



**COLLABORATIVE GOVERNANCE IN THE JOGJA BERWAKAF MOVEMENT  
(Law, Model, and Transformation of Socio-Economic Empowerment)**

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**Abstract:** This research aimed to look into the collaborative governance model proposed by the *Jogja Berwakaf* Movement in the Special Region of Yogyakarta (DIY). Data mining is based on primary and secondary legal sources linked to waqf governance employing empirical juridical research methodologies and transformational approaches. Meanwhile, a qualitative descriptive model was employed to analyze the data. The study's findings demonstrate that the *Jogja Berwakaf* Movement's program has successfully mobilized government and private partners in the DIY to collaborate and collaborate to address the community's socioeconomic difficulties. The *Jogja Berwakaf* Movement has raised awareness of waqf productivity's significance in speeding economic growth, socio-economic empowerment, and poverty alleviation. This movement resulted in a variety of program models, including the collection of innovative waqf through waqf auctions, literacy and education of waqf to the community through the 'Kopi Luwak' and 'Kopi Lawak' events, digitization of waqf integrated with poverty data in Sleman Regency, waqf corner at KUA throughout DIY through integrated waqf application and various other collaboration-based socialization, collection, and distribution programs of waqf. Through this collaborative movement, waqf governance is more optimal and directed, and the multiplayer effect is getting bigger. From the results of this study, apart from contributing to the acceleration of waqf governance in the regions, it can also become a rule model for sustainable waqf governance in Indonesia.

Penelitian ini bertujuan mengeksplorasi model tata kelola kolaboratif yang dikembangkan *Gerakan Jogja Berwakaf* di Daerah Istimewa Yogyakarta (DIY). Dengan menggunakan metode penelitian yuridis empiris dan pendekatan transformatif, penggalan data dilakukan berdasarkan sumber bahan hukum primer maupun sekunder yang terkait dengan tata kelola wakaf. Sementara analisis data menggunakan model deskriptif kualitatif. Hasil

penelitian menunjukkan bahwa program yang jalankan *Gerakan Jogja Berwakaf* telah berhasil menggerakkan para *stakeholder* pemerintah maupun swasta di DIY untuk bersinergi dan bergerak bersama mengatasi permasalahan sosial ekonomi masyarakat. Gerakan Jogja Berwakaf telah berhasil menggugah kesadaran akan pentingnya produktivitas wakaf dalam percepatan pertumbuhan ekonomi, pemberdayaan sosial ekonomi dan pengentasan kemiskinan. Gerakan ini menghasilkan berbagai model program, diantaranya penghimpunan wakaf inovatif melalui lelang wakaf, literasi dan edukasi wakaf kepada masyarakat melalui event 'Kopi Luwak' dan 'Kopi Lawak', digitalisasi wakaf yang terintegrasi dengan data kemiskinan di Kabupaten Sleman, wakaf *corner* di KUA se DIY melalui aplikasi wakaf terpadu, dan berbagai program sosialisasi, penghimpunan dan distribusi wakaf berbasis kolaborasi lainnya. Melalui gerakan kolaborasi ini tata kelola wakaf lebih optimal, terarah dan *multiplayer effect*nya semakin besar. Dari hasil penelitian ini selain berkontribusi pada akselerasi tata kelola wakaf di daerah juga dapat menjadi *rule model* tata kelola wakaf berkelanjutan di Indonesia.

**Keywords:** Collaborative, *Jogja Berwakaf*, Socio-Economic.

## INTRODUCTION

In addition to zakat, infaq, and shadaqah<sup>1</sup>, waqf is an instrument of Islamic Social Finance products. Waqf has the potential to be a source of financing in the context of the community's socio-economic growth, but its distribution must comply with Islamic law.<sup>2</sup> So far, waqf has primarily been used in the social sector as a provider of infrastructure for religious non-profit activities, particularly places of worship, madrasas, and cemeteries. Because of this, waqf is a possibility that has not been fully realized.<sup>3</sup> Muslims in Indonesia

<sup>1</sup> Amelia Fauzia, Till Mostowlansky, and Nurfadzilah Yahaya, "Muslim Endowments in Asia: Waqf, Charity, and Circulations," *The Muslim World* 108, no. 4 (2018): 587-92.

<sup>2</sup> Miftahul Huda et al., "Ulema Viewpoints on Corporate Waqf as Legal Entity," *Journal of Legal, Ethical and Regulatory Issues* 24, no. 2 (2021): 1-9.

<sup>3</sup> Mohammad Abdullah, "Classical Waqf, Juristic Analogy and Framework of Awqāf Doctrines," *ISRA International Journal of Islamic Finance* 12, no. 2 (January 1, 2020): 281-96, <https://doi.org/10.1108/IJIF-07-2019-0102>. followed by dilating on the nature of argumentation among the classical jurists on its rules and principles. The paper critically analyses the edifice of the applied juristic analogy of different early jurists in deriving various waqf doctrines. The objective of analysing the jurisprudential framework of waqf in its classical mould is to conceptualise the methods, mechanism and nature of juristic analogies in deriving the waqf principles. This analysis is critical to understand the scope of jurisprudential flexibility in modern awqāf. Design/methodology/approach The paper is an outcome of a library-based research. It uses the classical jurisprudential treatises of waqf with an aim to analyse the Shari'ah basis of the institution, the premises of its key principles and the applied juristic analogy to derive the same. The paper covers the classical waqf books and treatises from the four Sunni schools of jurisprudence and uses a textual analysis method. Findings The paper finds that in its initial phase, the conceptual framework of waqf was not unanimously agreed by all jurists, rather its Shari'ah permissibility remained critically disputed among them for a while. Though, the opinion of those jurists who approved the Shari'ah -validity of waqf was to prevail in the later stage, disagreement persisted with reference to its necessary features and defining criteria. It is found that in the classical waqf literature, two most disputed aspects of waqf jurisprudence constituted the requirements for completion of a waqf and its ownership status. Research limitations/implications This study neither covers the historical contribution of waqf among the Muslim societies nor touches on the empirical aspects of modern waqf. Rather, the focus of the study is limited to analysing the classical jurisprudential discourse of waqf and distillation process of its rulings. Practical implications The objective of analysing the classical juristic discourse of waqf is

used waqf in their daily lives long before the Dutch colonists arrived around the 15th century.

In-Law No. 41 of 2004 on waqf, it is explained that there is an expansion of the waqf model where waqf assets are not only in immovable objects such as land and buildings but also movable prices such as money, vehicles, machines, to sharia securities.<sup>4</sup> In addition, the provisions of the Indonesian Ulema Council (MUI) in 2002, which issued a fatwa regarding cash waqf (*Waqfal Nuqud*), namely cash waqf is permitted and carried out by a person, group, institution, or legal entity in the form of cash, including the definition of cash, is a valuable letter.<sup>5</sup>

It is also explained in the Regulation of the Indonesian Waqf Board (BWI) No 1 of 2009 on Guidelines for the Management and Development of Movable Waqf Assets in the form of Money is a legal act of wakif to separate and/or surrender part of his property to be used forever or for a certain period following the provisions of the law. According to sharia, its interests are for worship and/or public welfare.<sup>6</sup>

Cash waqf<sup>7</sup> has a holistic impact and systemic strengthening in poverty alleviation in Indonesia and is an instrument to make waqf a medium to create social justice.<sup>8</sup> With the largest Muslim population in the world, reaching 87.18 percent of the population of 232.5 million people (Global Islamic Economy Report 2020 - 2021), Indonesia should be able to become a prosperous country through the management of social endowments collected, one of which is through waqf structured, systematic and massive. This is in line with the results of the World Giving Index 2021 research, which states that Indonesia is the 1st most generous country with indicators of more than 8 people for every 10 Indonesians donating money, and the level of Indonesian volunteers is more than three times the global average.

Unfortunately, the realization of this excellent potential remains constrained. Although the potential for cash waqf has begun to be developed in recent years, it is not an easy thing to do, one of the reasons being that Islamic financial-economic literacy has only reached 16.03%<sup>9</sup>, and the National Waqf Literacy Index value

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to underline the premises of classical juristic analogy in determining the framework of fiqh al-awqāf (jurisprudence of waqf)

<sup>4</sup> Miftahul Huda and Lukman Santoso, "The Construction of Corporate Waqf Models for Indonesia," *International Journal of Innovation, Creativity and Change* 13 (2020): 720–34.

<sup>5</sup> Law No 41 of 2004 on Waqf; See also Aam Slamet Rusydiana et al., "Cash Waqf for Developing Islamic Economy: Case Study in Indonesia," *Al-Uqud: Journal of Islamic Economics* 5, no. 1 (2021): 43–59, <https://doi.org/10.26740/al-uqud.v5n1.p43-59>.

<sup>6</sup> BWI Regulation No 1 of 2009 on Guidelines for the Management and Development of Cash Waqf.

<sup>7</sup> BWI, *Buku Saku Wakaf*, Jakarta, BWI, 2021.

<sup>8</sup> Abd. Kadir Arno, "Wakaf Produktif Sebagai Instrumen Kesejahteraan Sosial Dan Pemberdayaan Ekonomi Umat (Potensi Dan Tantangan)," *Journal of Islamic Management And Bussines* Vol. 1, No (2018).

<sup>9</sup> Department of Economic and Sharia Finance of Bank Indonesia, "Kebijakan Pengembangan Ekonomi dan Keuangan Syariah Bank Indonesia," 2021.

as a whole receives a score of 50.48, which is in the low category. Meanwhile, the Waqf Literacy Index score in the Special Region of Yogyakarta (DIY) as a student city, for example, remains in a Low category, at 55.76.<sup>10</sup> Other issues related to governance management, limited financial instruments in developing the value (assets) of cash waqf, waqf portfolios, and issues related to waqf procedures. Governance as a program facilitator should be based on a collective basis. They still carry out individual activities that are less than optimal and lack multi-benefit to the community.<sup>11</sup>

Departing from these problems, several relevant studies have been used as optics to review this topic, for example, written by Miftahul Huda<sup>12</sup> about “Configuring Alms, Zakat, and Waqf Infak for the Independence of the Ummah: An Integrative Model for Building Islamic Philanthropy in the Era of Contemporary Indonesia.” Research by Mochammad Andre Agustianto<sup>13</sup> discusses “Waqf as a Strategy for Community Economic Empowerment.” Next is a study conducted by Solikhul Hadi<sup>14</sup> on “Dimensions of the Productive Economy in Waqf Regulation in Indonesia.” In addition, there is also a study by Veithzal Rivai Zainal,<sup>15</sup> Angga Syahputra and Khalish Khairina,<sup>16</sup> Rahmawati, Husni Thamrin, Satriak Guntoro & Sri Kurnialis<sup>17</sup> Dita Anis Zafani,<sup>18</sup> and Risyda Nurul Qolbi’s research.<sup>19</sup>

Based on the findings of these many studies, they continue to focus on developing waqf governance in each institution and are not yet interconnected. Meanwhile, this study distinguishes the breakthrough of the cross-sectoral collaborative waqf development program model as a solution for waqf governance with a multiplayer effect via the *Gerakan Jogja Berwakaf (Jogja Berwakaf Movement)*. This movement has been running for three years and can bring color and a genuine

<sup>10</sup> BWI, “Laporan Survei : Indeks Literasi Wakaf 2020, BWI & Kemenag RI,” in *Laporan Survei*, 2020.

<sup>11</sup> Bustami Bustami and Muhammad Lutfi Hakim, “Strategy of Cash Waqf Development on Gerakan Wakaf Produktif at Baitulmaal Munzalan Indonesia Foundations in Digital Era,” *Al-Tahrir: Jurnal Pemikiran Islam* 20, no. 1 (May 13, 2020): 97-119-119, <https://doi.org/10.21154/altahrir.v20i1.1934>.

<sup>12</sup> Miftahul Huda, “Konfigurasi Infak Sedekah, Zakat, Dan Wakaf Untuk Kemandirian Umat: Sebuah Model Integratif Membangun Filantropi Islam Di Era Indonesia Kontemporer,” *Justicia Islamica* 8, no. 2 (2011), <https://doi.org/10.21154/justicia.v8i2.536>.

<sup>13</sup> Agustianto, “Wakaf Sebagai Strategi Pemberdayaan Ekonomi Masyarakat.”

<sup>14</sup> Solikhul Hadi, “Dimensi Ekonomi Produktif Dalam Regulasi Wakaf Di Indonesia,” *TAWAZUN: Journal of Sharia Economic Law* 3, no. 2 (September 30, 2020): 189-202, <https://doi.org/10.21043/tawazun.v3i2.7887>.

<sup>15</sup> Veithzal Rivai Zainal, “Pengelolaan Dan Pengembangan Wakaf Produktif,” *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 9, no. 1 (2016): 1-16, <https://doi.org/10.47411/al-awqaf.v9i1.32>.

<sup>16</sup> Angga Syahputra and Khalish Khairina, “Optimalisasi Penghimpunan Dana Wakaf Melalui E-Payment,” *Jurnal Ilmiah Ekonomi Islam* 7, no. 1 (March 2, 2021): 106-12, <https://doi.org/10.29040/jiei.v7i1.1536>.

<sup>17</sup> Rahmawati et al., “Transformasi Digital Wakaf BWI Dalam Menghimpun Wakaf Di Era Digitalisasi,” *Jurnal Tabarru’: Islamic Banking and Finance* 4, no. 2 (December 17, 2021): 532-40, [https://doi.org/10.25299/jtb.2021.vol4\(2\).8375](https://doi.org/10.25299/jtb.2021.vol4(2).8375).

<sup>18</sup> Dita Anis Zafani, “Wakaf POIN Telkomsel; Waqf of Digital Era in Islamic Law,” *Jurnal Bimas Islam* 13, no. 2 (December 15, 2020): 289-306, <https://doi.org/10.37302/jbi.v13i2.221>.

<sup>19</sup> Risyda Qolbi, “Gerakan Wakaf Kampus: Optimalisasi Gerakan Nasional Wakaf Uang (GNWU) Di Lingkungan Kampus Menuju SDGs,” *Al-Awqaf: Jurnal Wakaf dan Ekonomi Islam* 14, no. 1 (October 30, 2021): 65-86, <https://doi.org/10.47411/al-awqaf.v14i1.135>.

contribution to the DIY community.<sup>20</sup> This collaboration of numerous agencies aims to optimize the collective and enormous movement for the implementation of waqf and the socio-economic empowerment of the poor community.<sup>21</sup>

This research focuses on aspects of collaborative governance in the Jogja Berwakaf Movement. The analysis will be bolstered by legal elements, methods, and transformations for people's economic empowerment, particularly in DIY. The method employed to perform this research is juridical-empirical or non-doctrinal.<sup>22</sup> While the method used is a transformative and sociological method implemented at DIY. The descriptive-analytical method was used in this study to describe the problems, solutions, and program models with the theory of waqf and its provisions in the applicable laws and regulations and the policies produced.<sup>23</sup> Data sources used in this study consisted of primary legal materials from respondents directly related to the research theme.<sup>24</sup> Meanwhile, secondary legal sources include statutory provisions, provisions from BWI, MUI provisions, Islamic economic and financial policies from Bank Indonesia, and other supporting regulations. Including documents obtained through websites as well as mass media and government sites.

## REGULATIONS AND POLICIES OF WAQF GOVERNANCE

Since the issuance of the Waqf Law No. 41 of 2004 on Waqf as a legal instrument in waqf management, it has increasingly clarified and strengthened the position of waqf as an instrument for optimizing the economic empowerment of the ummah.<sup>25</sup> To implement these regulations, the government then issued Government Regulation 42 of 2006 concerning the implementation of Law No. 41 of 2004 on Waqf. The regulation regulates waqf managers (*Nadzir*) and their provisions, types of waqf assets and their mechanisms, utilization, management, development of waqf, and supervision of related authority institutions.<sup>26</sup>

As the legal embodiment of the passed rules and regulations, a particular entity with jurisdiction over waqf governance was established, namely the Indonesian Waqf Board (BWI). According to Article 49 of Law No. 41 of 2004, the BWI's duties are to provide guidance, development, and advancement of waqf

<sup>20</sup> Kurniatul Hidayah, "Pengelolaan Wakaf Berpotensi Besar Angkat Perekonomian DIY," accessed November 4, 2019, <https://jogja.tribunnews.com/2019/11/04/pengelolaan-wakaf-berpotensi-besar-angkat-perekonomian-diy>.

<sup>21</sup> Bank Indonesia, "Disampaikan Dalam Pembukaan Lelang Wakaf Gerakan Jogja Berwakaf Yang Diselenggarakan Di Hotel Ambarukmo Yogyakarta," 2020.

<sup>22</sup> Mukti Fajar Nur Dewata and Yulianto Achmad, *Dualisme Penelitian Hukum: Normatif Dan Empiris* (Yogyakarta: Pustaka Pelajar, 2017).

<sup>23</sup> Basrowi and Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: PT Rineka Cipta, 2008).

<sup>24</sup> Artidjo Alkostar, *Metode Penelitian Hukum Profetik* (Yogyakarta: UII Press, 2018).

<sup>25</sup> [www.bwi.go.id](http://www.bwi.go.id), accessed June 21, 2021.

<sup>26</sup> Government Regulation No 42 of 2006 on Implementation Law No 41 of 2004 on Waqf.

in Indonesia, to give approval and/or permit for changes to the designation and status of waqf property, to provide advice and consideration to the government in drafting waqf regulations, and to build more productive and prosperous waqf governance.<sup>27</sup> The chairman and administration of BWI are then determined through a Presidential Decree to carry out the effectiveness of BWI's institutional functions.<sup>28</sup>

The favorable trend of waqf development in Indonesia includes provisions for expanding the waqf model to include immovable and movable things, such as stock and digital assets. Even in the BWI Regulation No. 1 of 2009, guidelines Regarding legal actions related to the management and development of movable waqf assets in the form of money to separate and/or hand over part of the property so that it can be used according to its interests for worship and/or well-being have been regulated. Not to mention, waqf can be a source of funding for economic empowerment and social justice, producing maximum performance and optimal results. Following applicable regulations, professional governance is required.

In the institutional context, *Nadzir* (waqf manager), the party receiving the mandate, must register as a *nadzir* to the relevant authority to carry out management following existing policies.<sup>29</sup> From this policy, Article 5 of Law No. 41 of 2004 explains that waqf as a legal act is an instrument that realizes the potential and economic benefits of waqf property, religious interests (worship), and general welfare.<sup>30</sup> Of course, in the end, it also becomes part of the means of economic growth and development in Indonesia.

Article 49, paragraph 2 of Law No. 42 of 2004 provides guidelines for BWI to engage with parties to support and accelerate waqf that contributes to Indonesia's development to maximize the great potential of waqf in Indonesia. As a result, to accomplish the goal and mission for stakeholders, BWI must collaborate and build the ecosystem for waqf development for policies, management, institutional structures, and waqf literacy to become more effective, synergistically unified, and collaborative.

The existence of policy collaboration and implementation from various stakeholders is expected to contribute to the waqf ecosystem's development

<sup>27</sup> See Law No 41 of 2004 on Waqf; See also Muhammad Aziz, "Peran Badan Wakaf Indonesia (BWI) Dalam Mengembangkan Prospek Wakaf Uang Di Indonesia," *JES (Jurnal Ekonomi Syariah)* 2, no. 1 (March 1, 2017): 35-54, <https://doi.org/10.30736/jesa.v2i1.14>.

<sup>28</sup> Government Regulation No 42 of 2006. See also Mustafa Edwin Nasution, "Peran Badan Wakaf Indonesia (BWI) Dalam Pengembangan Wakaf Di Indonesia," *Jurnal Al-Awqaf* 1, no. 1 (2008), <https://www.bwi.go.id/indeks-jurnal-al-awqaf/>.

<sup>29</sup> Veithzal Rivai Zainal, "Pengelolaan dan Pengembangan Wakaf Produktif," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 9, no. 1 (2016): 1-16, <https://doi.org/10.47411/al-awqaf.v9i1.32>.

<sup>30</sup> Law No 41 of 2004 on Waqf.

positively. The components of the waqf ecosystem consist of the central government, local governments, law enforcement, banking, Bank Indonesia, media, social institutions, religious organizations, and so on.<sup>31</sup>

Several collaborative arrangements and policies that have been realized as the basis for the Jogja Endowment Movement include; First, the Indonesian Ulema Council (MUI) has played a role in supporting the development of waqf through various fatwas issued, such as the 2002 fatwa on cash waqf (*Waqf al Nuqud*), including cash waqf.<sup>32</sup> In 2002, a fatwa was also issued regarding the legal permissibility (*jawaz*) of cash waqf as long as it is distributed and used for things according to syar'i and includes securities in the meaning of money.<sup>33</sup>

Second, in 2018 a memorandum of understanding was made on the management of waqf assets through the development of Waqf Linked Sukuk between the Ministry of Finance, Ministry of Religion, Bank Indonesia, and BWI as a breakthrough in efforts to realize the economic potential and the realization of strategic partnerships in the ecosystem and collaboration of the waqf movement. Third, a blueprint for a master plan for Islamic economics and finance is drawn up, including waqf. Fourth, the ZISWAF system digitization program became the Quick Wins program of KNEKS.<sup>34</sup>

Meanwhile, in the framework of DIY, in reaction to policies that have been implemented, specifically through joint efforts through the Jogja Berwakaf Movement. This movement is described as an inter-institutional movement in DIY to assist efforts to introduce waqf in the community and become an actual program for more broadly implementing waqf productivity. This activity began in 2019 by developing shared norms and policies and signing a joint agreement by multi-stakeholders. Including; local governments, BWI, the Ministry of Religion, Bank Indonesia, the Financial Services Authority (OJK) and other financial institutions, amil zakat institutions, universities, the Indonesian Waqf Movement (GWI) community, and other relevant agencies.<sup>35</sup> The signing is a shared commitment that serves as the philosophical, sociological, and legal foundation for stakeholders to work and have a common objective in establishing waqf as a tool for economic empowerment and poverty alleviation in DIY.

<sup>31</sup> See [www.bwi.go.id](http://www.bwi.go.id), "Sinergi Gerakan Wakaf Menuju Kemakmuran Bangsa.," accessed October 10, 2021.

<sup>32</sup> Abdul Rahman Hidayat, "Peran Wakaf Dalam Perekonomian (Studi Wakaf Tunai Terhadap Pembangunan Ekonomi)," *Perisai: Islamic Banking and Finance Journal* 1, no. 1 (2016).

<sup>33</sup> See *Fatwa MUI* No.2. of 2002 on Cash Waqf

<sup>34</sup> See [www.bwi.go.id](http://www.bwi.go.id), "Sinergi Gerakan Wakaf Menuju Kemakmuran Bangsa." accessed October 10, 2021.

<sup>35</sup> Mus, "Jogja Berwakaf 2021, Ikhtiar Bersama Dalam Pengembangan Ekonomi Syariah," <https://www.mnctrijaya.com/>, accessed November 17, 2021.

## **JOGJA BERWAKAF MOVEMENT: ECONOMIC EMPOWERMENT TRANSFORMATION AND POVERTY ALLEVIATION**

Waqf has a socio-economic function and role, particularly in community welfare, and it is a practical and actual answer to helping the national economy.<sup>36</sup> Waqf assets must be maintained and administered productively by nadzir to contribute to poverty alleviation, job creation, and the construction of public infrastructure. Waqf's social function can be accomplished through health, education, and other social services.<sup>37</sup>

Regarding the implementation of waqf in Indonesia, the government's support is very good, one of which can be observed from the speech of the Launching of the National Waqf Movement at the State Palace on January 21, 2021 by the President of the Republic of Indonesia, Jokowi. The President is optimistic that waqf in Indonesia can be developed for socio-economic purposes that have a significant impact on reducing poverty and social inequality. To realize this, the practice of waqf management must be carried out in a transparent, professional, credible, and reliable manner. Credible waqf management can also help move the national economy, especially the UMKM (small and medium enterprises) sector.

The National Movement's introduction as a strategic national waqf program underpins several initiatives to grow cash waqf in Indonesia. This is strengthened by the government's strategy of issuing Cash Waqf Linked Sukuk (CWLS)<sup>38</sup> to broaden the range of instruments available for expanding cash waqf and provide an ideal investment vehicle for cash waqf (safe and high yields). Cash waqf funds are also placed in State Sharia Securities (SBSN) through a private placement process, with a minimum placement size of 250 billion initially reduced to 50 billion to accommodate cash waqf funds.<sup>39</sup>

In this regard, Bank Indonesia Governor Perry Warjiyo stated that the growth of productive waqf through the strategic use of social and financial instruments and instruments for the strategic integration of commercial and social finance could promote the acceleration of the national economy.<sup>40</sup> Furthermore, according to Sugeng, the Board of Governors of Bank Indonesia, five strategic initiatives must

<sup>36</sup> BWI, "Laporan Survei : Indeks Literasi Wakaf 2020, BWI & Kemenag RI"; Rusni Hassan, Syed Musa Bin Syed Jaafar Alhabshi, and Adnan Yusoff, "Towards Providing the Best Shari'ah Governance Practices for Waqf Based Institutions," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 2017, 165-85. 10

<sup>37</sup> Zainal, "Pengelolaan Dan Pengembangan Wakaf Produktif," 1-5.

<sup>38</sup> KNEKS, *Masterplan Ekonomi Syariah Yang Diterbitkan Komite Nasional Ekonomi Dan Keuangan Syariah (KNEKS)* (KNEKS, 2020), 4; See also Hendri Tanjung and Agus Windiarso, "Role of Cash Waqf Linked Sukuk In Economic Development and International Trade," *Signifikan: Jurnal Ilmu Ekonomi* 10, no. 2 (July 23, 2021): 275-90, <https://doi.org/10.15408/sjie.v10i2.20493>.

<sup>39</sup> Tanjung and Windiarso, "Role of Cash Waqf Linked Sukuk In Economic Development and International Trade," 285.

<sup>40</sup> Erwin Haryono, "Empat Langkah Penting Transformasi Wakaf Produktif," *Siaran Pers*, Mei 2021, [https://www.bi.go.id/id/publikasi/ruang-media/news-release/Pages/sp\\_2312021.aspx](https://www.bi.go.id/id/publikasi/ruang-media/news-release/Pages/sp_2312021.aspx).



be taken to optimize waqf in Indonesia: *First*, the need to change the mindset and increase waqf literacy in the broader community; *Second*, the innovation of waqf products into social, commercial financing, such as the issuance of CWLS; *Third*, strengthening the halal value chain ecosystem as a productive and credible waqf object; *Fourth*, transparency in the entire waqf process through distribution from waqf to nadzir to use for the productive sector; *Fifth*, digitalization in terms of the distribution of waqf for both social and social-commercial integration purposes.<sup>41</sup>

According to data from the Indonesian Waqf Board (BWI), the potential for waqf in Indonesia for movable and immovable commodities in 2020 is 2000 trillion. However, as of December 20, 2020, the current realization stood at 819.36 billion, with a target of 1.18 trillion by the end of 2021.<sup>42</sup> Meanwhile, if a DIY workforce of 2.12 million persons is assumed in the DIY sector, and only half of the workforce is taken, the potential for DIY waqf funds is 578 billion/year. This figure exceeds 25% of the total capital expenditures of the province and all regencies/cities.<sup>43</sup>

It means that waqf governance for enhancing productivity is only partially controlled in the context of growing social and economic disparity in DIY. It must include the joint and integrated waqf governance movements through careful planning and collaborative management.<sup>44</sup> This is especially true today when teamwork and synergy are dependent on invention and ingenuity in carrying out numerous tasks to attain common goals. Institutions involved in these activities assist one another and pool their resources to complete a coordinated effort by the government, commercial sector, universities, BUMN, banking, community leaders, and others.<sup>45</sup>

Collaborative policy governance can be understood as a form of joint participation of stakeholders across organizational boundaries carrying out processes and structures to describe formal, active, explicit, and collectively oriented synergies and cooperation in the management and public policy.<sup>46</sup> This collaboration model is intended to make or implement policies or manage public assets or programs more optimal.<sup>47</sup>

<sup>41</sup> Arif Hatta, "5 Langkah Optimalkan Wakaf Produktif Di Indonesia," *Iconomics* (blog), Oktober 2020, <https://www.theconomics.com/accelerated-growth/5-langkah-optimalkan-wakaf-produktif-di-indonesia/>.

<sup>42</sup> Public Relations of BWI, "Menelisik Manfaat Potensi Wakaf Uang Untuk Bantu Kaum Dhuafa, BWI," [www.BWI.com](http://www.BWI.com), accessed October 2, 2021.

<sup>43</sup> "Penguatan Peran Wakaf Produktif Di DIY Di Optimalkan." *KRJogja.com*, December 27, 2021.

<sup>44</sup> Dewi Sri Indriati, "Urgensi Wakaf Produktif Dalam Pembangunan Ekonomi Masyarakat," *Jurnal Ilmiah Al-Syir'ah* 15, no. 2 (December 31, 2017), <https://doi.org/10.30984/as.v15i2.476>.

<sup>45</sup> Abdullah Azwar Anas, *Creative Collaboration: 10 Tahun Perjalanan Transformasi Banyuwangi* (Jakarta: Expose, 2020).

<sup>46</sup> Ni Luh Yulyana Dewi, "Dinamika Collaborative Governance Dalam Studi Kebijakan Publik," *Jurnal Ilmiah Dinamika Sosial* 3, no. 2 (October 1, 2019): 200, <https://doi.org/10.38043/jids.v3i2.2188>.

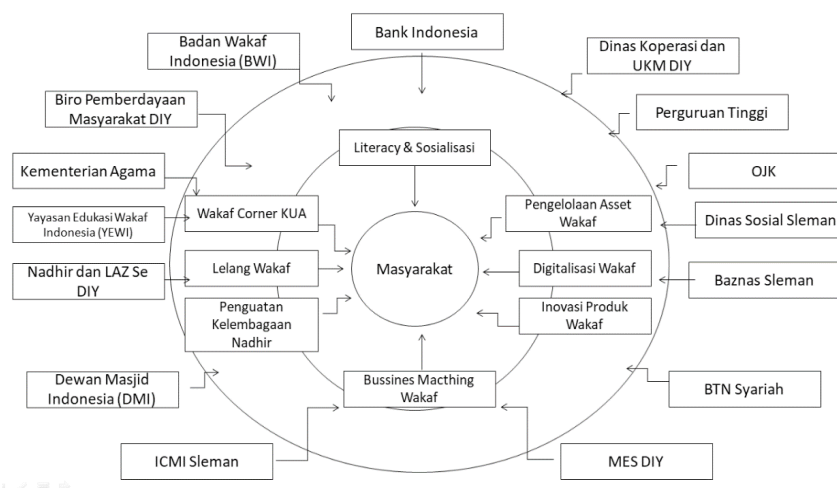
<sup>47</sup> Hidayatul Fajri et al., "Collaborative Governance Sebagai Solusi Dalam Tata Kelola Pemberdayaan Nelayan," *Sosio Informa: Kajian Permasalahan Sosial dan Usaha Kesejahteraan Sosial* 7, no. 2 (October 12, 2021), <https://doi.org/10.33007/inf.v7i2.2713>; A Dwiyanto, *Manajemen Pelayanan Publik: Peduli, Inklusif, Dan Kolaboratif* (Yogyakarta: Gadjah Mada University Press, 2011).

The *Jogja Berwakaf* Movement is a collaborative program launched by Bank Indonesia DIY in 2019 that focuses on literacy, optimizing the collecting and distribution of waqf in DIY, and a genuine attempt to support the DIY community's socioeconomic empowerment program. This movement is also a response to the national proclamation of the National Money Waqf Movement (GNWU), which was implemented through the establishment of waqf movement activities.<sup>48</sup>

The movement of Jogja Waqf is based on a blueprint issued by Bank Indonesia related to the development of Islamic economics and finance in Indonesia, which has become part of the new flow of inclusive economics and finance to support the vision and policies of the national Islamic economy and finance.<sup>49</sup> Dealing with the issue, it is crucial to continue coordination and collaboration across agencies and institutions, to create synergies in optimizing and transforming the Islamic economy and finance, including the management of productive waqf, to support economic growth and realize the welfare of the people in DIY.<sup>50</sup>

The members of the Jogja Waqf Movement consist of representatives from the Regional Government, Academics from the Faculty of Economics and Business, UIN Sunan Kalijaga, Amil Zakat/Nadhir Institutions such as the Indonesian Waqf Board (BWI), the Indonesian Waqf Movement (GWI), Rumah Zakat, Lazis NU, Lazis MU, Dompot Dhuafa, Aksi Cepat Tanggap (ACT), Darut Tauhid, Human Initiative, Business Actors, Financial Institutions such as Bank Indonesia and OJK, Community Social and Religious Institutions and others.<sup>51</sup> The following is the model of the Jogja Berwakaf Movement:

**Figure 1.** Jogja Berwakaf Movement Collaborative Business Model



<sup>48</sup> Agus Sigit, "Ada Gerakan Jogja Berwakaf, Apa Itu?," <https://www.krjogja.com/> accessed November 4, 2019,.  
<sup>49</sup> KNEKS, *Masterplan Ekonomi Syariah Yang Diterbitkan Komite Nasional Ekonomi Dan Keuangan Syariah (KNEKS)*.  
<sup>50</sup> Pers Conference of Public Relation of Bank Indonesia No.23/81/DKom, "BI Terus Dorong Transformasi Ekonomi Dan Keuangan Syariah," [www.bi.go.id](http://www.bi.go.id), 2021.  
<sup>51</sup> Gerakan Jogja Berwakaf, "Profil Gerakan Jogja Berwakaf Tahun 2021," Yogyakarta, 2021.

The aims of the Jogja Berwakaf Movement, which were initiated with these cross-stakeholders, are:

1. It establishes waqf in the community through literacy in economic development and sharia finance which is carried out comprehensively through an ecosystem approach. This implies that it focuses on the financial side, develops sharia business in the real sector, and strengthens institutions, supporting accelerated growth and becoming a source of new inclusive economic growth.
2. Optimizing cross-stakeholder collaboration in order to create an economic and Islamic finance ecosystem so that it is well-coordinated and optimal
3. To increase the literacy (understanding) of the DIY community regarding sharia economics and finance, especially regarding the potential for productive waqf for the economic development of DIY.
4. We are strengthening networking, coordination, and collaboration across agencies and institutions to create synergies in optimizing productive waqf management to support economic growth and realize community welfare.
5. Encouraging the DIY community to participate in developing the regional economy and alleviating poverty through productive waqf
6. A cross-agency and institutional relationship forum, especially the Regional Government, Bank Indonesia, Ministry of Religion, academics, sharia economic actors, mass organizations, and other strategic partners in DIY.<sup>52</sup>

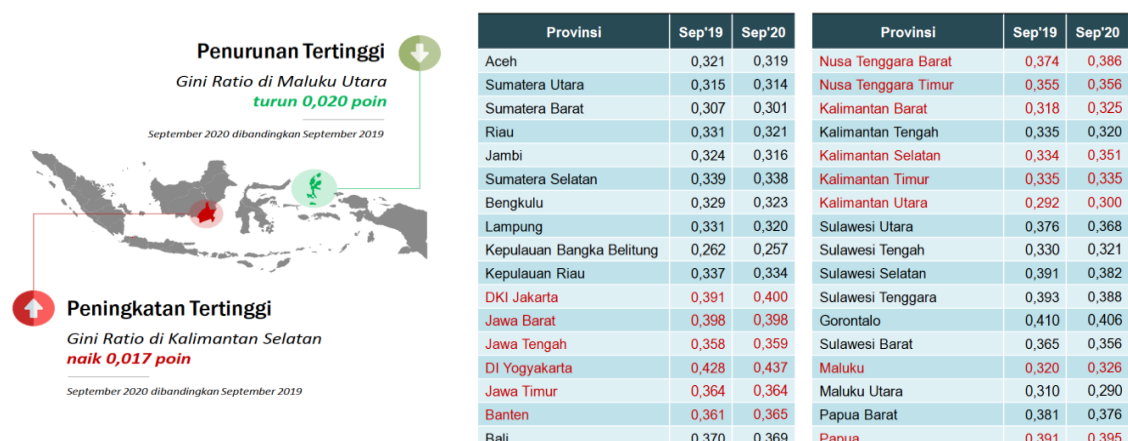
This movement attempts to solve the increasingly complex socio-economic problems in DIY – the latest developments in DI. Yogyakarta is noted to have a reasonably high poverty rate. As of April 2021, the DIY poverty rate reached 12.28% of the total population of DIY. Or as many as 475,720 people from the total population of DIY. The poverty ratio in DIY is much higher than the national average of 9.78%.

Moreover, the Covid-19 pandemic has increasingly had a significant impact on increasing the percentage of the poor in DIY. The Gini Ratio data for DIY, which reached 0.434%, shows that DIY is the province with the highest inequality in Indonesia (the gap between the rich and the poor). This can be observed through the following data:

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<sup>52</sup> Tomi Sudjatmiko, "Penguatan Peran Wakaf Produktif di DIY Dioptimalkan," <https://www.krjogja.com/> December 27, 2020; Kusnul Isti Qomah, "Wakaf Picu Akselerasi Perekonomian DIY," <https://ekbis.harianjogja.com/> November 3, 2019.

**Figure 2.** Gini Ratio under Province, September 2019 & 2020 (%)



Source: Central Bureau of Statistics

Thus, to overcome socio-economic problems and the gaps that occur, the Jogja Berwakaf Movement has taken various strategic steps that have been embodied in particular programs, including:

### 1. Program of Waqf Auction

This waqf auction program intends to bring together waqf beneficiary programs designed by nadzir with *waqif* candidates through celebration events. This waqf auction aims to increase understanding of waqf, especially productive waqf, and encourage public participation in waqf to support government efforts in poverty alleviation, economic empowerment, and economic growth. The technical implementation of the waqf auction is focused on each amil zakat institution incorporated in Jogja Berwakaf to develop programs that are then offered to prospective wakif for waqf.

Based on the 2019 Jogja Waqf Auction's implementation, it has collected waqf funds of Rp. 1.5 billion within 2 hours, channeling to productive projects whose results can be felt by the community. The Jogja Waqf Auction activity will be held again in 2020. This activity is also a strategy to encourage the development of the sharia economy in DIY by optimizing productive waqf as an alternative source of economic growth in this Jogja Waqf Auction. There were 9 productive waqf projects in this period, divided into 3 categories offered to the DIY community: Livestock Waqf, Educational Waqf, and Clean Water Source Waqf. Two thousand twenty waqf auction gains increased by 213.3% compared to 2019, which was Rp4.7 billion.<sup>53</sup>

In the course of the program that was developed later, not only waqf but also zakat, infaq, and shadaqah. Various activities have been carried out to raise

<sup>53</sup> Bank Indonesia, "Profil Gerakan Jogja Berwakaf Tahun 2021."

ZISWAF funds and collaborate on empowerment programs such as waqf-based economic empowerment, construction of waqf wells, LAZ applications, etc.

## **2. Program of Waqf Digitization**

The Jogja Berwakaf Movement realized digitization by creating an integrated LAZ application in DIY named *jogjaberbagi.id*. The existence of this application is aimed at making easier and optimizing community participation in waqf, as well as a form of transparency and efficiency.<sup>54</sup> The provision of digital waqf media is urgent in supporting public literacy regarding waqf. With a digital waqf platform, apart from reaching people who do not understand waqf, it can also optimize waqf by inviting people to donate regardless of the value, even in small amounts.<sup>55</sup>

The LAZ application is an integrated and integrated system for managing the distribution of aid carried out by *amil zakat* institutions so that LAZs can collaborate and synchronize data with regional poverty data so that the integrated LAZ can encourage regions in the context of poverty alleviation and community economic empowerment. This application answers the problems faced by the absence of a forum for the community or the public to access LAZ program data and the distribution of application-based programs.

In developing the LAZ application, the *Jogja Berwakaf* Movement synergized with the Sleman Regency Government as an initial effort to carry out a poverty alleviation program in Sleman. The aims of this LAZ application are:

1. Build synergy between LAZ
2. Build LAZ synergy with the Regional Government
3. Distribution data is getting more targeted
4. Provide convenience for LAZ in monitoring aid distribution
5. Synchronization of data for the poor society of LAZ with poor data of the local government
6. Build poverty reports for the poor society
7. Each party can maximize its role according to its specialization and expertise.
8. Knowing the movement distribution map of each LAZ to minimize overlapping.
9. One door information for DIY LAZ activities
10. Big data for the Sleman local government related to poverty data and LAZ as data for collection and distribution programs, with the hope that it can become comparison data/correction data from previously available data.

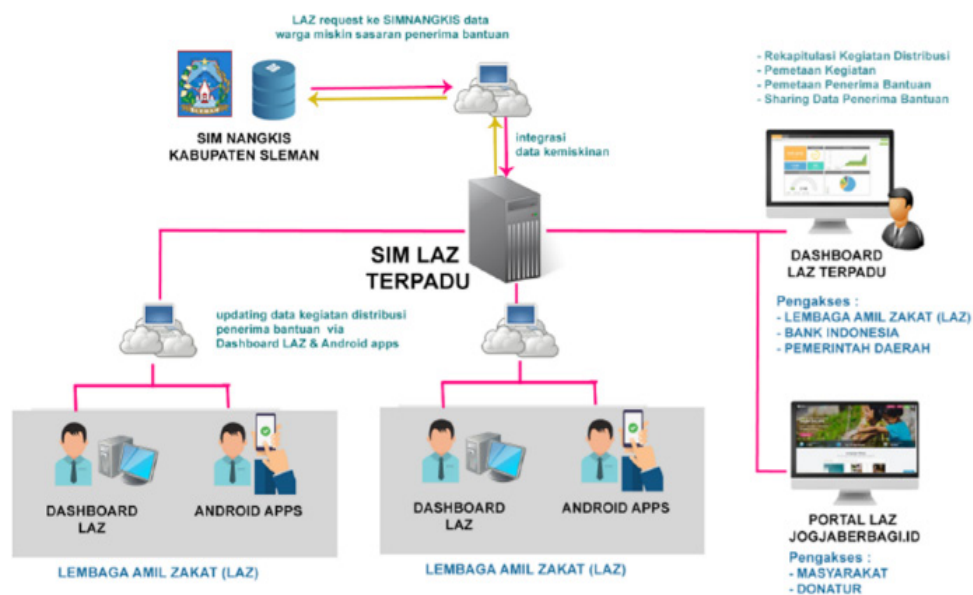
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<sup>54</sup> KNEKS, *Masterplan Ekonomi Syariah Yang Diterbitkan Komite Nasional Ekonomi Dan Keuangan Syariah (KNEKS)*.

<sup>55</sup> Rahmawati, Husni Thamrin, "Transformasi Digital Wakaf BWI Dalam Menghimpun Wakaf Di Era Digitalisasi."

The workings of this application flow system, in principle, bring together poor data from the application developed by the Sleman Regional Government in the form of the Poverty Alleviation System (SIMNANGKIS) with the *Jogjaberbagi.id* application which then obtains data, criteria, poverty profile reports and assistance received later from the data results by LAZ. may conduct an assessment of potential recipients in distributing ZISWAF funds to the person concerned. Likewise, the assistance data from LAZ that is included in the application is information for recipients of assistance to the poor society.<sup>56</sup> Here is an overview of the system flow:

**Figure 4.** LAZ Application System Flow



Source: Application Module of *jogjaberbagi.id*

The main features in the *jogjaberbagi.id* application consist of: an integrated LAZ dashboard, each LAZ dashboard, LAZ program data, Distribution activity data, Beneficiary data (target recipients of assistance, namely souls, families, groups, and businesses), reports consisting of reports per activity, per region, program, priority), disbursement of data for the poor, integrated mapping (program maps, activity maps, and beneficiary maps) and integration with regional poverty data. While the features of the *jogjaberbagi.id* web portal consist of a list of LAZ, a list of LAZ programs, news on LAZ aid distribution activities, maps of aid distribution, links to LAZ, and a zakat calculator.<sup>57</sup>

<sup>56</sup> PT Integra, *Modul User Aplikasi LAZ Terpadu Jogjaberbagi.Id*, 2021. Disampaikan dalam High Level Meeting dan User Acceptance Test Aplikasi LAS Terpadu

<sup>57</sup> Integra.

Institutions that collaborate in the movement, as well as the development of this program, include Social Service of Sleman Regency, Bank Indonesia DIY, Ministry of Religion, BWI, Indonesian Waqf Education Foundation (YEWI), Baznas Sleman, Zakat House, Lazis NU, Lazis MU, Dompot Dhuafa, Darut Tauhid, ACT, SKEF UIN Sunan Kalijaga, Islamic Economic Community (MES) DIY, Association of Indonesian Muslim Intellectuals (ICMI) Sleman, Human Initiative, Baitul Maal Muamalat (BMM) and BMT Beringharjo Yogyakarta.

To support efforts to digitize the use of the LAZ application in order to obtain optimal results, there are several stages carried out, namely equating the perceptions of relevant stakeholders, holding high-level meetings between stakeholders, User Acceptance Test for users of the Amil Zakat Institution, program socialization, program implementation, and monitoring and evaluation. The program.

The existence of the above program can strengthen digital channels for fundraising cash waqf and waqf through money as well as develop an appropriate and trustworthy reporting system as well as strengthen the digital ecosystem, and develop innovative digital waqf management models so that there will be a more significant contribution to the rate of growth and welfare of the community.

### **3. Education/Socialization Program for Productive Waqf “NGOPI LUWAK” (Contemporary Waqf Inclusive Philanthropy Chat) and Sharia Economic Literacy Class “Temu Lawak”**

As a continuation of the National Money Waqf Movement (GNWU) launched by President Jokowi, who is also the Chairman of the National Sharia Financial Economics Committee (KNEKS), regarding the cash waqf literacy campaign in all levels of society at large, so, the Jogja Berwakaf Movement through a literacy class program initiated by Bank Indonesia, the Ministry of Religion DIY, BWI DIY and the Indonesian Waqf Education Foundation held a Ngopi Luwak (Contemporary Waqf Literacy Philanthropy Chat) class for 10 events from March 2021 to September 2021. This activity featured speakers - resource persons competent in the themes raised.

This *Ngopi Luwak* and *Temu Lawak* are intended for the general public by presenting broad themes, ranging from provisions and laws related to waqf, waqf management, digital waqf, cash waqf, Cash waqf Linked Sukuk, Sharia Crowdfunding Securities for cash waqf management, all kinds of waqf, nadzir incubator, and other exciting issues about waqf. The output of this activity has resulted in 33 events attended by 3,459 participants, and the outcomes of these activities are the level of understanding of the participants is at least 60%. The realization of understanding is 70-80%.<sup>58</sup>

<sup>58</sup> Bank Indonesia, “Program Jogja Berwakaf Tahun 2021,” 2021.

With a good level of understanding, it is expected that the higher the level of economic literacy and Islamic finance in the community, which in turn will increase the public's demand for sharia-based services and products. On the other hand, it is also hoped that the higher the competence of Islamic economic and financial actors, the more excellent the opportunity for Indonesia to become an active player in providing the needs of this sector.

#### **4. The Program of One Day One Syiar on Waqf through Whatsapp Group**

This One Day One Syiar activity program is a digital syiar program that collaborates between Bank Indonesia and the Indonesian Waqf Education Foundation in the form of waqf literacy activities, especially cash waqf in Indonesia. Technically, this program is realized through waqf education through flyers and daily videos sent to the public via WhatsApp. The target recipients of WhatsApp are ASN, academics, business actors, millennials, and the general public. While the material presented was about the meaning of waqf, regulations on waqf, waqf innovation products, and so on.

#### **5. Digital Money Waqf Corner Program (PUWD)**

The Waqf Corner is an innovation program to optimize the function of the Office of Religious Affairs (KUA) for waqf literacy and education programs, economic empowerment of the people, as well as solutions and alternatives that are simple, cheap, easy, and on target. This activity aims to provide cash waqf literacy within the guidance of the Office of Religious Affairs (KUA), which includes the bride and groom, pilgrims, ASN of the Ministry of Religion, teachers, and students of madrasah as well as the general public assisted by religious instructors. KUA is the front line in services from the Ministry of Religion of the Republic of Indonesia and institutions close to the community. This is based on the Minister of Religion Regulation No. 34 of 2016 on the Organization and Work Procedure of the Office of Religious Affairs, which explains that the KUA has the main tasks and functions and a strategic role in public services. This includes education, acceleration, and optimization of waqf.<sup>59</sup> This waqf corner activity was realized through the collaboration of Bank Indonesia DIY with the Ministry of Religion DIY, the DIY Indonesian Waqf Board, the Indonesian Waqf Education Foundation (YEWI), and KUA throughout DIY.<sup>60</sup>

This program started with outreach to KUA throughout DIY, training on waqf management to KUA employees, providing assistance as digital waqf users,

<sup>59</sup> Minister of Religion Regulation No. 34 of 2016 on the Organization and Work Procedure of the Office of Religious Affairs.

<sup>60</sup> Kemenag DIY, "Pojok Wakaf Uang Digital, Menghadirkan Layanan Wakaf Mudah, Murah, Dan Cepat.," [www.kemenag.co.id](http://www.kemenag.co.id), Accessed September 2, 2021.



and making banners and waqf secretariats at the KUA office. The inauguration of waqf corner through launching waqf corner by the Minister of Religion and distributing waqf benefits for business development. . Current developments, cash waqf corners have been formed and socialized through the installation of banners at 78 KUA throughout DIY and 5 District/City Ministry of Religion Offices in DIY. The waqf corner serves consultation, socialization, training, waqf services, and planning distribution programs for productive waqf results.

The waqf corner provides cash waqf services using the digital application *passiveamal.id*. The presence of this digital platform aims to make it easier for people to waqf, especially cash waqf. The results of the cash waqf are collected in the nadzir cash waqf account and then managed in collaboration with Islamic financial institutions receiving cash waqf (LKS-PWU) with sharia contracts. This collaborative effort is also a breakthrough that can provide significant changes in collecting waqf funds to provide convenience for those who will be waqf.<sup>61</sup>

Furthermore, the collected cash waqf can be used to finance waqf land in villages for productive sectors, such as agriculture, plantations, animal husbandry, or other economic activities that create jobs for the community. The activity was carried out in collaboration with the LAZIS NU DIY institution with the program theme “endowment fund for mustahik empowerment.” Meanwhile, the collaboration with the Indonesian Mosque Council (DMI) with the program theme “endowment funds for the benefit of the people.” Meanwhile, the collaboration with the Hasanah Jariyah Indonesia Foundation in Yogyakarta with the program theme “endowment funds for micro-enterprise capital.”

The fundraising activity of waqf through the Digital Money Waqf Corner (PUWD) has been carried out simultaneously and facilitated by the Ministry of Religion of Gunungkidul, BWI, and YEWI. This activity has resulted in 702 waqf people and a nominal waqf of IDR 41,650,000.<sup>62</sup>

Furthermore, the waqf distribution program through a pilot project distribution of waqf funds has been carried out in Semin Gunungkidul through elephant grass farming activities to meet the needs of animal feed on an area of 1,985m<sup>2</sup> in Karangasem village, in Bendung village. It covers an area of 2,265m, in Semin Wetan village, which covers an area of 1,780m.

Thus, through various programs launched by the *Jogja Berwakaf* Movement, it has become a breakthrough as well as accelerated understanding, knowledge, socialization, and the collection and distribution of waqf so that it becomes

<sup>61</sup> Angga Syahputra dan Khalish Khairina, “Optimalisasi Penghimpunan Dana Wakaf Melalui E-Payment,” *Jurnal Ilmiah Ekonomi Islam*, 2021.

<sup>62</sup> Kemenag DIY, “Tindaklanjut PUWD Untuk Pemanfaatan Tanah Wakaf, Kepala KUA Semin Serahkan Rumpun Gajah.” [www.kemenagdiy.co.id](http://www.kemenagdiy.co.id), accessed January 13, 2022.

a strategic part of alleviating poverty and empowering the socio-economic community in DIY through the collaborative involvement of various parties in optimizing waqf assets. The higher the Islamic economic and financial literacy level in DIY, the greater public demand for sharia-based services and products, especially waqf. On the other hand, the higher the competence of Islamic economic and financial actors, the more excellent the opportunity for Indonesia to increase national economic growth, including in DIY to reduce poverty and sustainable socio-economic empowerment.

## CONCLUSION

Regarding the analysis and discussion of this study, it can be concluded that the *Jogja Berwakaf* Movement model has presented a collaborative waqf governance model involving various parties and stakeholders. This has provided a strategic breakthrough in realizing common goals. In addition, this collaboration program has encouraged and placed a program that is integrated upstream and downstream between stakeholders in the form of literacy programs, education and socialization of waqf to the public, implementation programs for both the collection and distribution of innovative waqf that have provided a sizeable multiplayer effect on the use of waqf for development: socio-economic community and poverty alleviation in DIY. Various programs of the *Jogja Berwakaf* Movement have provided a rule model for the development of transformative collaborative-based waqf governance, especially in DIY, to support the DIY Government's priority programs and the socio-economic empowerment of the community.

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**Mahmudi & Danang Wahyu Muhammad**, *COLLABORATIVE GOVERNANCE IN THE JOGJA BERWAKAF MOVEMENT (Law, Model, And Transformation of Socio-Economic Empowerment)*

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1. Submitted manuscript is an original work and has never been published or is in the process of publication in other journals;
2. It can be conceptual studies, excerpt of research, or legal thoughts of scholars in the field of Islamic law as well as the analysis of court decisions (case law);
3. It is written in English/ Arabic in accordance with the standard of scientific papers;
4. The length of the manuscript is between 6000 to 7000 words; A4 size paper with 1,15 spacing, using Book Antiqua font and font size 12;
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