optimal in managing waqf land because the management is only intended for places of worship and does not lead to empowering productive Waqf for the economic development of the people. This research does not offer a productive waqf model or show the contribution of cultural aspects in managing the Waqf. Likewise, Ruchalis Fahmi wrote in his thesis that the implementation of handling waqf land by the District Office of Religious Affairs (KUA) in Banjarmasin City was considered to have a very bureaucratic procedure, lack of clarity on the parties who must finance certification matters; simplification of waqf issues; and feel strong enough if the building is still standing on the waqf land.⁵ However, this thesis does not reveal at all how the cultural construction of the people of Banjarmasin City plays a role in managing waqf land.

The purpose of this study complements the deficiencies that exist in Islamic economic studies, which tend to see the power of religion as a single force in constructing social reality. This study analyzes Islamic economic issues, in this case, the waqf institution, in a more contemplative manner by looking at religion regarding culture. Accordingly, three questions can be formulated: (a) How does waqf management take place in Southeast Sulawesi's Muna society and culture? (b) How does the culture of the Muna people influence the construction of waqf practices? and (3) How can a culture-based waqf model be formulated as a lesson learned?

Referring to the description above, the researcher assumes that (a) Waqf management takes place well in Muna society and culture in Southeast Sulawesi, (b) Muna people's culture influences the

and Social Justice,” *Austrian Journal of Southeast Asian Studies* 10, no. 2 (2017): 223–36, <https://doi.org/10.14764/10.ASEAS-2017.2-6>.

⁴ Devi Kurnia Sari, “Tinjauan Perwakafan Tanah Menurut Undang-Undang Nomor 41 Tahun 2004 tentang Wakaf di Kabupaten Semarang” (Semarang, 2006), http://eprints.undip.ac.id/16956/1/devi_kurnia_sari.pdf.

⁵ Ruchailis Fahmi, “Pelaksanaan Sertifikasi Tanah Wakaf di Kota Banjarmasin” (Universitas Diponegoro, 2018), <http://eprints.undip.ac.id/18356>.

construction of waqf practices, and (3) The culture-based waqf model can be formulated as a lesson learned in Southeast Sulawesi.

Berger and Luckman link social construction with its formation through social reality and knowledge. Reality is a quality contained in a phenomenon recognized as having its existence, so it does not depend on human will. At the same time, knowledge is certainty in phenomena with specific characteristics. Socio-cultural construction is considered as a common ground or mutually shared meaning as a result of the continuous participation of individuals in various joint activities, which are then accumulated and manifested in the social environment of certain groups. This continuous joint activity builds and reconstructs the social reality in which these individuals live.⁶ In the world of education, multicultural education is a form of social reproduction that functions as an agent of social reconstruction but, in reality, cannot fully provide opportunities for students to reflect on the cultural identity they have.⁷

Cultural construction sees freedom positively and negatively in social relations Plaut (2012), which applies to various social groups, whether based on religion, ethnicity, race, national or regional, with relatively stable groups in their membership.⁸ The purpose of cultural construction is to develop and adapt culturally planned with a system of meaning, knowledge, and action as a target group because construction through social interaction is a knowledge system with normative sanctions that are applied and will be socially accepted if someone commits a violation so that this norm can help people manage their lives.⁹ Meanwhile, ideologically and symbolically, construction is influenced by political, historical, and social conditions such as

⁶ Yoshihisa Kashima, "Meaning, Grounding, and the Construction of Social Reality," *Asian Journal of Social Psychology* 17, no. 2 (2014): 81–95, <https://doi.org/10.1111/ajsp.12051>.

⁷ Jo Beth Allen and Jill Hermann-Wilmarth, "Cultural Construction Zones," *Journal of Teacher Education*, 2004, <https://doi.org/10.1177/0022487104263540>.

⁸ Victoria C. Plaut et al., "The Cultural Construction of Self and Well-Being: A Tale of Two Cities," *Personality and Social Psychology Bulletin* 38, no. 12 (2012): 1644–58, <https://doi.org/10.1177/0146167212458125>.

⁹ Bonnie K. Nastasi, Prerna G. Arora, and Kris Varjas, "The Meaning and Importance of Cultural Construction for Global Development," *International Journal of School and Educational Psychology*, 2017, <https://doi.org/10.1080/21683603.2016.1276810>.

inheritance, which is not a natural phenomenon and is not eternal but continues to develop in certain societies in certain periods.¹⁰

In much of the literature discussing cultural and social construction, this discussion is often related to confusion regarding identities such as gender, where constructionists conceptualize gender as an identity that is continuously negotiated through social performance.¹¹ In Indonesia, the construction of femininity is highly adopted by the country, which departs from Javanese cultural values and the values of Islamic fundamentalism. Conceptions of femininity have been influenced by Javanese kingdoms such as the Yogyakarta and Surakarta Palaces. Women in Indonesia are derived from the reflection of royal family women who must be loyal to men and must be ideal homemakers and mothers for their children.¹² So, not many debate the social construction that has been built by the previous social environment and causes social change. According to constructionists, knowledge and truth are creations that are not discovered by the mind, so being realistic is not something that contradicts constructionist theory.¹³

Methods

This research is categorized as qualitative research with a natural setting in the form of endowments practiced by the community and facilitated by government institutions. Meanwhile, the argument underlying the selection of research objects focused on Waqf in Muna Regency is that the management of waqf land in this area is unique because it utilizes a cultural paradigm in managing waqf land. The research setting in Muna was deliberately chosen because the researchers have cultural ties and are able to understand the language,

¹⁰ Kurmo Konsa, "Heritage as a Socio-Cultural Construct: Problems of Definition," *Baltic Journal of Art History* 6 (2013): 123–47, <https://doi.org/10.12697/bjah.2013.6.05>.

¹¹ Karen A. Cerulo, "Identity Construction: New Issues, New Directions," *Annual Review of Sociology* 23 (1997): 385–409, <https://doi.org/10.1146/annurev.soc.23.1.385>.

¹² Rachmah Ida, "The Construction of Gender Identity in Indonesia: Between Cultural Norms, Economic Implications, and State Formation," *Masyarakat, Kebudayaan dan Politik* 16, no. 1 (2001): 21–34. <https://journal.unair.ac.id/download-fullpapers-mkpc3ea68a5672full.pdf>

¹³ T Andrews, "What Is Social Constructionism? Grounded Theory Review, An International Journal, 11 (1)," *The Grounded Theory Review* 11 (2012): 39–46.

customs, and culture of the Muna people. Data and information sources were obtained from primary and secondary. Primarily, data and information are obtained directly from waqf land registration reports, main waqf actors, traditional leaders, religious leaders, and leaders of religious institutions.

Secondarily, data is found from sources or other supporting parties related to the research object, such as reference books, monographs, proceedings, research reports, and journals. The period required to conduct research is 6 (six) months starting at the beginning of the current year. Data was collected through observation, interviews, and focused group discussions. Researchers observed the display of objective data contained in potential data from the Office of Religious Affairs, the Office of the Ministry of Religion, and the Raha State Land Agency. Then, directly interview the Wakif, Nadzir, and witnesses from traditional and religious leaders about waqf management, which is connected to cultural construction. In addition, researchers conducted a focused group discussion to find data and equate perceptions with related parties regarding the Waqfomic Model as a cultural and economic-based waqf management model in Muna Regency. Cross-checking data and information was also carried out by researchers in the framework of back-testing data and information obtained from previous informants with data and information obtained from other informants through a form of triangulation regarding waqf management, cultural construction in waqf matters, and the discovery of a culture-based waqf model that could be formulated as a lesson learned.

Results

Waqf management that takes place in the Muna society

This recording was carried out by Nadzir, who received a mandate from the Head of KUA. There are 16 KUA offices in Muna Regency, and 16 Nadzirs are assigned to each sub-district. Accordance Article 11 of Law no. 41 of 2004 concerning waqf states that Nadzir has the task of administering waqf assets, managing and developing waqf assets in accordance with their objectives, functions and designations, as well as overseeing and protecting waqf assets, and reporting the implementation of tasks to the Indonesian Waqf Board. In principle, Nadzir is a person who is very responsible for managing waqf assets individually, in certain organizations, or legal entities. One of the

political wills of the Office of the Ministry of Religion of Muna Regency is to make traditional leaders as Nadzir. This step is considered very strategic because the traditional and religious leaders appointed as Nadzir have traditional authority that is strictly obeyed and are role models for the community. The existence of the KUA in the Regency, especially the Nadzir, is more popular, respected, and appreciated in society than the Head of the Regency/City Ministry of Religion Office. They are the spearheads who carry out religious affairs in villages and sub-districts. Traditional and religious leaders are better known than the heads of the institutions where they belong. Nadzir is a religious and community figure who also doubles as the community will more easily accept a traditional figure, religious messages combined with traditional and cultural messages. The Nadzir realized that by using a cultural approach, all religious matters would run smoothly, including waqf land matters.

The work of traditional figures

Based on observations, the management of waqf land in Muna Regency involves traditional leaders. The involvement of traditional leaders is absolute because they are the actors who play an important role in implementing the cultural approach. The existence of traditional figures as cultural actors in the Muna ethnic community is highly respected and appreciated. Their role is very strategic, considering that the Muna ethnic community still adheres to Muna customs, so any programs and activities that involve traditional leaders will have the opportunity to reap success. Traditional leaders must carry out the administration of assets and objects to be donated, especially land matters. Apart from that, empowering waqf lands which are used for public purposes, such as building markets, schools, mosques, cemeteries, and so on. The market was built on waqf land for economic transactions to earn income, meet family needs and further business development. Schools located on waqf land are used as places to provide education for the nation's youth so that an educated young generation will be born who cares about their future. The community uses the mosque in the waqf land area to carry out worship to get closer to Allah SWT. and as a means of developing da'wah and other social activities. Likewise, burial places that stand on waqf land are really needed by the community as final resting places.

Traditional leaders who act as Nadzir must also monitor the usefulness of the lands that have been donated. Don't let it change its function and designation because quite a few cases arise as a result of the use of waqf land parcels, which are misused by the community. Community leaders must also protect the existence of Waqf lands both from a legal perspective and from actions that seek to usurp or transfer ownership rights to community members who feel authorized to own them. All roles and tasks carried out by traditional leaders acting as Nadzir must be submitted to the Indonesian Waqf Board and reporting must be facilitated by the KUA and the Muna Regency Religious Court. Traditional leaders such as Nadzir always convey the moral messages of Muna's customs and culture when carrying out their duties. There is no exception to the issue of land endowments to community members who endow their land. These Muna traditional moral messages are the inspiration and motivation for waqf land owners to hand over ownership of their land rights to be recorded, protected, and developed by traditional leaders because they believe that when the land is handed over, it will be safe from encroachment, claims of ownership by other parties, and no problem in the future from the legal side. Therefore, it is not surprising that community members truly respect and uphold customs and are willing to comply with traditional decisions from traditional stakeholders. Based on further observations made by researchers, it seems that traditional principles, namely, always guide traditional leaders and the Muna ethnic community in their actions:

Hansuru-hansuru badha, sumano kono hansuru liwu
(Let the body perish, as long as the village is not destroyed)
Hansuru-hansuru liwu, sumano kono hansuru adhati
(Let the village be destroyed, as long as the customs are not destroyed)
Hansuru-hansuru adhati, sumano kono hansuru agama
(Let the traditions be destroyed, as long as religion is not destroyed/remains upright)

Further observation related to these customary principles can show that, in fact, religion, even though it is positioned at the top, is not the only element that acts as the sole force in constructing social reality. Still, the role of adat through its figures, which is dominant enough to produce waqf management in Muna Regency, and the benefit of the

region/village are the most important things to consider. In other words, the public interest is more important than personal or group interests. So the adat principle above explains that the elements of religion, custom, and regional/village benefit together become a philosophy of life that must be guided in daily social life, including matters concerning land endowments.

Waqf Giving Society (Wakif)

For the Muna community, Waqf is an activity of worship as a form of relationship with Allah SWT through the empowerment of waqf land by fellow community members. This Waqf is carried out with full awareness and sincerity without expecting anything in return. There is something unique that community members such as Wakif do, namely donating their waqf land based on mutual trust, where the Wakif believes in Nadzir because Nadzir is seen as a representative of a religious leader who is highly trusted in society. This community trust was born because Nadzir came from among traditional leaders who were believed to not act inconsistently in managing waqf land. This principle is in accordance with the statement of the informant: "The practice of waqf, which is carried out based on sincerity alone, is like the pledge of wakif before the nadzir and witnesses, even without written evidence on the basis of mutual trust."¹⁴

Management of waqf assets among the Muna community is still standard and is carried out verbally, even without professional administration. This problem occurs because the community already considers that simply making a verbal pledge is a legal condition for transferring control of waqf assets from themselves to the KUA through a Nadzir. Moreover, Nadzirnya also plays a traditional role. Most traditional leaders in Muna District also serve as community leaders and religious leaders.

Apart from that, La Ode Syarifuddin also said, "The practice of waqf in Muna Regency is generally still very traditional, namely only a waqf pledge in front of waqf witnesses and community leaders."¹⁵ Waqf procedures in the Regency Muna do not have to follow the waqf law. Still, data collection is considered complete when a wakif takes the oath in front of the nadzir and is witnessed by traditional or community

¹⁴ La Ode Abdul Syukur, interview, Raha, 2022.

¹⁵ La Ode Abdul Syukur, interview, Raha, 2022.

leaders. As La Ode Abdul Syukur said: “The only people who know the waqf procedures are the wakif, nadzir, and witnesses who receive Waqf objects.”¹⁶ Apart from that, other people only know if the land has been donated without carrying out further investigations.

Waqf Land

As one of the regencies in Southeast Sulawesi in 2018, Muna Regency had 245 parcels of waqf land covering an area of 353,808 M2 spread over 16 sub-districts. The waqf land in Muna Regency is considered very large for the size of a Regency/City in Southeast Sulawesi. Based on observations at the Muna Regency Ministry of Religion Office, several waqf lands were found as follows:

Table 1. Percentage of Waqf Land According to Ownership Status in Muna District

No	Subdistrict	Number of Waqf Land	STATUS							
			Certificate	Percentage	Not yet certificated	Percentage	AIW	Percentage	Not yet AIW	Percentage
1	Katobu	24	11	46%	13	54%	11	46%	13	54%
2	Batalaiworu	7	7	100%	0	0%	7	100%	0	0%
3	Lasalepa	9	1	11%	8	89%	1	11%	8	89%
4	Napabalano	8	8	100%	0	0%	8	100%	0	0%
	*Towea	5	0	0%	5	100%	0	0%	5	100%
5	Maligano	4	4	100%	0	0%	4	100%	0	0%
	*Batukara	2	2	100%	0	0%	2	100%	0	0%
6	Wakorumba Selatan	11	6	55%	5	45%	6	55%	5	45%

¹⁶ La Ode Abdul Syukur, interview, Raha, 2022.

7	Pasir Putih	2	0	0%	2	100%	2	100%	0	0%
	*Pasikolaga	3	0	0%	3	100%	0	0%	3	100%
8	Lohia	20	0	0%	20	100%	15	75%	5	25%
9	Duruka	10	0	0%	10	100%	10	100%	0	0%
10	Kontunaga	7	0	14%	7	86%	2	29%	5	71%
11	Watopute	12	2	17%	10	83%	2	17%	10	83%
12	Kabawo	12	7	58%	5	42%	7	67%	5	33%
13	Kabangka	21	8	38%	13	62%	11	52%	10	48%
	*Kontukowuna	7	4	57%	3	43%	5	71%	2	29%
14	Parigi	10	7	70%	3	30%	7	70%	3	30%
15	Bone	8	0	0%	8	100%	1	12%	7	88%
	*Marobo	7	0	0%	7	100%	0	0%	7	100%
16	Tongkuno	37	23	62%	14	38%	23	62%	14	38%
	*Tongkuno Selatan	19	11	58%	8	42%	11	58%	8	42%
AMOUNT		245	106	43%	139	57%	130	53%	115	47%

From Table 1, it can be found that the number of plots of land mentioned above, the status of certified waqf land is 106 plots of land, or as much as 43%, and 139 plots of land that have not been certified, or as much as 57%. Meanwhile, the status of land with a Waqf Pledge Deed (AIW) is 130 plots of land or 53%, and 115 plots of land, or as much as 47%, do not have AIW. In conclusion, a significant portion of waqf land remains uncertified and lacks the necessary Waqf Pledge Deed, which may impact its proper management and utilization.

The next is the percentage of waqf land according to utilization in Muna District is presented in Table 2.

Table 2. Percentage of Waqf Land According to Utilization in Muna District

No	Subdistrict	Number of Waqf Land	USE FOR							
			Mosque	Percentage	School	Percentage	Grave	Percentage	Social other	Percentage
1	Katobu	24	19	79%	1	4%	3	13%	1	4%
2	Batalaiworu	7	3	43%	0	0%	0	0%	4	57%
3	Lasalepa	9	7	78%	0	0%	2	22%	0	0%
4	Napabalano	8	3	38%	1	13%	0	0%	4	50%
	*Towea	5	5	100%	0	0%	0	0%	0	0%
5	Maligano	4	3	75%	0	0%	1	25%	0	0%
	*Batukara	2	1	50%	1	50%	0	0%	0	0%
6	Wakorumba Selatan	11	7	64%	0	0%	2	18%	2	18%
7	Pasir Putih	2	2	100%	0	0%	0	0%	0	0%
	*Pasikolaga	3	1	33%	1	33%	1	33%	0	0%
8	Lohia	20	20	100%	0	0%	0	0%	0	0%
9	Duruka	10	10	100%	0	0%	0	0%	0	0%
10	Kontunaga	7	7	100%	0	0%	0	0%	0	0%
11	Watopute	12	11	92%	0	0%	1	8%	0	0%
12	Kabawo	12	11	92%	0	0%	0	0%	1	8%
13	Kabangka	21	10	48%	1	5%	3	14%	4	19%
	*Kontukowuna	7	3	43%	4	57%	1	14%	2	29%
14	Parigi	10	6	60%	0	0%	1	10%	3	30%
15	Bone	8	5	63%	2	25%	1	13%	0	0%
	*Marobo	7	7	100%	0	0%	0	0%	0	0%
16	Tongkuno	37	11	30%	3	8%	12	32%	11	30%
	*Tongkuno Selatan	19	5	26%	0	0%	6	32%	8	42%
AMOUNT		245	157	64%	14	6%	34	14%	40	16%

Table 2 presents percentage of waqf land according to utilization in muna district. In terms of utilization, it is presented that waqf land is empowered to become mosques as many as 157 plots of land or as much as 64%, schools or madrasahs 14 plots of land or as much as 6%, cemeteries (burial places) 24 plots of land or as much as 14%, and other social fields as much as 40 plots of land or as much as 16%.

Table 3. Waqf Land Data by Status and Utilization in Muna District

No	Subdistrict	Number of Waqf Land	STATUS				USE FOR			
			Certificate	Not Yet Certificate	AIW	Not yet AIW	Mosque	School	Grave	Social Others
1	Katobu	24	11	13	11	13	19	1	3	1
2	Batalaiworu	7	7	0	7	0	3	0	0	4
3	Lasalepa	9	1	8	1	8	7	0	2	0
4	Napabalano	8	8	0	8	0	3	1	0	4
	*Towea	5	0	5	0	5	5	0	0	0
5	Maligano	4	4	0	4	0	3	0	1	0
	*Batukara	2	2	0	2	0	1	1	0	0
6	Wakorumba Selatan	11	6	5	6	5	7	0	2	2
7	Pasir Putih	2	0	2	2	0	2	0	0	0
	*Pasikolaga	3	0	3	0	3	1	1	1	0
8	Lohia	20	0	20	15	5	20	0	0	0
9	Duruka	10	5	5	5	5	10	0	0	0
10	Kontunaga	7	0	7	2	5	7	0	0	0
11	Watopute	12	2	10	2	10	11	0	1	0
12	Kabawo	12	7	5	7	5	11	0	0	1
13	Kabangka	21	8	13	11	10	10	1	3	4
	*Kontukowuna	7	4	3	5	2	3	4	1	2

14	Parigi	10	7	3	7	3	6	0	1	3
15	Bone	8	0	8	1	7	5	2	1	0
	*Marobo	7	0	7	0	7	7	0	0	0
16	Tongkuno	37	23	14	23	14	11	3	12	11
	*Tongkuno Selatan	19	11	8	11	8	5	0	6	8
AMOUNT		245	106	139	130	115	157	14	34	40

The data above shows that the total total of waqf land in Muna Regency is 245 parcels of land distributed in 16 sub-districts, namely:

- 1) Katobu District 24 plots of land
- 2) Batalaiworu District 7 plots of land
- 3) Lasalepa District 9 plots of land
- 4) Napabalano and Towea Districts 13 plots of land
- 5) Maligano and Batukara Districts 6 plots of land
- 6) South Wakorumba District 11 plots of land
- 7) Pasir Putih and Pasikolaga Districts 5 plots of land
- 8) Lohia District 20 plots of land
- 9) Duruka District 10 plots of land
- 10) Kontunaga District 7 plots of land
- 11) District of Watopute 12 plots of land
- 12) District of Kabawo 12 plots of land
- 13) Kabangka and Kontukowuna Districts 28 plots of land
- 14) District Parigi 10 plots of land
- 15) District of Bone and Marobo 15 plots of land
- 16) Tongkuno and South Tongkuno Districts 56 plots of land.

It can actually be assumed that the Muna people think more about how religion or, more specifically, the issue of worship should be given more importance. Referring to these data. This finding is proven by the fact that 157 (64%) plots of land were handed over to build mosques. Likewise, the life orientation of the Muna people in terms of empowering waqf land prioritizes the afterlife, as evidenced by the fact that 24 (14%) of land parcels were handed over to be used as burial grounds. At the same time, the rest are more oriented towards social worship, namely for schools 14 (6%) land parcels and other social fields 40 (16%). Empowerment of waqf land in other social fields includes building markets and establishing community stalls and boutiques.

The conception of the importance of life that is oriented towards mahdhah worship and the afterlife that is developed among the Muna ethnic community cannot be separated from the influence of religious figures who double as traditional figures who convey religious messages using a cultural approach or what we call cultural da'wah. This principle is in line with a passage from the highest philosophy of life guided by the Muna ethnic community, namely: Hansuru-hansuru adhati, sumano kono hansuru religion (Let customs be destroyed, as long as religion is not destroyed/remains upright). This idealism means that above custom, there is a religion that is the basis for life in this world and the hereafter, or it can be interpreted that under religion, there are customs that must be upheld; religion guides adat and adat backs up religion.

The Culture of The Muna People is Influential in Constructing Waqf Practices

The first is the Katoba Tradition. The Muna ethnic group has its traditions, which can shape the character of the Muna people. One of them is Katoba. The Katoba tradition is always practiced in the life cycle of the Muna people. Every Muna person will pass through this tradition, regardless of gender or socio-economic strata. In the Katoba procession, there is a stage where the child being converted must listen to advice from religious leaders. This religious advice and moral message is commonly referred to as "Wambano Toba" or "Repentance Advice," which is quoted as follows:

"Hormatie Amamu, rampahano Amamu itu lansaringino Kakawasa"

(Respect your father because your father is like a substitute for God)

"Hormatie Inamu, rampahano Inamu itu lansaringino Nabi"

(Respect your mother because your mother is like a substitute for the Prophet)

"Hormatie Isamu, rampahano Isamu itu lansaringino Malaikati"

(Respect your sister because your sister is like a substitute for an angel)

"Omasiane Aimu, rampahano Aimu itu lansaringino Mu'mini"

(Love your younger sibling because your younger sibling is like a substitute for the believers)

The Muna ethnic life principles contained in the Katoba customary philosophy above explain that obedience to God's commands represented as a father or parent means that if a father has donated something, then other family members must obey it. Waqf is actually a form of respect for the Prophet's treatise, which is preserved like the actions of a mother and women who like to care for children. Waqf also means purifying oneself from sin in order to manifest the holy nature of an angel, which is usually played by an older sibling and a more mature person. Waqf means handing over assets to other parties to be managed or to the weak (dhuafa), who must always be cared for, like younger siblings or young people who are weak and need protection. This traditional philosophy of the Muna ethnic is also implemented in the management of Waqf in Muna Regency because the actors are nadzirs who are represented as a father. These nadzir also sometimes, in practice, act as traditional leaders. Their presence like this practically helps support convenience and security in collecting data, utilization, and confirming the ownership of the waqf land.

The second is paternalistic culture. Paternalistic culture is clearly included in the Wambano Toba content mentioned above, which places the father in a very high position as if he represents a symbol of God, who must be glorified and upheld. Paternalistic culture has long been rooted in the lives of the Muna ethnic community. As the breadwinner and head of the family, the father is a leadership figure who determines policies at the family level, including deciding to endow something, whether in the form of land or other assets. Likewise, the father, as a man who is a traditional leader and religious leader, will be respected, and the customary and moral messages issued will be obeyed and implemented by the community. In his role as a traditional leader or religious leader, he is put to good use so that he can support the management of Waqf in the Muna Regency.

The third is compliance with the Authority of Religious Leaders. Religious leaders in the Muna community's perspective as people who are trustworthy are highly obeyed. Religious leaders are parties who have authority in religious matters. Waqf matters are considered a matter of religious worship, so when religious leaders are involved in these matters, the waqifs will obey the decisions and advice of the religious leaders. This finding is in line with the argument of Alterman and Hunter (2004: 3) that practice is not only an act of faith but also an act of community. Obedience to religious leaders, on the one hand, is

well connected to the prototype of the Muna ethnic community, which is considered honest and easy to trust other people. If there is land or other forms that are to be donated, then they really trust the waqf officer, traditional leader or religious leader.

The Culture-Based Waqf Model Can be Formulated as a Lesson Learned

Waqfnomic is A Waqf Model Based on Economics and Culture

In order to achieve better waqf management results, culturally and economically based Waqf must be carried out. Waqfnomic is a new model that should be considered and implemented as a model for developing waqf management, not only in the Muna Regency but also in Indonesia. The term Waqfnomic was once mentioned by Imam Akbari, President of Global Waqf ACT, as Waqafnomics, but it has not yet been scientifically developed. This Waqfnomic is oriented to how well the waqf object is productive. The object of Waqf in the form of land can be directed towards building economic centers that generate income to meet living needs and create prosperity for the community. These economic centers can be building markets, rental housing, or culinary centers whose results can be managed by cooperatives, which are also established on these objects so that they have an economic impact on the community. This Waqfnomic model also ensures the inclusion of cultural infrastructure by reminding the public about the traditional principles of the Muna ethnic group. Community members are well stimulated when traditional and religious leaders play a role in managing Waqf, considering their very strategic position in the Muna ethnic community, which strictly adheres to customs and adheres to religious and moral messages. Waqf in Muna Regency actually involves not only land waqf but also many other forms of Waqf that must be developed using the Waqfnomic model. Cash waqf and sacrificial animal meat waqf or other forms of Waqf can also be promoted more effectively when utilizing this Waqfnomic model.

Waqfnomic as a Lesson Learned

Waqfnomic, which is constructed with an integration pattern between economic and cultural elements in Muna Regency, can be used as a lesson learned for other parties, especially in the Southeast Sulawesi area. Large land ownership, on the one hand, as well as the low income of people in some areas and the strong traditional doctrines in rural and urban communities, on the other hand, make Waqfnomic

very potential to be developed in this area. Efforts to transform waqf land economically and with social participation from traditional and religious leaders can bring progress to waqf management and improve the welfare of the community. Waqfnomic is a new model in waqf management because it is supported by two things: First, local wisdom in the form of the katoba tradition, and second, traditional leaders as cultural actors.

Waqfnomic Support Philanthropy and Development

Waqf, as a philanthropic tool, if managed professionally and sustainably using the Waqfnomic model, will be able to support the establishment of other philanthropic tools, such as zakat, infaq, and alms. Professional and sustainable waqf management is expected to be a catalyst for development, erode poverty, and reduce unemployment. The construction of physical infrastructure needed by the public can be built through the results of waqf management. Poverty can be eroded because economically weak communities are a priority to be helped to improve their income levels by opening new business opportunities. Unemployment will practically decrease because, up to now, some community members have not earned an income due to not having a job. Still, with capital assistance supported by philanthropic institutions in the form of Waqfnomic, these community members will have a certain income while also being able to meet their own living needs or their families. So, in reality, Waqfnomic supports philanthropy, which becomes a transformer of the socio-economic life of the community and helps nation-building programs.

Discussion

Magdalena¹⁷ conveys the argument that Waqf is one of the oldest charitable institutions in the world and is a pillar of the Sharia economy that has emerged since the time of the Prophet Muhammad. Capable of pumping up the economic development of Muslims in various fields. Waqf is also a means that regulates the procedure for sharing assets with other people. Waqf is a personal asset in any form that has been placed under the command of any form of transaction,

¹⁷ Magdalena Sycińska-Dziarnowska et al., "Mental Health Interest and Its Prediction during the Covid-19 Pandemic Using Google Trends," *International Journal of Environmental Research and Public Health* 18, no. 23 (2021), <https://doi.org/10.3390/ijerph182312369>.

including buying and selling, inheritance, gifts, and wills. At the same time, the physical source remains intact and unchanged. The main characteristic of Waqf is that it is eternal and is a charity that continues as long as other people use the waqf assets. Therefore, Waqf usually applies to non-perishable items whose benefits can be designed in such a way without having to reduce the waqf assets themselves.

Waqf or awqaf is the transfer of funds or property as productive assets that contribute to the future life of individuals or groups to improve people's living standards and reduce poverty, which cannot be sold¹⁸, inherited or gifted.¹⁹ Highly self-beneficial waqfs, where the founder himself directly benefits from the Waqf, do not represent a major change in terms of the realities of property ownership compared to the pre-waqf period; the founder can designate his personal property as a waqf but still manage it as administrator and receive income from it as a beneficiary. The waqf system is a socio-economic mechanism that greatly influences social life in pre-modern Islamic society, both in the fields of religion, education, and commercial activities, as well as promoting urban development and stimulating cultural achievements.²⁰ Waqf management, according to Article 11 of the Law on Waqf, nadzir is tasked with administering, managing, and developing waqf property in accordance with its objectives, functions, and designation, as well as supervising and protecting waqf property.²¹

Management plays an important role in increasing the effectiveness of donated properties. The waqf giver has the right to determine the person responsible as the waqf administrator who is

¹⁸ Faizah Darus et al., "Empowering Social Responsibility of Islamic Organizations through Waqf," *Research in International Business and Finance* 42 (2017): 959–65, <https://doi.org/10.1016/j.ribaf.2017.07.030>.

¹⁹ Azniza Hartini Azrai Azaimi Ambrose, Mohamed Aslam Gulam Hassan, and Hanira Hanafi, "A Proposed Model for Waqf Financing Public Goods and Mixed Public Goods in Malaysia," *International Journal of Islamic and Middle Eastern Finance and Management* 11, no. 3 (2018): 395–415, <https://doi.org/10.1108/IMEFM-01-2017-0001>.

²⁰ Daisuke Igarashi, "The Waqf-Endowment Strategy of a Mamluk Military Man: The Contexts, Motives, and Purposes of the Endowments of Qijmās Al-Ishāqī (d. 1487)," *Bulletin of the School of Oriental and African Studies*, 2019, <https://doi.org/10.1017/S0041977X18001519>.

²¹ Helza Nova Lita, "The Construction of Commercial Building on Waqf Land Based on Indonesia Law," in *IOP Conference Series: Earth and Environmental Science*, vol. 175, 2018, <https://doi.org/10.1088/1755-1315/175/1/012199>.

obliged to manage the property by complying with the requirements according to Islamic law. In Kedah Malaysia, the position of waqf property is under the authority of the state government, which is managed by the Islamic Religious Council, Baitulmal Unit and Waqf, which is regulated in the Islamic Religious Administration Law Number 9 Kedah 1962, which refers to Islamic religious laws and regulations. In general, a waqf body has management challenges ranging from lack of funds to planning and development. Apart from that, many people are involved in waqf management, but this is not comparable to the number of people skilled in waqf management.²² The main challenge for management in waqf institutions, in general, is planning income-generating activities to sustain their institutions. This decision requires strategy and innovation in providing services and benefits to the public because the sustainability of waqf institutions depends on continued public trust and finances.²³

Traditionally, waqf management is controlled by the State. Every time the performance and existence of Waqf are threatened by bad management from the State²⁴, raising funds through istibdal, ijjiratayn, and hukr with centralized management, which is felt to have been not suitable for today's times because it causes a lot of corruption in da'wah institutions, so a new model is needed that can prevent parties from pursuing personal interests, namely the venture philanthropy of waqf model (VPWM), value-based capital model of Waqf (VBCMw), and social enterprise waqf fund model (SEWF).²⁵ In general, waqf institutions have contributed a lot to the development of public services in the Muslim world in managing waqf property.²⁶ For example, India

²² Latiff Azha et al., "The Practice and Management of Waqf Education in Malaysia," *Procedia - Social and Behavioral Sciences* 90 (2013): 22–30, <https://doi.org/10.1016/j.sbspro.2013.07.061>.

²³ N. Mansor et al., "Mosque Tourism Certification in Waqf Management: A Model by Ukhwah Samara," *Pertanika Journal of Social Sciences and Humanities* 23, no. SpecialIssue11 (2015): 291–304.

²⁴ Abdul Hamid Mar Iman and Mohammad Tahir Sabit Haji Mohammad, "Waqf as a Framework for Entrepreneurship," *Humanomics* 33, no. 4 (2017): 419–40, <https://doi.org/10.1108/H-01-2017-0015>.

²⁵ Muhammad Shulthoni and Norma Md Saad, "Waqf Fundraising Management: A Conceptual Comparison between Traditional and Modern Methods In the Waqf Institutions," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 57–86, <https://doi.org/10.18326/ijims.v8i1.57-86>.

²⁶ Sri Fadilah, "Going Concern: An Implementation InWaqf Institutions (Religious

has undertaken progressive development of Waqf by computerizing waqf records so that the central waqf board is able to provide financial assistance to various educational programs, develop waqf properties to generate income and initiate other welfare projects.²⁷

In general, philanthropy and charity are interpreted in different ways. Charity is understood as providing services for short-term assistance, while philanthropy is a long-term project targeted at social problems and poverty. However, in Indonesia, these two concepts are not very clear. Islamic philanthropic organizations are non-profit entities that aim to assist society with Islamic values and goals.²⁸ The goal of philanthropy is for the common welfare, which in the Islamic concept is the welfare of worldly life and the next life. Islamic society already has a philanthropic tradition.²⁹ Islam is a religion that obliges its followers to help each other with both non-financial and financial assistance. Zakat in Islam is one of the five pillars of Islam. However, with the emergence of many zakat institutions, zakat has shifted substantially, where zakat has adopted commercial purposes.³⁰

According to Islamic teachings, wealth is not human ownership because ownership of property and financial ownership absolutely belongs to Allah SWT, so the function of humans is to serve wealth for fellow Muslims. This principle is what makes philanthropy considered as something that must be done. In addition, philanthropy in Islam is manifested through the concepts of alms and endowments. This sharing concept said Zakaria (2013) makes people increase their faith because giving does not make a person's wealth decrease but the opposite, quoting the Hadith narrated by Ibn Majah As-Qalani that Rasulullah

Charitable Endowment),” *Procedia - Social and Behavioral Sciences* 211 (2015): 356–63, <https://doi.org/10.1016/j.sbspro.2015.11.046>.

²⁷ Azniza Hartini Azrai Azaimi Ambrose, Mohamed Aslam, and Hanira Hanafi, “The Possible Role of Waqf in Ensuring a Sustainable Malaysian Federal Government Debt,” *Procedia Economics and Finance* 31 (2015): 333–45, [https://doi.org/10.1016/s2212-5671\(15\)01205-8](https://doi.org/10.1016/s2212-5671(15)01205-8).

²⁸ Fauzia, “Islamic Philanthropy in Indonesia: Modernization, Islamization, and Social Justice.”

²⁹ Osamah Hussian Rawashdeh, Toseef Azid, and Muhammad Azeem Qureshi, “Philanthropy, Markets, and Islamic Financial Institutions: A New Paradigm,” *Humanomics* 33, no. 4 (2017): 563–78, <https://doi.org/10.1108/H-08-2016-0063>.

³⁰ Jasem Almarri and John Meewella, “Social Entrepreneurship and Islamic Philanthropy,” *International Journal of Business and Globalisation* 15, no. 3 (2015): 405–24, <https://doi.org/10.1504/IJBG.2015.071901>.

SAW said: "When a human child dies, only three actions will survive him: a continuing charity, beneficial knowledge and a child who prays for him."³¹

Philanthropy and charity are central principles of Islam, and many Muslims consider charity to be a form of worship. In the Muslim concept, faith and the human community are connected through obligations to Allah SWT. As stated by Alterman and Hunter (2004), practice is not only an act of faith but also an act of community.³² In Indonesia, there are increasing numbers of Muslim philanthropic activities that act as non-state welfare providers that provide social security because, in the Islamic religion, everyone is obliged to donate part of their wealth to people in need by paying 2.5% to 20% of their managed income. by the zakat institution. Nowadays, the practice of zakat among Muslims has changed a lot with the number of civil society-based zakat communities, such as the Amil Zakat Institute (LAZ) and the National Amil Zakat Agency (BAZNAS)³³. PPATK found 176 philanthropic institutions that misappropriated funds for personal purposes and established new companies³⁴.

Principles of the Waqfnomic Model (Cultural-based Economic Waqf)

The first is commitment. In implementing Waqfnomic as a new model in waqf management, a strong commitment is required because the human resources that carry out waqf management are very minimal and are not supported by an adequate budget. Only commitment can move waqf managers to help the community and the State administer waqf objects. The second principle is partnership. Operationalization of Waqfnomic requires cooperation from various elements, especially

³¹ Azliza Azrah Mohd Zakaria, Rose Ruziana Abd Samad, and Zurina Shafii, "Venture Philanthropy Waqf Model: A Conceptual Study," *Jurnal Pengurusan* 38 (2013): 119–25, <https://doi.org/10.17576/pengurusan-2013-38-11>.

³² J. Alterman and S. Hunter, *The Idea of Philanthropy in Muslim Contexts Prepared for USAID, The Center for Strategic and International Studies* (Washington, DC: CSIS, 2004).

³³ Hilman Latief, "Philanthropy and 'Muslim Citizenship' in Post-Suharto Indonesia," *Southeast Asian Studies* 5, no. 2 (2016): 269–86, https://doi.org/10.20495/seas.5.2_269.

³⁴ CNN Indonesia, "PPATK: Bukan Hanya ACT, 176 Lembaga Filantropi Diduga Selewengkan Dana," CNN Indonesia, 2022.

cooperation from the Ministry of Religion represented by the Office of Religious Affairs, the National Land Agency, Traditional or Community Leaders, Religious Leaders, Nadzir and Wakif.

The third principle is effectiveness. Implementing the Waqfnomic Model in managing Waqf will be much more effective in terms of achieving results because waqf officers will partner with the Ministry of Religion represented by the Office of Religious Affairs, National Land Agency, Traditional/Community Leaders, Religious Leaders, and Wakif in carrying out their duties in the community who hold steadfast in its traditions and primordial philosophy of life. The fourth principle is efficiency. Amid limited human resources and an inadequate budget, the Waqfnomic Model is a good choice because it emphasizes savings in terms of personnel, time, and budget, but the results obtained are quite optimal. Moreover, when the administration system uses a digital and computerized system, it will be easier to manage Waqf and minimize excessive energy use.

The fifth principle is acceptability. Waqf management using the Waqfnomic Model will produce decisions and administration of Waqf that are acceptable to all parties because religious leaders and traditional leaders participate in efforts to record and utilize Waqf. The sixth principle is accountability. The performance produced as a result of utilizing the Waqfnomic Model can be accounted for because it involves many parties, especially traditional leaders and community leaders, and prioritizes an orderly administration system. The seventh principle is transparency. Waqf management using the Waqfnomic Model can be accessed by anyone and anywhere because the administration system can be modified using an online application. Progress reports can also be monitored at any time. The application will show Wakif, Nadzir, Mauquf, Mauquf 'Alaih, Religious Leaders, and Traditional/ Community Leaders. Likewise, with the activities carried out and when they were carried out. Everything will be recorded carefully and precisely.

Building or elements of the Waqfnomic Model (Cultural-based Economic Waqf)

The normative theological basis in QS. Ali Imran 3:92 states, "You will never reach (perfect) virtue until you spend part of the wealth you love. And whatever you earn, Allah knows it." This verse states that people with excess wealth should share it with others, including

waqf matters. Likewise, Waqf must be administered, according to QS. Al-Baqarah: 282: "O you who believe, if you don't do charity in cash for a specified time, you should write it down. And let a writer among you write it correctly. And let the writer not be reluctant to write it as Allah taught him, so let him write...". The Waqfomic Model can be placed in a theological-normative framework based on the two verses mentioned above. In the Waqfomic Model, "people who have" (they have) can hand over some of their assets to be donated. The Waqf must be administered, either manually or digitally.

Historically, In Indonesia, Waqf developed over three distinct periods, namely the Traditional Period, which led to the construction of public facilities; The new Semi-Professional Period, which began to develop the productive empowerment of Waqf; and a more productive Professional Period (Depag, 2007: 1-2) Within this modern professional framework, the Waqfomic Model is very strategic to develop because adequate information technology facilities support it.

In terms of Fiqh construction, disbursement of Waqf from those who have (they have) and those who need (they haven't) is a syar'i necessity. As a religious person, if you have excess assets, you will certainly donate them to people who need them through the intermediary of the waqf manager to use them for the public interest. In terms of social construction, waqf management that uses the Waqfomic Model is able to close the distance and minimize the creation of gaps between those who have (they have) and those who need (they haven't) from the use of the Waqf. Interaction and communication will be closely established when there is a handover of Waqf objects from those who have (they have) and those who need (they haven't) mediated by waqf officers and witnessed by traditional and religious/community leaders or officers. Waqf and nadzir also come from traditional and religious figures.

Seen from a cultural construction perspective, a culture that is constructed by creating the Waqfomic Model is capable of becoming a cultural heritage to preserve culture created in other paradigms that can remain a living culture and is capable of being connected to other scientific fields, including economics, computer science, and communications. Operationally, the implementation of the Waqfomic Model necessitates the active involvement of the Wakif (waqf giver), Nadzir (waqf manager), Religious Figures (as witnesses or administrators as well as Customary Leaders/Community Leaders (as

witnesses), as well as clarity of Mauquf (waqf object), Mauquf 'Alaih (recipient of waqf objects), and the firmness of Sighat Waqf (waqf pledge).

Prerequisites for implementing the Waqfnomic Model (Cultural-based Economic Waqf)

Applying the Waqfnomic Model, which is culturally constructed, requires that the community philosophically have a customary philosophy that becomes the standard of living for the community where the Waqf is to be managed. The Waqfnomic model actually necessitates homogeneity so that its implementation is much more effective. Still, it also does not rule out the possibility of being applied to heterogeneous communities because humanist social values bind them.

The second prerequisite is following traditions that form the character of obedience. Indonesian people have many kinds of traditions that shape the character of the social community, namely obedience to customary and religious authorities or to those who are more respected. Living traditions in society must be preserved, especially those oriented towards the formation of the character of individual and social obedience, because this will support the success of the Waqfnomic Model in the future.

The third is productive Waqf. Entering the period of professional waqf management, the Waqfnomic Model is actually able to maximize the management of waqf objects more productively. Endowments of land, money, stocks, livestock, and other forms of Waqf must be creatively designed so that the benefits can be felt directly by the public. And the last is involving religious leaders and traditional or community leaders. One of the characteristics of the Waqfnomic Model is the involvement of religious leaders and traditional/community leaders who actively support the administration and utilization of targeted waqf objects.

Conclusion

Waqf management, which still takes the conventional-traditional form that has been practiced so far, turns out to have weaknesses in that the management system is not accountable, not transparent, not based on strong commitment, not cooperative, not acceptable, not legally friendly, and less effective and efficient.

Likewise, aspects of utilization have not been oriented towards a productive-creative economy. To answer this problem, researchers offer the Waqfomic Model, namely Economic-Cultural Waqf or culture-based Waqf, where the implementation involves traditional and religious leaders and can be displayed online using information technology so that it is more millennial, simple, easy to access, right target, and legal friendly.

Many strategies and forms of waqf management have been adopted so far but have not been effective. The presence of the Waqfomic Model as a model for zakat management in the era of disruption is believed to be able to overcome various problems related to waqf management, both in terms of human resources, budget, time,, and achieving maximum results. This study has a weak point, which lies in the waqf object, which still revolves around land waqf issues, while current waqf objects are more varied. Therefore, these varied waqf objects must be managed using the Waqfomic Model.

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