

CHAPTER I

INTRODUCTION

A. Background Research

Waqf that taught by Islam has a very strong and strong ideological backdrop as a continuation of monotheism. Which is, everything that culminates in the belief in the unity of God must be accompanied by the fairness of the embodiment of social justice. Islam teaches its people to put the matter of wealth (wealth of the world) owned by a person or a institution must have the content of social values (humanistic). The principle of property ownership in Islam states that property is not justified by only a group of people (QS: At-taubah: 103). Waqf is a religious fervor, a poverty giving revenues, as regulated by Islamic law. It was vital to religious parts of society before the establishment of the modern states in the Muslim world. In the previous era as in companions era and otto man era waqf has an important role in social and economical development of Muslim society. Waqf becomes one of the devices created by the Muslims to fulfill many services that are financing by the state or government, such as education, health care, national security, transportation, facilities, the basic infrastructure, food, shelter an jobs for many people (A.Moshin and Magda Ismail, 2012).

As one of the economic instruments of the social dimension, the representation of land is a logical consequence of the system of ownership in

Islam. The property ownership in Islam must be accompanied by moral responsibility. Which means, everything (property) that has been owned by a person or an institution, it must be morally believed ideologically that there are some of them that are entitled to other parties, that is for the welfare of others, such as the poor or giving to institutions social, humanitarian agencies, or other institutions . After has the basic ideological foundation which is based on the phrase of unity (la illallah), waqf contribute in solution contribution to the economic problems of society. If in the ideological level of waqf talk about how the values should be realized by and for Muslims, whereas in the area of social-economic paradigm, waqf becomes concrete answer in the problematic elites of life (social-economic) society. According to the latest departmental data, there is a wealth of waqf land in Indonesia of 403,845 locations with an area of 1,566,672,406 M2. Of the total amount of 75% of them are certified waqf and about 10% have high economic potential and many more that have not been recorded. However, in general, the waqf land management is still consumptive and traditional.

The problem of waqf is a problem that until now less intensively discussed. Therefore, the writings related to waqf activities are very rare. Only in recent years has re-emerged the interest of Muslims to re-activate the life of the waqf institution . The emergence of these interests along with the awareness of people to seek Sharia Economic System (SES) as an alternative to the capitalist economic system where the implementation of this last system has proven not giving any benefit to improve the welfare of mankind.

From the many weaknesses of the capitalist economic system, the Islamic ummah are increasingly aware of the importance of the application of sharia economic system. Besides able to overcome the weaknesses that exist. Syariah economic system can release the economic dependence that has been threatening the independence of the nation. And one of the key variables in Shariah Economic System is waqf empowerment. Because waqf is a vehicle for the mobilization of economic resources that have considerable social power if it can be managed professionally. And the empowerment of waqf can be used as a strategy to improve the welfare of society and as an effort to release the dependence of Indonesia's economy on foreign debts. With the empowerment of good waqfs and other sharia financial institutions by itself will make the country independent and apart from foreign interference, both economic, political, social and cultural.

And lately the concept of waqf itself has been very developed. But there are still many obstacles encountered from the process of management of waqf itself. As an example in Indonesia now faced with the problems that are quite complex because most of waqf condition cost is a burden on society. This fact illustrates the waqf condition that defined by Mundzir Qahf is directly waqf, not productive waqf. This means that the waqf is not provided for production matter. On the other side, the research and development related to waqf and its management is still less (Alfarisi, 2016)

Many factors that cause the emergence of problems and various phenomena that result waqf in Indonesia is not experiencing growth. In fact a

lot of waqf objects that disappeared or disputed with third parties due to the absence of written evidence such as pledges of waqf, land certificates and others. In terms of types of objects in the waqfs, waqf in Indonesia is a lot of lands that is built for purposes such as mosques, mushalla, or madrasah. Or there is also in the form of rice field or plantation. Not a few in number there are waqf objects that actually become the burden of the nadzir. Due to the limited ability and understanding of waqf make many unproductive land waqfs. It also happens because of limitations of existing legislation (Mubarok, 2013).

Dodik Siswanto dan Miranti Kartika Dewi (2006) explains another thing that causes why waqf is not effective is first, the government does not perceive that waqf fund that can be a source of income to support high economic growth. Second, most of Indonesian people still assume that waqf is only limited in the form of fixed assets such as land and building, without knowing that actually there is cash-waqf, that is based on cash certification, as other variety of waqf.

Therefore now many concepts about productive waqf, or management of waqf to become more productive. Waqf thinking has also evolved from before. In terms of use of waqf is divided into two namely mubasyir and waqf istismari. Waqf mubasair has a meaning that is the wealth of waqf that produces community services and can be used directly like a mosque, hospital, or school / madrasah. While waqf istismari have meaning of waqf property which is shown for investment and production of goods and service

which is permissible syara and the result is given as wish from wakif. Waqf istismari can also be called a productive waqf which has the meaning of waqf in the form of assets used for investment in all areas such as agriculture, industry, trade or services. Many of the benefits of productive waqfs, the benefits of productive waqfs are not allowed from direct waqf objects but from the benefits or outcomes of the management of waqfs.

And lately productive waqf has also been studied in many studies. How the role of waqf can also play a role in the productive sector. One of the researchers who discussed about productive waqf is Jaih Mubarak in his book entitled "Productive Waqf". In his book Jaih Mubarak explains various forms of productive waqf, cash waqf and securities. Another book that describes the productive waqf published by the ministry of religion under the title "Indonesian strategic productivity waqf empowerment guide" explains that waqf in Indonesia has a lot of potentials and also great opportunities to be managed productively despite many obstacles and challenges in it.

According to Antonio in Mubarak (Prof.Dr. Jaih Mubarak, 2008, hal. 35) understanding of the productive waqf is the waqf empowerment marked with three main characteristics, namely the pattern of integrative management, following the principle of welfare Nadzir and the principle of transparency and responsibility. According to Prof.Dr. Jaih Mubarak (2008, hal. 28) itself, productive waqf is managed with a business approach, that is, the business that is oriented to the benefits and benefits is given / distributed to the party entitled to receive it. The main purpose of business is profit

through various businesses that are able to produce goods or services needed by the community.

This research has a concept to see the waqf land that managed by Muhammadiyah and to explore the potency and find the problems that face by Muhammadiyah in managing the waqf and give the best solutions for every problems including mapping all waqf assets. This research is done based on the reality that the non-productive waqf should look for solutions to be useful and become productive waqfs. With many waqf that exists in the productive and non-productive sectors that have a lot of potentials to help Muslims in social and economic terms.

B. Research Limitation

The limitations of this study are on the explanation of the productive waqf and also find the problems of waqf that face by Muhammadiyah and give the best solutions for it including mapping all the waqf assets. This study also just focus on tangible assets of waqf assets. And the data of this study is taken from *majelis wakaf dan kehartabendaan* of Yogyakarta City. And this reasearch is limited to only one way by the wakaf organization side. Its means that the utilization of waqf asset and the problem is just from view point of wakaf organization and this research not involved society as research object.

And also limit in finding solutions only for internal problems

C. Research Question

What is mapping design as the solutions for problems that exist in order to made the productive waqf?

D. Research Objective

This research has a concept to see what problems exist in *majelis waqf dan kehartabendaan* Muhammadiyah and see how big the benefits of waqf assets that managed by Muhammadiyah and explore the potentials of these waqf assets so it becomes easier to develop the potentials by using mapping design, all the waqf assets and make the waqf provide many benefits for the residents around the existing waqf waqfs and solve each problem and provide solutions based on the opinions of experts. This research is done based on the reality that the non-productive waqf should look for solutions to be useful and become productive waqfs. With many waqf that exists in the productive and non-productive sectors that have a lot of potentials to help Muslims in social and economic terms.

E. Research benefit

1. The benefits of this study was to find a problems of any existing waqf of Muhammadiyah in Yogyakarta.
2. After learning from the interview of *Majelis waqf dan kehartabendaan* and find the problems, author analyzes the problems by referring from