Encouraging The Islamic Endowment’s Achievement Through Digital Technology

Sulistyowati

Islamic Finance and Banking Management, Indonesia Banking School, Jakarta, Indonesia; Islamic Economics Department, Airlangga University, Surabaya, Indonesia

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Abstract: Islamic Endowment (Waqf) Digitalization is an innovative breakthrough that can support waqf development. Currently, the waqf Collection, Management and Distribution (CMD) are eased by digital technology. However, there are unequal implementations among selected Organization of Islamic Cooperation (OIC’s) member countries that affected the waqf progress itself. Several countries optimized this media as important tool to enhance the huge of cash waqf potential while others got stuck on classical obstacles such as regulation and human resources. Therefore, the study aims to identify and analyze several issues and find a proper solution regarding to current waqf’s digital technology uses. This qualitative research use content analysis of several previous references that obtained from numerous reputable journals and other relevant sources. The results show that the basic philosophy of waqf digital technology is benefit, taysir, taghyir al ahkam, urf and maqashid sharia for great waqf improvement. Through this philosophy, several countries' studies have shown significant development of waqf. However, there are implementation differences between them since the budget is a matter. It takes large funds to be achieved. Government involvement is required to overcome the main obstacle. In addition, waqf human resource expertise is an important aspect to master. Therefore, recommendations of the study for future relevant strategies and frameworks are integrating Islamic endowment funds and government budgets to foster waqf operationalization as well as formulating an appropriate human capital collaboration.

Keywords: Islamic Edowment (Waqf), Achievement, Digital Technology, Encouraging

1. Introduction

Digital technology is increasingly becoming the most important driver of economic innovation, competition, and growth worldwide. It is presents both opportunities and challenges for the finance industry. Fintech (financial technology) has changed the landscape of the industry, enabled the environment for financial inclusion, and developed breakthroughs. Nonetheless, significant concerns in fintech occur, including technical failures, employment, regulatory loopholes, and consumer protection. As a result, well-coordinated rules and regulations are required to ensure that the financial market becomes more efficient and stable. At the same time, technical innovation in the industry continues to flourish at all levels. In the context of Islamic finance, fintech must also follow Sharia norms.

Islam strongly promotes all kinds of philanthropic and other Islamic charitable deeds, mainly waqf. Waqf (endowment) was recognised approximately fourteen centuries back and was introduced by the Prophet Muhammad PBUH as empirical evidence of Muslim's piou. The concept of waqf in the Shariah is regarded as an empirical embodiment of this very proposition. Waqf derives its origin from approximately fourteen centuries back, and is claimed to be first introduced by the Prophet himself (Karim, 2011).

Digital technology is a tool that makes everything easier and faster to achieve. Likewise with waqf, in practice it requires the role of technology to develop waqf in this modern era. Digitizing Waqf is a necessity to answer the challenges of the times. Islam has made waqf part of an economic system that functions to ignite and provide benefits.

The basic philosophy of digitizing waqf is the theory of benefit, taysir, taghyir al ahkam, urf and maqashid sharia. The current practices in waqf institution based on Middle Eastern, Asia and some selected non-Muslim countries
experience face many challenges. This study applied a comprehensive library research based for the waqf practices in selected OICs’ member countries. Thus, this research aims to critically assess previous scientific papers combines with waqf practices, specifically waqf digital; waqf digitalization and waqf related to IT use.

2. Literature Review

Concept of Waqf

The term waqf (plural: awqaf) is derived from an Arabic phrase that literally means to hold or prevent. Waqf is defined as "keeping some property and maintaining it for the confined benefit of philanthropy and banning any use or dispose of it outside its specific goal" by Kahf (2003). In Islam, the goal of waqf is to foster socioeconomic wellbeing within Muslim society by making the "haves" recognize that they must share their money with the needy, destitute, and helpless. Islamic law of waqf consists of al Qur'an and hadits. Waqf verse in al Quran as follows.

٧٧٠ يَََٰٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوَٰٓا۟ أَنفِقُوا۟ مِن طَي ِبََٰتِ مَا كَسَبْتُمْ

O believers! Donate from the best of what you have earned and of what we have produced for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.

QS. Al-Baqarah: 267.

٨٢٠ لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّۡىَٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَيْءٍۢ فَإِنَّ ٱللََّۡلَّ بِهِۦ عَلِيمٌ

You will never achieve righteousness until you donate some of what you cherish. And whatever you give is certainly well known to Allah. QS. Ali Imran: 92.

٧٧٠ يَََٰٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ارْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لِعَلَّكُمْ تُفْلِحُونَ

O believers! Bow down, prostrate yourselves, worship your Lord, and do 'what is' good so that you may be successful. QS. Al-Hajj: 77.

Waqf implies "detention," "prevention," or "restraint." Waqf is a dedication of property, either explicitly or implicitly, for any charity and religious reasons to secure benefit for a human being (Mahamood, 2006; Mahamood & Rahman, 2015). As a result, several studies have concluded that waqf funds are used not only for social causes, but also to fund commercial initiatives funded by Islamic philanthropy (Ascarya et al., 2017), (Tanjug, 2018), (Khan, 2015). Meanwhile, hadits or Sunnah from Prophet Muhammad PBUH as follows.

إِذا مات الإنسان القطم عمله إلا من ثلاثة من صدقة جارية وعلم ينفعه وولد صالح يدعله

When someone dies, then his deeds will be cut off except for three things (namely): charity, knowledge that is used, or the prayer of a pious child. HR. Muslim. HR. Muslim.

إِن شلت حبستاً أصلها، وتصنفت بها

If you want, you keep the tree and donate the fruit (result).

وَعَن أبي هريرة رضي الله عنه قال: - يُغَدِّر رِسُولُ الله ﷺ صلاة الله عليه وسلم - عُمِّرتُ عَلَى الصدقة. . . - الحديث، وفيه: - وأمّا خالد فقد

From Abu Hurairah radhiyallahu 'anhu, he said that the Prophet sallallaahu 'alaihi wa sallam sent Umar to collect zakat-al-hadith-. And in it it is stated, "As for Khalid, he has donated his armor and armor to defend the way of Allah. HR. Bukhari and Muslim.
**Waqf Digital Technology**

Waqf is a powerful socioeconomic tool for lowering the public sector deficit and breaking the cycle of intergenerational poverty (Cizakca, 2021). Waqf that strongly engaged to digital technology have more possibility to realize its goals for ummah well-being. Furthermore, there are fiqhiyyah principles of digitalization as waqf operation guidance.

“What follows must follow.”

“The tolls (wasilah) are punished according to their purpose”.

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**Selected OIC Members Countries**

The Organization of Islamic Cooperation (OIC) was founded on September 25, 1969, in Morocco. The OIC is the second largest international organization after the United Nations (UN), with 57 members spread across four continents. The formation of OKI has several goals, one of which is to enhance Islamic brotherhood and collaboration among member countries (OIC, 2019). Despite the fact that the OIC has been in existence for 50 years, there is still a significant difference in economic and social problems between member countries. Qatar, for example, is currently the world's third-richest country, with a GDP per capita of USD 50,805.464. However, 14 OIC country members are among the 25 poorest countries in the world. Mozambique is the fourth poorest country, with USD 455.01 per capita, followed by Afghanistan, Sierra Leone, Niger, and Chad in the seventh, ninth, tenth, and twelfth places, respectively (IMF, 2021).

The OIC not only attempts to settle such issues, but it also has various programs in agriculture, food security, the environment, water, social finance, microfinance, education, and other areas (OIC, 2020). These massive initiatives above imply that OIC requires additional funding to run and maintain the project. Cash waqf is one possible source of funding. Waqf has played an important role in enhancing people's welfare through supporting the improvement of worship facilities and infrastructure, education, and hospitals, as well as decreasing societal problems such as poverty and others (Gustina and Ihsan (2018). The use of digital technology for waqf practices...
among OIC member countries varies. Several countries with high technology and large financial resources have shown high success in increasing waqf (. 

Previous Study

Several previous researches were compiled as follows.

Table 1Relevant Previous Waqf Digitalization Research

<table>
<thead>
<tr>
<th>RESEARCHER; YEAR</th>
<th>TYPE OF RESEARCH; DATA; METHOD</th>
<th>TITLE; RESULT</th>
<th>RECOMMENDATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amaliyah &amp; Hartono, 2022</td>
<td>Quasi-Quantitative ; Primary; PLS-SEM</td>
<td>Impact of Digital Shariah Banking Systems on Cash-Waqf amongst Muslim Millennials</td>
<td>Performance Expectancy, Effort Expectancy, Social Influence have a positive effect on Muslim millennials behavioral intention to use BSI mobile banking, because the services provided by Indonesian Islamic banks, namely the BSI mobile banking provide convenience for waqf donors in carrying out their online cash waqf payments</td>
</tr>
<tr>
<td>Rahmatullah &amp; Putra, 2020; Fundraising</td>
<td>Qualitative; descriptive analysis</td>
<td>Digital Fundraising Model of Cash Waqf</td>
<td>finding of directional duration of data namely Digital Analysis, Digital Vision, Digital Message, Digital Channel, Digital Campaign, and Digital Report for waqf fundraising maximization.</td>
</tr>
<tr>
<td>di &amp; Nurzaman, 2020; Marketing-Fundraising</td>
<td>Quasi-Quantitative ; Primary; PLS SEM</td>
<td>Millennials Behaviour towards Digital Waqf Innovation</td>
<td>Performance Expectancy, Effort Expectancy, and Social Influence are major determinants toward waqf technology acceptance. ‘Waqf’s Video marketing’ is also found to be very effective as a marketing tool for digital waqf.</td>
</tr>
<tr>
<td>Kamarubah &amp; Ayedh, 2018; Manajemen Performance</td>
<td>Qualitative; Secondary; Library research</td>
<td>Critical Review on Waqf Experiences: Lessons from Muslim and Non-Muslim Countries</td>
<td>Singapore waqf experience was extraordinary splendid in terms of transparency, quality services, gain the public confidence in waqf management and waqf investment; Kuwait records an outstanding performance due to the less interruption by the government and establishment of governance, internal control and accountability tools.</td>
</tr>
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</table>

3. Method

The study applied a comprehensive library research based on the waqf research regarding to digital aspect. The area that has been research is selected OIC’s member countries. This study benefitted from various articles on the methods for performing the research on the literature review while creating this research on the waqf
Digitalization literature review. The data of this qualitative research were gathered from reputable journals and other relevant resources.

4. Discussion

The practices of waqf in the selected OIC’s member countries is dynamic and diverse (Fatoni, 2021). The digital mastery and its implication to waqf sector is the most important of innovation, competitiveness and waqf growth among OIC’s member countries. The appropriate and specific features of the modern digital technology are determined.

Highly developed countries of OIC members have the best level of waqf digitization. They have high-quality access to the Internet, a high level of scientific and technological capacity development and human resource’s high skill. Meanwhile, result show OIC’s developing countries at the beginner level are struggling of digital technology implementation. Digital waqf aims To transform; to facilitate; to Empower the ummah; and to add value on Waqf best practices.

Figure 2 Digital Waqf Process
Source: Authors' own

The importance of digitizing waqf institutions, mobilization of waqf and various challenges of waqf digitalization in the current situation, mainly during Covid-19 forces digitalization to form a new order and accelerate of waqf sector. The existence of a pandemic has become a momentum for all of us to accelerate digital transformation, as well as waqf itself. The urgency of digitalization that millenials have begun to understand. Waqf has great potential and continues to increase every year. Cash waqf is the greatest potential and is the proper Islamic social financial instrument to improve the welfare of the people. The existence of digitalization in the process of collecting cash waqf has a simpler process through digital platforms.

Several important things in waqf digitalization are educational programs, literacy, and waqf mobilization. Waqf products with the development and digitization of these products are a community need. The appropriate target object can be done by building a customer journey. Utilization of social media platforms, email, and websites as promotion and marketing media; and doing boosters through influencers, digital advertising, and utilizing search engine optimization, is an urgent project to be implemented. Furthermore, conducting analysis, evaluation, and improvisation by measuring results and improving the next agenda. Disseminating waqf literacy digitally can now be done through various social media and applications such as Instagram, YouTube, and Tiktok.

The current challenges and risks that still exist in waqf are digital transformation. These challenges take the form of cyber threats and security issues, lack of nazirs with digital expertise, lack of suitable technology partners, uncertainty, and lack of government support regarding ICT policies and infrastructure. Risks can also be
experienced, one of which is data leakage which is then sold by hackers. However, there is a big opportunity in the potential for the development of digitization using artificial intelligence to identify waqf assets.

In addition, there is a need for principles in digitization. The most important thing is the principle of morality. Because whatever the institution and program is, if it's not run by people with morals, it won't work properly. The impact can be problems and competence in the digitalization activities carried out. Thus, there is a need for trustworthiness, competence, harmony, loyalty, adaptability, and collaboration as part of morals as a principle. In terms of waqf, waqf literacy needs to be disseminated on a massive waqf campaign. For this reason, the state can take a role by providing adequate resources and supporting regulations. That way, the more people donating waqf, the government will be helped by the more empowered people through various independent activities financed by waqf.

5. Conclusion

Digital Technology in the waqf area is a necessity to answer the challenges of the times. Islam has made waqf part of an economic system that functions to ignite and provide benefits. According to the aims, the study show that the basic philosophy of waqf digital technology is benefit, tayyir, taghyiral akam, urf and maqashid sharia for great waqf improvement. Through this philosophy, several countries' studies have shown significant development of waqf. However, there are implementation differences between them since the budget is a matter. It takes large funds to be achieved. Government involvement is required to overcome the main obstacle. In addition, waqf human resource expertise is an important aspect to master. Therefore, recommendations of the study for future relevant strategies and frameworks are integrating Islamic endowment funds and government budgets to foster waqf operationalization as well as formulating an appropriate human capital collaboration.

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