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STRENGTHENING THE WAQF PRODUCTIVE-BASED ECONOMY IN TAKMIRS AND CONGREGATION OF MASJID AL HIDAYAJ WONOGIRI WITH THE “ABCD” APPROACH

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ABSTRACT

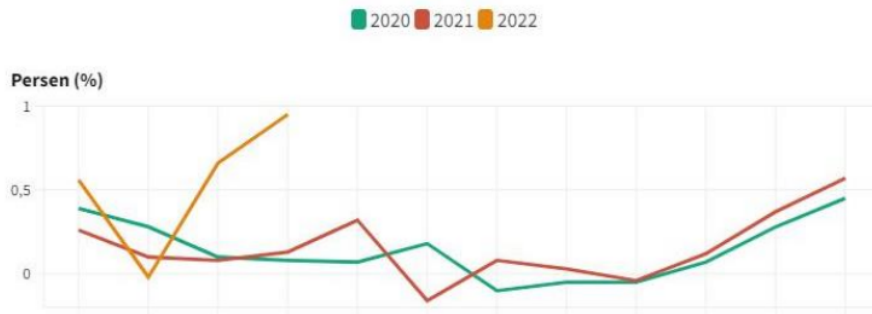
Every country has a poverty problem. One way to reduce this problem is by empowering communities with a productive waqf model. This service aims to provide education and assistance to the community in managing productive waqf. The object of service is the community at the Al-Hidayah mosque congregation, Wonogiri Village, Kaliwungu District, Semarang Regency. The service approach uses the ABCD model, namely Asset Based Community Development. Community service is carried out in 3 ways, namely conducting FGD, socialization and mentoring. The results showed that the community began to have a good awareness in managing waqf in the form of goat livestock. Although several problems arise such as feed supply chain constraints during the drought and suboptimal kendang facilities. SWOT analysis shows the potential for economic improvement if carried out sustainably.

Keywords: Empowerment, Waqf, ABCD, Wonogiri

1. INTRODUCTION

Poverty is a problem faced by all nations, including Indonesia. Various kinds of policies have been made by the government to overcome this both sectorally, monetary, fiscal, and other policies, but these policies have not been fully able to overcome problems that occur in the field (Haidir, 2019). Especially with the outbreak of covid in 2020 which caused Indonesia to enter the brink of recession (Lakner et al., 2020).

In 2023 it is predicted to experience a global recession. The global economy continues to be hit by severe supply shocks, which have led to high inflation and slowing economic growth. However, now two more factors have emerged, namely central banks that raise interest rate very aggressively and weakening consumer demand. Based on the model made, world gross domestic product (GDP) this year will grow 2.3%, down from the previous 2.6%, while for 2023 it is 1.7%, down from the previous projection of 2.1% (Pransuamitra, 2022). This recession will result in the severity of poverty.

Graph 1. Indonesia's Inflation Development 2020-2021

Source: BPS (2022)

The Central Bureau of Statistics (BPS) released poverty figures in Indonesia. The number of poor people in Indonesia as of September 2021 is 26.50 million people or 9.71%. This realization decreased by 1.04 million people against March 2021 and decreased by 1.05 million people against September 2020. The trend is getting better because the poor population has decreased starting from March 2021, but compared to pre-pandemic conditions, the figure is higher. The poverty line as of September 2021 was IDR 486,168 per capita per month, an increase of 2.89% compared to the previous month. Food takes the largest portion at 74.05% (Yanwardhana, 2022).

Graph 2. Indonesia's Poverty Development 2012-2021

Sumber: BPS (2022)

ZISWAF is one of the important instruments in poverty alleviation efforts. The more ZISWAF collected and the more targeted it is in its distribution, the more able it will be to reduce existing poverty (Haidir, 2019). Therefore, ZISWAF has a crucial role in the growth of the economy and development. As a country with the largest Muslim population in the world, the issue of ZISWAF in Indonesia does not only stop at a

religious perspective, but can also be addressed as a social reality, namely as a national resource that needs to be managed and empowered in a trustful and correct manner. That is, ZISWAF is an economic resource that needs to be managed responsibly and placed as socio-economic capital for efforts to empower the community (Fitri, 2017).

To maximize the potential of ZISWAF in an effort to improve community welfare, the distribution must be reoriented, namely from consumptive to productive purposes. The distribution of ZISWAF funds is not only oriented to the daily consumption needs of mustahik, but must develop with the aim of being productive by making people who were originally mustahik later expected to become muzakki in the future. This is in accordance with Law No. 23 of 2011 article 27 concerning the utilization of ZISWAF, which explains that ZISWAF can be used for productive efforts in order to improve the quality of people and handle the poor. Productive ZISWAF is a ZISWAF that can make recipients produce something continuously. In other words, the ZISWAF funds given to mustahik are not directly spent, but developed and used to help their productive efforts, so that with these efforts they can meet the needs of life continuously (Sasadhara, 2019).

Based on the MUI (Indonesian Ulama Council) fatwa that ZISWAF funds distributed to the poor can be consumptive and productive. One of the productive management of ZISWAF is by mustahik process and invest ZISWAF that has been received provided that the ZISWAF funds are distributed in businesses that are halal and able to be managed properly such as Micro, Small and Medium Enterprises (trading, etc.) in accordance with Sharia and applicable regulations. ZISWAF is used in productive things for handling the poor and to improve their quality of life so that it is hoped that in the future mustahik who have received productive ZISWAF funds will become muzakki. This productive ZISWAF will have a positive impact on the quality of Indonesian society that continues to grow and also have an impact on economic development and growth as well as community welfare if this can be done optimally in its distribution and management (Hossain, 2015).

Figure 3. Zakat Potential in Indonesia 2020

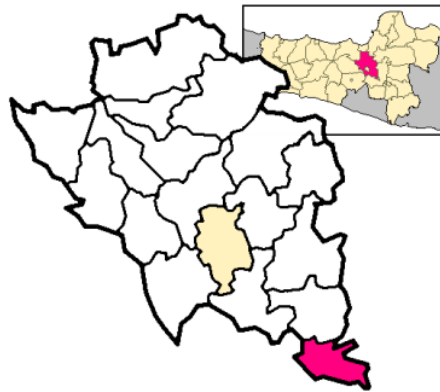


Sumber: Outlook Zakat (2020)

Productive ZISWAF can be ²⁴ed as one of the poverty alleviation programs with steps to distribute ZISWAF funds in the form of business capital, soft skills or hard skills training and guidance in business, and the long-term positive impact of this productive ZISWAF is that it is necessary to no longer need to receive ZISWAF when the economy or standard of living rises, therefore the view on the distribution of ZISWAF which was originally consumer-oriented can be changed to productive. With the aim that poverty will be able to be handled because ZISWAF becomes a business capital developed by mustahik to become more independent and prosperous (Qardhawi, 2002).

Therefore, universities through the Tri Dharma have an obligation to solve people's problems through community service. Based on the explanation above, our community service program is oriented towards strengthening the economy as a form of recovery after the outbreak of Covid-19 with Waqf Productive instruments as part of the distribution of donations as a component in the distribution of wealth. The object of service is the people of Wonogiri Village, Kaliwungu, Semarang.

Figure 3. Map of Kaliwungu District, Semarang Regency



Geographically, Wonogiri Village, Kaliwungu District, Semarang Regency is about 49 kilometers from the capital Semarang regency towards Boyolali. Kaliwungu itself is the southernmost district surrounded by Boyolali Regency in the east, south and west. While the northern part is bordered by Susukan sub-district. The reason for choosing Wonogiri Village as the object of service was based on the initial survey conducted, it was found that with its location which is quite far from the center of Semarang so that economic access is relatively difficult to do. Meanwhile, in the midst of the covid outbreak, the majority of residents who profered as ranchers and farmers experienced a significant impact. Especially in 2022, the outbreak of Mouth and Nail Disease has made farmers hit hard so that they are unable to reap economic benefits when harvesting during Eid al-Adha. Therefore, community service is carried out by conducting Waqf Productive in the form of livestock, namely goats, in collaboration with the Takmir of Masjid Al Hidayah Wonogiri Village. In addition to Waqf Productive, assistance is also carried out so that the achievement of economic improvement can be measured and run optimally. The service approach uses the ABCD method, namely Asset Based Community

Development. Simply put, ABCD is a concept of empowerment by maximizing the potential possessed by a community in the form of assets so that it has economic value and supports the improvement of welfare.

The hope is that with community service, it will be able to improve the economy by reducing the systemic impact of the pandemic and foot-and-mouth disease (FMD) cases that occur. In addition, it also provides community soft skills in effective and efficient livestock assistance and financial management learning in livestock management. So that in aggregate it is able to reduce poverty and improve people's welfare.

2. THEORY

Waqf

Waqf is holding an object that is eternal in substance and can be taken for good. According to the language waqf comes from the word waqf which means radiah (restored), al-tahbis (detained), al-tasbil (captive), and al-man'u (prevent) (Rasjid, 2015). Meanwhile, according to the term (Shara') what is meant by waqf as defined by scholars is to hold something that is eternal in substance, and allows it to be taken advantage of to be given in the way of goodness (Syafe'i, 2001).

In the Qur'an there are several verses that recommend to fulfill waqf, some of which are QS. Ali Imran 92, QS. Al Hadid 18 and QS. Al Baqarah 267. In the Hadith narrated by the imam of the congregation except Bukhori and Ibn Majah from Abi Hurairah (r.a.), the Prophet (peace be upon him) said, "If a person dies, then his practice is cut off except for three things (namely: alms jariyah, knowledge utilized, or prayer of the son who preaches" (HR. Muslim no. 1631). In the practice of waqf in Indonesia, several legal bases of waqf are regulated in: 1) Law number 41 of 2004 concerning waqf, 2) Government Regulation number 42 of 2006 concerning the implementation of legislation regarding waqf, 3) Compilation of Indonesian Islamic Law, and 4) Government Regulation number 28 of 1977 concerning regional waqf.

Waqf Productive

Waqf Productive is a scheme for managing waqf donations from the people, namely by producing these donations, so that they are able to produce a sustainable surplus. Waqf donations can be in the form of movable objects, such as money and precious metals, as well as immovable objects, such as land and buildings. This surplus of Waqf Productive is the source of Waqf funds for financing the needs of the people, such as financing education and quality health services. Basically, waqf is productive in the sense that it must produce because it can fulfill its purpose if it has produced. Where the results are used according to their designation (mauquf alaih) (Veithzal Rizal Zainal, 2016). The first person to perform the wakafan was Umar ibn al-Khattab endorsing a lush garden in Khaybar. Then the garden is managed and the proceeds are for the benefit of the community.

Of course, this waqf is a Waqf Productive in the sense of bringing economic aspects and community welfare. Ironically, in Indonesia many people's understanding assumes waqf is unproductive and even dead land that needs costs from the community, such as cemeteries, mosques etc. Waqf Productive is a fixed property or principal that is entrusted

to be used in production activities and the results are distributed in accordance with the purpose of the waqf, such as land Waqf to be used for cultivation, springs to sell water and others. In addition, Waqf Productive can also be defined as property used for production purposes both in agriculture, industry, trade and services whose benefits are not in the waqf objects directly, but from the net profit from the results of waqf development given to people who are entitled according to the purpose of waqf.

In the management of Waqf Productive assets, the party that plays the most successful role or not in the utilization of waqf assets is the waqf Nazhir, which is a person or group of people and legal entities who are assigned the task by the wakif (person who entrusts property) to manage waqf. Although in the books of jurisprudence scholars do not list Nazhir waqf as one of the pillars of waqf, because waqf is a worship of tabarru' (sunnah giving). However, after paying attention to the purpose of waqf which is to preserve the benefits of the proceeds of waqf property, the existence of Nazhir is needed, even occupying a central role. Because on Nazhir's shoulders is the responsibility and obligation to maintain, maintain and develop waqf and distribute the results or benefits of waqf to the waqf target (Choiriyah, 2017).

Community Empowerment

Community empowerment is a concept of economic development that summarizes community values to build a new paradigm in development that is people centered, participatory, empowerment and sustainable (Chambers., 1987). Furthermore, Chamber explained that the concept of development with a community empowerment model is not only to meet the basic needs of the community but rather as an effort to find alternatives to local economic growth.

The focus of attention of people centered development is human growth, well-being, equity and sustainable. The dominance of thought in this paradigm is balanced human ecology, the source of development is information and creative initiatives with the main objective of optimal actualization of human potential (Korten, n.d.) . The main concern in the paradigm of human development (people centered development) is social services, social learning, empowerment, capacity (capacity) and institutional building.

A review of projects conducted by the International Fund for Agriculture Development (IFAD) shows that support from production produced by low levels contributes to greater growth than similar investments in larger sectors. That growth is generated not only with smaller costs but also with small foreign exchange (Chambers., 1987).

Asset Based Community Development (ABCD)

Asset Based Community Development is one of the strategies in carrying out community development. In the concept of empowerment, people who are targeted for empowerment are longer referred to as weak groups and have no potential. Instead, the community is seen as a group that actually has the potential to get out of various problems, including problems of improving living standards, socio-economic. What happens to a community group in terms of empowerment is more to the lack of access to

maximize their potential, and there is still a limited source system that is able to facilitate the community in order to utilize their potential. Power in an empowerment also requires the role of facilitators to identify existing potentials and connect them with other source systems to cooperate in terms of capacity building (Rahman, 2018).

The ABCD concept is an alternative to community empowerment using assets. Assets in this context are given the meaning of potential owned by the community itself, by using the potential or wealth owned by the community can be used as the ultimate weapon to carry out empowerment programs. This potential can be in the form of wealth owned within oneself (intelligence, care, mutual assistance, togetherness, and others) or can be in the form of the availability of natural Resources (SDA). The understanding of the ABCD concept is coupled with 4 (four) criteria, namely; Problem Based Approach, Need Based Approach, Right Based Approach, Asset Based Approach. The first criterion related to the Problem Based Approach is the potential possessed by the community in form of the problem itself. With the problems of each person or group makes someone aware of making a change or trying at least to solve the problem (Widjajanti, 2011).

This Need Based Approach criterion uses one's own needs. Needs are things that must be met in life because they are related to comfort and welfare. Community needs in the form of shelter, clothing, food and shelter, are the most important things that must exist in the community as a form of fulfillment of basic needs. It is that indicator that is used to provoke a person in making changes in himself.

Right Based Approach is a criterion for community development using wealth. This principle uses wealth for the development of one's own community, providing capital for someone to support activities in the process of one's empowerment. Excellence in this case can be included in various aspects, sometimes the material (money) provided can also be used for treatment in urgent cases, so it does not rule out the possible benefits in the concept of Right Based Approach.

While the last criterion is the Asset Based Approach, which is a method used by using the basic potential owned by the community itself. Potentials such as intelligence, caring, participation, mutual assistance, etc. Some of these potentials are great assets in empowering the community. Through a sense of togetherness, harmony and solidarity in the community, it is hoped that social intelligence will emerge, so that people easily know problems and are able to solve them (Al-Kautsari, 2019).

3. METHOD

Objek Pengabdian

The object of devotion is the congregation of al-Hidayah mosque, Wonogiri Village, Kaliwungu District, Semarang Regency. Geographically, Wonogiri village area is in Kaliwungu sub-district. Kaliwungu District is a sub-district in Semarang Regency, Central Java, Indonesia. This sub-district is about 49 kilometers from the district capital Semarang towards Boyolali. Kaliwungu is the southernmost district. The center of government is in Kaliwungu village.

Anthropologically, the people of Wonogiri Village are rural people who work mostly as farmers and ranchers. This is evidenced by 70% of its citizens as rice farmers because the surrounding natural conditions are productive rice fields. In addition, people also raise livestock as part of savings for needs and for consumption. Besides also naturally providing feed for livestock such as grass and waste products (such as leaves and rice stems).

Community Service Research Techniques

Methods and tools of identifying and mobilizing assets for community empowerment through Asset Based Community Development (ABCD), among others (Dureau, n.d.) :

1 a. Appreciative Inquiry

Appreciative inquiry (AI) is a positive way to effect organizational change based on the simple assumption that every organization has something that works well, that makes the organization vibrant, effective and successful, and connects the organization with its community and stakeholders in a healthy way. AI starts by identifying the positives and connecting them in a way that can amplify the energy and vision to make changes to realize a better future for the organization. AI looks at organizational issues and challenges in a different way. With a problem-focused approach, AI encourages members of the organization to focus on the positives that exist and work well in the organization. AI is not an analysis of root causes and solutions but rather concerned with how to multiply positive things in organizations. The AI process consists of 4 stages, namely Discovery, Dream, Design and Destiny or often called the 4-D Model or Cycle. AI this is realized by the Forum Group Discussion (FGD) carried out at their respective levels.

1 b. Community Mapping

Approaches or ways to expand access to local knowledge. Community maps are community-based visualizations of knowledge and perception, encourage information exchange, and equalize for all communities to participate in processes that affect the environment and their lives.

c. Association and Institution Mapping

Association is a process of interaction that underlies the formation of social institutions that are formed because they meet the following factors: (1) awareness of the same conditions, (2) the existence of social relations, and (3) orientation to predetermined goals.

d. Individual Asset Mapping (Individual Inventory Skill)

Methods or tools that can be used to map individual assets include questionnaires, interviews and focus group discussions. Benefits of Individual Asset Mapping include:

- 1) Help build a foundation for empowering communities and
- 2) have high solidarity in society.
- 3) Help build a good relationship with the community.
- 4) Help communities identify their own skills and talents.
- 5) Financial Circulation (Leaky Bucket)

Economic turnover in the form of cash, goods and services is inseparable from the community in their daily lives. How far the level of dynamism in their local economic development can be seen, how much economic power goes in and out. To identify, develop and mobilize these assets in the economy of the community or local residents requires a careful analysis and understanding. One approach used in the ABCD (Asset Based Community Development) approach is through Leaky Bucket.

e. Priority Scale (Low hanging fruit)

After the community knows the potential, strength and opportunities they have by finding information politely, asset mapping, area searching, group or institution mapping and they have built beautiful dreams, the next step, is how they can do all the dreams above, because of space and time constraints it is impossible for all their dreams to be realized. The priority scale is one way or action that is quite easy to take and do to determine which one of their dreams can be realized by using the potential as an increase in the economic opinion of the congregation of the Al-Hidayah Mosque in Wonogiri village itself without any outside assistance.

4. IMPLEMENTATION OF COMMUNITY SERVICE

Implementation

a. Focus Group Discussion

FGD is conducted to study and manage scenarios. In Asset Based Community Development (ABCD), the phrase "Purposeful Reconnaissance" is sometimes used. It basically consists of two key elements—taking the time to get to know the people and places where changes will be made, and determining the focus of the program. There are four most important steps at this stage, namely determining, Place, People, Program Focus, Background Information.

At this stage, FGD is carried out with the local community to capture information and community background so that the service program can be right on target. The location of service area in ABCD object is Wonogiri Village, Kaliwungu District, Semarang Regency. The reason for choosing this location is because of limited economic and administrative access so that geolocation is slightly behind compared to the surrounding area. People in this context are individuals who will be involved are people who mostly work as farmers as well as ranchers. That is, their potential to care for livestock as a form of Waqf Productive can be done well. The task of service is to optimize the results with the assistance of quality feed such as organic fermentation to effective livestock rearing such as providing adequate nutritional intake by utilizing the produce of the surrounding community. The focus of the program is to produce tenak so that it can produce an abundant quantity of livestock and have an economic impact on farmers, as well as feed supply farmers. While the by-product of Waqf Productive is for the empowerment of mosques and village public facilities.

b. Socialization of Waqf Productive

Socialization is the second stage, where in this stage the community is given education related to good and correct goat farming. Good and correct goat farming methods so as to support income have not been practiced by villagers who have done goat livestock. They have no target to develop their livestock, and goats are only as a

storage treasure at a later time if they need it they will be sold in the market or through middlemen. Even though it is very appropriate to start a goat farming business in rural areas, the right location and also the many sources of goat food there. Farmers who also raise goats do not have targets in their livestock, such as the target number every month or year, because there are few goats ready for slaughter in Indonesia, the government still imports meat.

In its care, this goat is very easy to cultivate, resistance to disease attacks and also minimal feed costs are very good opportunities in goat farming. Goats have a very good breeding rate, in 7 months the mother goat can be mated again, with a gestation period of about 5-6 months, then goat offspring will be born. In general, 1 mother goat will give birth to around 1-4 heads, so this is very good for us to develop into a potential livestock business.

The advantage of the right way to raise goats is of course the maximum growth and breeding in goats. From that, there are also many advantages, namely from the results of squeezed milk produced (if goats are or milk), other advantages are manure that can be sold or used alone. Fertilizer produced from manure and disposal of feed residues from goats is very good for use as organic fertilizer.

The service team in addition to providing education related to goat farming and explaining the various potentials that arise from animal husbandry, also made donations to be given as Waqf. Waqf starts from giving 4 female goats that are ready to be developed. The simple concept of Waqf Productive here is explained to residents that goats that were originally 4 heads were not allowed to be traded. This is because waqf objects are fixed. It's just that the results obtained in the form of goat children, divided to managers / breeders and mosques as nazhir waqf. The rest if the goat saplings are re-empowered, then the rights are fully handed over by the mosque administrators as nazhirs and farmers as wages for the results of the livestock. If the program can be carried out sustainably, at least it can improve the economy of residents, especially breeders and the people's Waqf fund at the Al Hidayah Wongiri mosque.

c. Waqf Productive Assistance

Assistance is carried out with periodic monitoring and control, both for breeders and waqf nadzir. In addition, assistance is also carried out by providing examples of the application of simple financial management such as recording cash inflows and outflows. The hope is that the accountability given can be explained openly and measurably. An asset-based approach requires baseline data studies, progress monitoring and outcome performance. But if a change program uses an asset-based approach, then what is sought is not how the empty half glass will be filled, but how the full half glass is mobilized. The asset-based approach asks about how much members of community organizations are able to identify and productively mobilize their assets closer to a common goal. The four key questions of Monitoring and Evaluation in an asset-based approach are:

- 1) Has the community been able to appreciate and use the life-giving patterns of their past successes?
- 2) Has the community been able to identify and effectively mobilize its own existing and potential assets (skills, capabilities, operating systems and resources)?

- 3) Is the community able to articulate and work toward its desired future or picture of success?
- 4) Is clarity of community vision and use of assets with definite goals
- 5) has been able to influence the appropriate and adequate use of external (governmental) resources to achieve common goals?

Evaluation

The implementation of community service with the theme of strengthening the economy with Waqf Productive in Wonogiri Hamlet was generally carried out smoothly. The target and target of the intended program are mosque takmir administrators and the surrounding community who have main / additional activities as breeders. Departing from seeing the potential of the village in the livestock sector, the service team took the initiative to encourage optimal waqf management in Wonogiri Village , which of course in its implementation requires various approaches and new concepts in waqf management. This applies to all stakeholders involved in waqf management, therefore to provide a more optimal impact requires innovative new concepts, one of which is the development of asset-based community development (ABCD) involving five elements, namely individuals, associations, institutions, physical assets, connections / networks (Al Hasan 2017).

The concept of asset-based community development will always encourage waqf management to be more optimal, this is because waqf assets are encouraged for various productive and economic fields to increase the usefulness of waqf, so that waqf does not just stop at providing places of worship and cemeteries. In order to optimize the management of these Waqf, community service activities in the form of educational socialization to the provision of Waqf Productive assets in encouraging community welfare that have been carried out by the implementation team are carried out in several series, namely:

a. Focus Group Discussion

The FGD activity was carried out on April 19, 2022 by inviting mosque takmirs and community leaders. Through this FGD activity, our service team obtained input regarding Waqf Productive activities that we were supposed to carry out. In this activity we start with a simple SWOT analysis to analyze strengths, weaknesses, opportunities to obstacles that may occur in the process of implementing this activity.

In the FGD activities carried out, we obtained the fact that the community in the village where most of the population make a living as farmers and ranchers is certainly a great potential when collaboration is carried out in this case the development of Waqf Productive. Seeing this potential, the service team initiated to form a Productive Livestock Waqf program by integrating the community and animal husbandry. Productive Livestock Waqf is a mentoring and training program for sustainable goat breeding, which in its implementation collaborates with the community. Productive Livestock Waqf is expected to maximize the role of the community as a driving resource for this Waqf Productive.

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Figure 4. Focus Group Discussion



The profession of residents who have long been breeders is certainly a strength or added value in the sustainability of this productive livestock waqf program. Residents can be said to be capable and experienced in animal husbandry, especially goats and cows. However, most farmers who raise livestock in the conventional way, relying on grass as the main source of feed certainly have limitations. Especially when faced with a long dry season. Which has an impact on the scarcity of green grass supply.

Of course, this condition must be answered with several solutions that can be offered to the target management community. For example, the introduction of fermented feed that can be developed to anticipate feed scarcity in the dry season. Another thing that is also a problem is the process of selling livestock which is sometimes also not easy. In this case, farmers are often pressed for needs who then sell their livestock immediately. So sometimes traders use it to suppress prices.

Another condition that is a weakness in raising goats is that the majority of goat shed conditions owned by the village community seem sober. How often it is built next to the house and sealed as it is. Which of course in terms of cleanliness and comfort is often ignored. And of course it has the potential to cause disease in livestock. Of course this can still be improved again considering the land in the village is still large and it is very possible to build sometimes goats according to standards. And this is also a concern in the development of Waqf Productive in the future.

b. Socialization of Waqf Productive

The next activity is the Socialization of Waqf Productive held on April 23, 2022 which is intended to provide understanding to the community about how the benefits

can be obtained by Waqf Productive activities. In addition, it was also conveyed about Waqf Productive schemes that can be developed in the community.

Figure 5. Waqf Productive Socialization



Activities in the process of implementing this program are carried out by dividing the material into 2 sessions in order to provide significant benefits and impacts on community understanding. As for the two material sessions:

- 1) The target of Waqf Productive law in Indonesia includes the definition of waqf, the legal basis of waqf (normative and regulative), the pillars of waqf, the wisdom and benefits of waqf, and waqf data in Indonesia.
- 2) The definition of Waqf Productive, including the understanding of Waqf Productive, the dimensions of Waqf Productive, the prospects of Waqf Productive, the role of waqf in community empowerment, and the challenges of Waqf Productive in Indonesia until Waqf Productive management focuses on waqf practices and governance

c. Waqf Productive Assistance

This activity was carried out on 3 occasions, namely on May 5, 8 and 15, 2022 by providing assistance to farmers in an effort to improve the management of goats given. After identifying some of the potentials and weaknesses experienced by farmers who manage waqf, some of the problems they face in managing productive grant Waqf.

In the first opportunity we provided input regarding alternative feeds that can be developed, such as fermented feed that can be made when grass and green plants are abundant and used as reserves during the dry season where of course there is a scarcity of feed sources, especially green grass.

Figure 5. Waqf Productive Assistance



In the second occasion we suggested renovating the goat shed into a stage concept. Where a cage model like this can minimize the potential for disease in livestock, especially goats. This is because the majority of goat sheds in the village are still sober not according to good standards.

On the third occasion we discussed more on the marketing aspect, where often farmers find it difficult to market their livestock. Even if it is easy, usually the price agreement reached tends to harm the farmer. In this case, further solutions are needed, such as collaborating with aqiqah businesses and the like, as where mutualism symbiosis can occur.

15

SWOT Analysis

SWOT analysis is a tool used to assess the strengths, weaknesses, opportunities, and threats of a particular subject. In the case of waqf productive, the SWOT analysis can be done as follows:

Strengths:

- a. Provides resources for the community to develop businesses and create new job opportunities
- b. Increases economic independence and income of the community
- c. Can fulfill the social needs of the community such as education, healthcare, and the environment
- d. Encourages business development and innovation within the community

Weaknesses:

- a. Requires proper management and governance to ensure that the resources are utilized effectively
- b. Can be subject to corruption or mismanagement
- c. Can be limited by the availability of resources and the capacity of the community to manage them

Opportunities:

- a. Can be used to support specific sectors of the economy such as agriculture, tourism, or technology
- b. Can be used to support small and medium-sized enterprises (SMEs)
- c. Can be used to support community development initiatives

Threats:

- a. Can be affected by changes in government policies or regulations
- b. Can be vulnerable to external factors such as economic downturns or natural disasters
- c. Can be subject to mismanagement or misuse of resources

Overall, the SWOT analysis shows that waqf productive has many strengths and opportunities that can contribute to community economic development. However, it also

has weaknesses and threats that need to be addressed through proper management and governance.

5. CONCLUSION

Waqf Productive is one form of Waqf that focuses on developing businesses and productive activities that provide benefits to the community. Waqf Productive can have significant positive impacts on improving community economic development, including:

1. Increasing Economic Independence: Waqf Productive can provide resources for the community to develop businesses and create new job opportunities. With these resources, the community can become more economically independent.
2. Increasing Income: Waqf Productive can increase community income through the businesses established. With better income, the community can meet their needs and improve their standard of living.
3. Improving Well-being: With increased economic independence and income, the overall well-being of the community can improve.
4. Fulfilling Social Needs: Waqf Productive can also be used to fulfill the social needs of the community, such as education, healthcare, and the environment.
5. Encouraging Business Development: Waqf Productive can stimulate business development and innovation within the community. This can encourage sustainable economic growth and provide long-term benefits to the community.

In conclusion, it can be stated that Waqf Productive plays an important role in improving community economic development. With Waqf Productive, the community can develop their businesses, increase income, well-being, and fulfill social needs. Waqf Productive can also stimulate business development and innovation within the community, thus encouraging sustainable economic growth and providing long-term benefits to the community.

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