

## ***al-Falāḥ* in productive endowments: case study in South Sulawesi, Indonesia**

**[Konsep wakaf produktif *al-Falāḥ*: kajian kes di Sulawesi Selatan, Indonesia]**

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### **Keywords:**

*Waqf*, Productive, *al-Falāḥ*,  
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### **ABSTRACT**

This study aims to determine the management mechanism of productive *waqf* based on jurisprudence, Compilation of Islamic Law (KHI), and Law Number 4 of 2004 regarding *waqf*. In addition, this study also aims to reveal the form of welfare distribution (*al-falāḥ*) channeled from various productive *waqf* programs. The type of research is qualitative research with a socio-historical approach. The study uses primary and secondary data from the Indonesian National Charity Foundation (YAKIN) in South Sulawesi. The results of this study show that productive *waqf* management has been managed based on a system of collaboration between YAKIN and *Nāzir* who experienced and the development of each program model. Managed productive *waqf* are divided into two forms, namely "*waqf khairiy*" in the form of education programs and cash *waqf* in the form of rice management programs, business assistance, and capital investment. The cash *waqf* collection system is carried out by fundraising through family, workmates, and social media networks. The review of jurisprudence on productive *waqf* is in accordance with the corridors of the *sharī'ah* and compilation of Islamic law, but in the implementation of the Law Number 4 of 2004 regarding *waqf*, it does not fulfill the requirements of the cash *waqf* pledge. This research also reveals that the distribution classification of *al-falāḥ* for productive *waqf* includes socio-religious aspects in the form of school fees, mosque establishment and the cultivation of Islamic values.

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### **Kata Kunci:**

*Wakaf*, produktif, *al-falāḥ*,  
Pengumpulan dana, Tunai

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### **ABSTRAK**

Tujuan kajian ini adalah untuk menentukan mekanisme pengurusan wakaf produktif berdasarkan fekah, Syariah dan Undang-undang No 4 (2004) berkaitan wakaf. Kajian ini juga bertujuan mendedahkan bentuk pembahagian kebajikan yang disalurkan daripada pelbagai program-program wakaf yang produktif. Kajian ini menggunakan kaedah kajian kualitatif dan pendekatan sosio-sejarah setempat. Kajian ini menggunakan data-data primer dan sekunder daripada Yayasan Kebajikan Nasional (YAKIN) di Sulawesi Selatan. Dapatan kajian menunjukkan pengurusan wakaf



RA who made a claim on a plot of land in Mecca that was intended for his descendants who came to Mecca. ‘Uthmān gave his wealth to Khaibar. ‘Alī bin Abī Ṭālib RA endow fertile land. Mu‘adh ibn Jabal donating his house, which is popularly known as “Dār al-Ansar”. Then the implementation of the *waqf* was followed by Anas bin Mālik RA, ‘Abdullah ibn ‘Umar RA, Zubair bin Awwām RA, and ‘Āishah RA, the wife of the Messenger of Allah (Anon, 2011).

In the Islamic economic system, productive *waqf* has not been well develop, even though productive *waqf* is very potential as one of the instruments for the economic empowerment of Muslims. Therefore, *waqf* institutions are very important to be developed. Moreover, the *waqf* are categorized as ‘*amal jāriyah*’ whose rewards never break, even though those who give *waqf* have passed away. *Waqf* has a very large role in the distribution of wealth (welfare), therefore in Islamic economic studies, *waqf* are included in one of the Islamic financial institutions. When analyzing the concept of Mundzir Qahaf, *waqf* has the meaning of asset development efforts which involve the process of accumulation of capital and productive assets through investment for future benefits, because the aim of the *waqf* project is to optimize the function of *waqf* property as an infrastructure to improve the quality of human resources (Huda & Heykal, 2013).

The findings above will be examined and studied in this paper, so that researchers are able to contribute to the development of productive *waqf* for the welfare of society in general and Muslims in particular. The purpose of this study is to determine the mechanism in the management of productive *waqf* management of the Indonesian National Charity Foundation (YAKIN) in achieving profits both through the production activities carried out and the form of wealth distribution in the management of the Indonesian Charity Foundation as *nāzir*, then study it with jurisprudence (*fiqh*) and Compilation of Islamic Law or *Kompilasi Hukum Islam* (KHI) for the *waqf* implementation of the Indonesian Charity Foundation. The second objective is to find out the distribution of benefits obtained from the productive *waqf* of the Indonesian Charity Foundation in providing welfare (*al-falāh*) in order to achieve the vision as a humanitarian institution capable of providing welfare in economic and social religious aspects to the general public and the poor in particular.

## 2. *Al-Falāh* in the Quran and the Hadith

Islamic perfection with the revelation of the Quran and the Hadith shows its miracles which are always in accordance with the conditions of the times and places. When we examine the concept of *al-falāh*, here are some verses that deal with the study of authors after reviewing some interpretation books such as *Tafsīr al-Sa‘dī*, *Tafsīr Ibn Kathīr*, and the book of *al-Muyassar* by Ṣāliḥ bin Muḥammad Ālu al-Shaikh:

- a. Economic welfare, as mentioned in the Quran *surah* al-Jumu‘ah verse 10:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

Translation:

“And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.”

The verse above explains the relationship between increasing *dhikr* and welfare, because with a lot of *dhikr*, Allah will also give a lot of welfare to his servants.

- b. Social welfare, as mentioned in the Quran *surah* Ali ‘Imrān verse 130:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

Translation:

“O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.”

This verse reaffirms the danger of usury, especially the usury that is multiplied, because usury brings injustice between human beings and destroys the social relations of society. So it is necessary for a Muslim to pay attention to the rules of the *Shari‘ah* in dealing, because they are the ones who will get good fortune

(prosperity) in this world and in the hereafter, but for those who violate the limits of God will get a painful reward in the hereafter, and begin with family damage with disobedience of the child and his wife and so on. Islamic economy forbids usury because it is one criterion of being inhumane, and a form of oppression that could lead to destruction of nation (Abdullah & Rozani, 2020).

- c. Economic welfare, as mentioned from advice of the Prophet for giving charity, in *Ṣaḥīḥ al-Bukhārī* 1362 and *Ṣaḥīḥ Muslim* 1033, ‘Abdullah ibn ‘Umar reported, the Messenger of Allah, peace and blessings be upon him, said: “*The upper hand is better than the lower hand. The upper hand is one that gives and the lower hand is one that takes.*”
- d. Social religious welfare, as mentioned from the story of Tabuk’s war where the Messenger of Allah motivating his friends to act because of the long journey and facing the great enemy (Roman), and the companions of ‘Uthmān welcomed the invitation of the Prophet to get the promise of Heaven with his property.

### 3. Productive Endowments in South Sulawesi

The Indonesian National Charity Foundation started its social movement in 2001 in the form of *zakat*, *infaq* and alms (ZIS). It began with initiation between Mr. Asep Syaptari and Mr. Andre Cecep Lantara for caring about the social conditions of the community with a distant gap between the rich and the poor. Then they tried to socialize the ZIS gathering movement among family and the work environment, especially the Air Force. ZIS distribution was also carried out to the poor in Makassar, Maros and Wajo. Entering 2016, optimism to maximize the social work of the Indonesian National Charity Foundation, it was agreed to register the Indonesian National Charity Foundation as an official foundation recognized by the government as in the annex to the decision of the Minister of Law and Human Rights of the Republic of Indonesia Number AHU-00224760.AH.01.04.

#### 4.1. Socialization and Fundraising Techniques

In carrying out its work, the Indonesian National Charity Foundation always strives to use technology, up-to-date, especially in terms of media to maximize publications to capable groups, of course with the Indonesian Charity Foundation's work commitment that more and more *wāqif* are joining their programs, then more and more programs can be managed by the Indonesian National Charity Foundation to be empowered and distributed to those who are entitled to it. The following are social media from the Indonesian National Charity Foundation to socialize the program and report on the activities of the Indonesian National Charity Foundation.

For looking for women or donors, the Indonesian National Charity Foundation Program following socialization message begins with motivation by introducing the Indonesian National Charity Foundation as a foundation engaged in the social and social fields such as health, education and social, as well as productive business. This foundation is driven by volunteers with various professions that give ideas, knowledge, energy, wealth, time, feeling and prayer.

#### 4.2. Productive Waqf Program Management

Program of productive *waqf* in Indonesian National Charity Foundations are classified in two aspects, namely:

##### 4.2.1. National Charity Foundation Education Endowment Indonesia (Junior and Senior High School Tahfizh Abu Bakr Anabanua)

Education *waqf* of Indonesian National Charity Foundations is in the form of boarding school named Junior High School (SMP) Tahfizh Abu Bakr Ash Shiddiq in Anabanua Village, Wajo Regency and Senior High School (SMA) Tahfizh Abu Bakr Ash Shiddiq in Mattirowalie Village, Maniangpajo Sub-district which is 30 km from Sengkang City, the Capital District, Wajo. Those schools (*Pesantren*) are *waqf* from the family of Andi Andre Mappakaya Asaad with an area of ± 10 ha which was represented in 2014 with a *waqf* certificate of *waqf* certificate number: EA654251 20 17.03.05.1.00265. Those schools (*Pesantren*) began operating to carry out its education and teaching in 2015 with 27 students out of the total number of students until 2018 as many as 210 students with 113 men and 97 women.

Looking at the planning side of the school and the resources that are owned by the area of land and human resources, has a huge potential to continue to be developed and organized well. When compared with the Modern Pondok Darussalam Gontor (PMDG), it can be found the similarity of this benefactor who is the founder of PMDG itself namely KH. Abdullah Sahal Zarkasyi (Rozalinda, 2016), while Junior Tahfiz Abu Bakar as-Siddiq is a testament of the elderly father of Andi Cecelia Asaad Lantara to establish on the ground that he could pass to offspring in the form of mosques and schools, and it is manifested by the permission of Allah by Mr. Andre for donating the land area of 10 ha for the construction of *Pesantren* and productive businesses in the form of oil palm plantations that are behind the *Pesantren*.

Based on the data of the education *waqf* above, it can be categorized as a *waqf* in the *waqf khairiy*. Looking at the Islamic boarding school *waqf* process, the review of sharia has fulfilled the requirements of the *waqf* itself with the fulfillment of *wāqif* from Pak Andre and the extended family of Cecep Lantara, *mauquf bih* in the form of land covering 10 ha, *mauquf alaih* is the establishment of mosques, schools (*Pesantren*) and the forms of expected to sustain the *Pesantren*, as well as the *sighat waqf* listed in the *waqf* deed above. As stated in above, that a *wāqif* is said to be legitimate if he is independent (not slave), sensible (*mumayyiz*), adult (*bāligh*) and on his own accord, this has been fulfilled by the *Pesantren* Tahfiz Abu Bakar above. Whereas the *mauquf* of these two schools is a land that has been previously mentioned, then the nature and allotment of the land has fulfilled the requirements as property that *mutaqawwim*, known with confidence when represented, has the benefactor itself, clear land boundaries and size so that the conditions separate from other people's property are also fulfilled, and this category of *waqf* is immovable. *Mauquf 'alaih* of this land is also clear and has been mentioned in the deed of the *waqf* pledges, namely for Islamic boarding schools (Islamic education and teaching) and places of worship in the form of mosques, and in this case all school scholars (*mazhab al-arba'ah*) agree that the allotment of *waqf* only covers worship that is justified in Islam, and not for places of worship outside Islam.

**Table 1.** Financial Management of SMP Tahfiz Abu Bakar

Year	The number of students	The number of students got subsidies	Recipient of foster parents ( <i>Orangtua Asuh</i> )	Base Cost ( <i>Uang Pangkal</i> ) (millions)	Total of Base Cost ( <i>Uang Pangkal</i> ) (millions)	Tuition Fee (SPP) (millions)	Total (millions)
2015	27	0	19	Rp 4	Rp 81	Rp 250,000	Rp 81
2016	97	2	36	Rp 4	Rp 380,8	Rp 300,000	Rp 348,66
2017	86	4	34	Rp 5	Rp 412	Rp 400,000	Rp 411,36
2018							
<b>Total</b>					<b>Rp. 873,8</b>		<b>Rp 841,02</b>

From a review of Compilation of Islamic Law, the implementation of *waqf* in *Pesantren Tahfiz* Abu Bakar ash-Shiddiq has been in accordance with the sound of article 215 Compilation of Islamic Law which explains that *waqf* is a legal act of a person or group of people or legal entities that separate some of their objects and institutionalize them for as long as the duration for the interests of worship or other general needs in accordance with Islamic teachings. Someone in question is the initial owner of the land, Mr. Andre, and the group of people referred to here is the extended family of Cecep Lantara and Geerhan Lantara, some of their objects, namely the *Pesantren*'s land with an area of 10 ha, the worship interests that are in accordance with Islamic teachings namely the construction of mosques. This *waqf* land also fulfills the elements in the article 217 paragraph 3 compilation of Islamic law which is free from loading, bonding, confiscation and dispute. In article 218 concerning the *waqf* pledge, the benefactor in this case Mr. Andre has granted his land to Zaitun Rasmin as YPWI's advisory board for the management of the *Pesantren* in the future. As for the deed of *waqf* (AIW) of this land as contained in the attachment.

In the Law number 41 of 2004, referring to article 15, this *waqf* is a type of *waqf* property for immovable property which is detailed in article 16 (a) and (d) namely land rights in accordance with the provisions of the legislation both those who have or not registered, as for points (d) in the same article, are plants and other objects related to land. This *waqf* land has also fulfilled the elements of articles 17 and 18 as stated in the UU Number 41 of 2004.

In the management of *waqf* in the education sector, the main source of funds is currently obtained from the fees and tuition fees for students. As for those who are less able and have academic achievement with a memorization of at least two (2) *juz*, get full school assistance from the foster parent's program. The following is a description of the *Pesantren* management data as follows in Table 1.

From the Table 1, the total revenue/income achievement from this *Pesantren* during operation since 2015 amounting to Rp. 1,714 million. In his responsibility as *nāzīr*, Mr. Nursalam as the chairman of *nāzīr*, Yayasan Pendidikan Wahdah Islamiyah (YPWI), tried to carry out the mandate of the *Pesantren waqf* above, this was evidenced by no more than a year of the establishment of two class buildings, two dormitory buildings, 3 management housing units successfully constructed with owned by YPWI to get donors in the construction of the above and an area of 1,200 m<sup>2</sup> mosque and can accommodate 1,500 people. *Nāzīr* has also formed a school cooperative to meet the needs of students and managers who are in it, which of course the benefits of this cooperative are again channeled for the welfare of the students and managers of the *Pesantren*. Future targets for the addition of classes and dormitories from students' funds to facilitate high school students.

If viewed in terms of Islamic law, *nāzīr* has succeeded in carrying out this *waqf* as well as possible. As for the review of the KHI, *nāzīr* of this *Pesantren* has fulfilled article 219 from paragraphs (a) to (f), the institution which houses *Nāzīr* in this case YPWI as article 219 paragraph 2 has Indonesian legal status and is domiciled in Indonesia. *Nāzīr* as stated in article 220 that *nāzīr* is obliged to take care of and be responsible for wākaf wealth and its results, and the implementation of *waqf* is in accordance with the objectives according to the provisions stipulated by the Minister of Religion.

In the *Waqf* Law review no. 412 of 2004 Chapter V Management and Development of article 45 states: Paragraph (1) *Nāzīr* is obliged to manage and develop *waqf* assets in accordance with the designation stated in the AIW. Paragraph (2) in managing and developing *waqf* as referred to in paragraph (1) to promote public welfare, *Nāzīr* can cooperate with other parties in accordance with sharia principles. In this case, Nursalam as *nāzīr* has carried out the mandate of paragraph 1 and paragraph 2 in the form of cooperation with the *khairiyah* (social) foundation by Saudi Arabia donors with the intermediary of Shaykh Brigjen Osama with the value of the building referred to above as much as Rp. 11.000 million (Muhammad Musri (50 years), Chairperson of the Wahdah Islamiyah Development Department, *Interview*, Makassar, April 15, 2018).

#### 4.2.2. Economic Endowments (Fingerprints and Business Investment)

This fingerprint *waqf* program is the flagship program of the Indonesian National Charity Foundation which is very much felt by its *al-falāh*. The concept of the rice field is a cash *waqf* that was promoted by the Indonesian National Charity Foundation to its donors, with a meme entitled “100 hectares of rice fields”. Until now the Indonesian National Charity Foundation has 1,7 ha of rice fields rice planting. The fingerprint data that has been managed by the Indonesian National Charity Foundation are as follows in Table 2.

**Table 2.** Financial and production results *Jariah* Rice

Rice Field	Location	Broad / m <sup>2</sup>	Cost	Freq. Harvest Time	Amount of harvest/kg	Number of Pack/5kg
I	Maros	1,400	Rp 117,000,000	3	2320	464
II	Maros	3,600	Rp 236,000,000	4	2150	430
III	Pangkep	2,000				
IV	Sidrap	10,000				
<b>A total of</b>		<b>17,000</b>	<b>Rp. 353,000,000</b>		<b>4470</b>	<b>894</b>

From the Table 2, it is known that the *waqf* value that has been removed from the fingerprint endowments has reached Rp. 353 million and the results obtained reached 4.470 kg of rice (4,47 tons) with the total utilization and distribution of benefits reaching 894 people. As a social institution, the Indonesian National Charity Foundation seeks to maximize the work of its services and charities which are built on the motto “giving, inspiring and sincere”, the form that is sought is also a business investment with funds obtained from cash *waqf* including canteens at Al-Azhar Integrated Islamic School, Bakso Cingkrang, Pick-up Car Rental, land lots, buying and selling/date donations, oil palm plantation business. As an illustration, the table shows the value of cash *waqf* managed in the form of business investment to be productive (see Table 3). The table shows the value of assets in cash *waqf* of the Indonesian National Charity Foundation is Rp. 884,2 million with the profit for the current profit of Rp. 66,2 million.

**Table 3.** Cash *Waqf* Management in the Form of Business Investment

No.	Type of Assistance	Location	Budget Value (millions)	Number of Utilization	Management
1	Canteen	Al-Azhar Islamic	Rp 175	Periodic Business Investment Business	Owner

		School			
2	Bakso Cingkrank	Antang, Abdesir, YAPMA Campus	Rp 20	Periodic Business Investment Business	Owner
3	Pick-up Car Rental	Makassar and its surroundings	Rp 72	Rp 2,5 million x 24 months (2 years)	Business Owner
4	Kavling Mr. Nanang	Maros	Rp. 48,5		Business Owner
5	Dates 250 cartons	Makassar	Rp 68,75	Rp 6,25 million	Business Owner
6	Palm Oil	Wajo	Rp 500	Management cooperation for 30 years with a division of 60:40	Business Owner
<b>Total</b>			<b>Rp 884,25 0</b>	<b>Rp 66,250</b>	

Management of economic endowments of the Indonesian Charity Foundation above, included in the category of productive *waqf* based on its economic substance, according to Mundzir Qahaf productive *waqf* here means endowments of assets used for production purposes in the fields of agriculture, industry, trade and services those whose benefits are not directly related to *waqf* objects, but from the net profits resulting from the development of *waqf* given to those who are entitled according to the purpose of *waqf*. Here, productive *waqf* to be able to produce goods or services is then sold and the results are used in accordance with the purpose of *waqf* (Qahaf, 2008).

So in its management, the Indonesian National Charity Foundation and more specifically Mr. Asep as the person in charge of the program continue to increase the efforts of both participants of the money *waqf* donors to procure fingerprints that have a target of up to 100 ha of rice fields. Based on the data in Table 2 above, the rice field data which is currently actively managed by the Indonesian National Charity Foundation is 7.000 m<sup>2</sup>, this management lasts 1,5–2 years with a production of 1.500-1.600 kg/harvest with the number of recipients approximately 150 of head of household (KK). Then the great optimism when the fields under the Indonesian National Charity Foundation are expanding, the benefits provided will be even greater.

Also noted, the assets of the Indonesian National Charity Foundation in the management of the rice fields above are worth Rp. 353 million, and business investment reaches Rp. 884,2 million. The entire fund is the result of the Indonesian National Charity Foundation's efforts to collect and manage cash *waqf* in the form of money. Difference of opinion among the scholars of schools regarding the permissibility of whether or not the endowments of money is very large, this is caused by permanent or whether the money when it is spent, and this is certainly a key condition for something to be said *waqf* or not, but the researchers chose the majority opinion (*jumhur*) scholars who allow a few conditions.

In this economic endowment, the *wāqif* are any donors of the Indonesian National Charity Foundation who are interested in every program offered with the use and transfer code of each program as written at the beginning of chapter IV, *nāzir* then receives transfer confirmation from each donor based on the *waqf* program he chose. The funds collected for each program are then managed by the team of *nāzir* to conduct surveys, discuss with business owners (investments), the value of profit that will be received *nāzir* and then discussed internally by the foundation to determine the next steps, namely determining business/investment value, making Memorandum of Understanding (MoU) and signing contracts. MoU between the two parties. This is also done by Mr. Asep Syaptari as the coordinator for the rice field program. In accordance with KHI article 219 paragraph 1 and 2, the *nāzir* for this *waqf* program has fulfilled the requirements, and the *nāzir* of the Indonesian National Charity Foundation has carried out its obligations as contained in article 220 paragraph 1 to manage and be responsible for *waqf* wealth and its results and implementation according to purpose. As for the continuation of article 220 paragraphs 2 and 3, the researchers did not find this done regarding the implementation of making reports to Religion Affairs Office (KUA) due to several factors between the two parties. As for article 222, so far as the knowledge of the researchers and the information obtained, that *nāzir* does not take the slightest bit of the management of their *waqf* because it is sufficient with the income they earn from their other work.

*Mauquf bih* in this economic endowment has been mentioned earlier in the form of money, while the mechanism of the fund for the recording and registration of *waqf* assets in Indonesia has been based on several laws and ministerial regulations (Rozalinda, 2016). Cash *waqf* entered in the category of movable objects based on UU No. 41 of 2004 article 15 point C and detailed article 22 and the registration mechanism in article 43, but

the implementation procedure is not yet as Article 22 for the obligation to report money *waqf*, some of the underlying factors are due to the process of collecting money in the form of fundraising collected little by little and not in large numbers at the same time, in addition to the number of existing personnel and mechanisms deemed difficult by *nāzir* or this is not yet known, even generally donation programs aimed at *waqf* are not referred to as *waqf* in promoting *fundraising* for ease of understanding the purpose and not complicating *nāzir* in this case the manager of the Indonesian National Charity Foundation in seeking donations for each program.

*Mauquf 'alaih* in this productive *waqf* is classified into several sectors, namely the agricultural sector and business investment. Investment according to Rozalinda is placing money or funds in the hope of obtaining certain additional or profits for the money or funds (Rozalinda, 2016). There are two things that complement each other in investment, namely: first, fundraising activities to raise capital, economists define investment as an attempt to increase the capital base; second, the use of this initial capital to get the expected benefits (Rozalinda, 2016). As for the *sighat* in this *waqf*, the scholars classify *sighat* in two forms, namely *sighat* in the form of words that show their *waqf*, and the second *sighat* in the form of deeds on the money endowments that they do (al-Fauzān, 2006). So in actual cash endowments managed by the National Charitable Foundation in Indonesia using *sighat* the second above the *sighat* acts evidenced by a confirmation of the transfer is done by *wāqif* to *nāzir* endowments through *Whatsapp* messages.

#### 4.3. Forms of *al-Falāh*

Distribution Forms of profit distribution in the form of *al-falāh* channeled by the Indonesian National Charity Foundation on educational endowments that represent socio-religious aspects. Forms of benefits distributed from this education endowment, as follows:

- a. School education assistance through the OTA Committee program for 60 students, with a budget of Rp. 50 million per students as long as they meet the terms and conditions of the Indonesian National Charity Foundation.
- b. Educational subsidies for children of the management and employees of the Wahdah Islamiyah amounting to 90% of the total incoming money and monthly Tuition Fee (SPP). The form of *al-falāh*, which was also channeled from *Pesantren* Tahfiz through management under *nāzir*, Mr. nursalam, who also serves as YPWI's chairman.
- c. Opening work facilities for the surrounding community as household technicians, builders, cooks for mothers, laundry workers, and cleaning staff as many as 7 people. This form of *al-falāh* was conveyed by a school staff stationed at the security department as well as the invulnerability of SMP.
- d. The mosque's facilities for the community with weekly preach. This form of *al-falāh* was also conveyed by the brother of Rahmat Hidayat above, as far as young people from Islamic guidance among the reasons is the difficulty of obtaining places of Islamic study that bring closer to the Qur'ān and *Sunnah*, then among the programs held in the mosque Abu Bakr is a weekly *Ta'lim* and also a *Dirāsah* program for those who just want to learn the Quran.<sup>1</sup>
- e. Providing an Islamic environment for local people.
- f. Faster land use/empowerment with development, with a development cost of 11 M for 4 locales, is directly proportional to the reward that flows for *wāqif*.
- g. Launching business around *Pesantren*, especially building shops and basic needs of *Pesantren*.
- h. The birth of a prospective generation of scholars who are close to the Qur'ān by becoming *hāfiẓ* Quran. The proximity of one's interaction with the Quran will further add blessings in his life, this is what Mr. Andre believes with his family and the foundation's management to continue to play and serve the children of the community with free learning facilities and benefits for those who want to become *hāfiẓ* Quran.

<sup>1</sup>Ahmad Muallim (32 years), Community/Lecturer of DIROSA, Interview, Makassar, April 15, 2018.

- i. Establishment of a cooperative in the form of an independent school effort. This form of *al-falāh* was expressed by Mr. Nursalam as *nāzīr* by providing capital for the procurement of nine basic commodities in the cooperative with the aim of providing convenience for the school community to fulfill their needs more, as well as a business unit that could increase the school's cash income.
- j. Potential cultivation is still very large and requires bright ideas from stakeholders. This was conveyed by Mr. Andre himself for his hopes and efforts interrupted by interviews with the authors, the existence of brilliant ideas continues to be expected to come from various walks of life, especially stakeholders in the framework of developing this school which is of greater benefit in the future;
- k. Hereafter investment opportunities for donors and educational and religious donors. This form is included as part of *al-falāh* because it is hoped that at present and in the future many new participants will be ready to work on and continue this kind of good project, including increasing the quota of recipients of OTA programs with the availability of committed donors;
- l. The challenge for managers to continue to innovate and carry out development strategies. This is also included as part of *al-falāh* and the challenge of charity for *nāzīr* to continue to build cooperation, partners and government and private support in the physical development of the quality of the *Pesantren Tahfiz*. This is evidenced by the efforts of school management to carry out online-based semester exams which still have few schools at the same level to carry out examinations with these standards.

The form of profit distribution of productive *waqf* in this economic aspect is in the form of rice fields and business investment as follows:

- a. Empowerment of local communities as farmers. This form of *al-falāh* is the empowerment of the previous rice owners and the community around the Indonesian Charity Nationality's rice field to keep having a job.
- b. Open jobs. In the form of *al-falāh*, by involving them in the rice fields using the contract *muzāra'ah* as implemented in PMDG, this system is also carried out for cattle and goat breeding businesses that are God willing the profit will be obtained for the 1439 H. As for the business investment sector, the existence of the Indonesian National Charity Foundation as an investor is very much needed by the middle business players such as al-Azhar Canteen, Bakso Cingkrank, Car Rental and so on.
- c. The advantage of farmers as managers who participated also gave their zakat to the Indonesian National Charity Foundation. The form of *al-falāh* is also an indicator that with the pattern of empowerment of the fingerprints, farmers have reached their standard of welfare, and this is evidenced by their awareness to issue their agricultural *zakat* to be distributed by the Indonesian National Charity Foundation.
- d. Distribution mechanism in the form of 5 kg bag so that it touches the poor and poor people more. In the form of *al-falāh* with the distribution maximization strategy and the recipient of the Indonesian Charity Nationality rice assistance program. This system also makes it easy for the team to be able to get off at several points simultaneously in facilitating the right distribution process, including efforts to equalize several village points and very need help like this.
- e. Connect the family economy and school assistance to the children of farmers. This form of *al-falāh* was carried out in conjunction with the Indonesian Charity Nationality Foundation's rice distribution assistance or other social activities, as well as the netting of nine-year compulsory schooling children, this was stated by Mr. Asep Syaptari.
- f. Islamic coaching to the recipients of rice assistance and Islamic motivations. The form of *al-falāh* is carried out by Indonesian Charity Foundation volunteers who have also participated in Islamic coaching such as "*Tarbiyah*", their Islamic motivation is very important so that they remain faithful to God's destiny, and can be patient in this mortal world of the afterlife eternal.
- g. Connecting silaturahmi and sustenance among God's servants. *Al-falāh* this model is a rare occurrence between the rich and poor, so through the Indonesian National Charity Foundation donations in the form of

cash *waqf* are managed for later the results are distributed to those who cannot, and this is also the implementation of the Prophet's hadith. to give and connect each other.

- h. The belief that Muslims are brothers by sharing among others. The Indonesian Charity Foundation Foundation's sharing program in the form of rice, bread every Monday and Thursday and lunch after Friday prayers is an effort to strengthen the brotherhood of fellow Muslims, this is confirmed by Mr. Muhaji as the coordinator of the JBY program.

## 5. Conclusion

The management of productive *waqf* management of the Indonesian National Charity Foundation is based on a system of collaboration with a team of experts in this case *nāzir* who is experienced with each model developed or managed. The productive endowments that are managed are divided into two forms, namely *waqf khairiyah* in the form of education and cash *waqf* in the form of rice management, business assistance and capital investment to channel economic and social religious aspects. This fund collection system from cash *waqf* is carried out through a network that is built through family, work colleagues and especially social media such as *WhatasApp*.

Profit distribution mechanism productive management of *waqf* Indonesian National Charity Foundation based on the principle of "giving, inspire and sincere" the grip *nāzir* in this case the National Charitable Foundation in Indonesia in setting *mauquf 'alaih*. This classification of distribution of *falāh* is divided into the scope of economic and socio-religious aspects. In education *waqf*, distribution *falāh* on social aspects is emphasized in school tuition assistance for those who are poor, orphaned, or orphaned and have the academic ability in the form of memorization that has been owned, the economic aspects include opening employment opportunities around *Pesantren* for the level of technical staff, management staff and educators (teachers), as for the socio-religious aspects of the mosque Abu Bakar Ash Shiddiq which can accommodate 1.200 people from the community around the *Pesantren*. In cash *waqf* in the form of provision of rice fields, business assistance and capital investment, the social aspects include the poor, poor and elderly, as for the economic aspects in the form of business assistance to small entrepreneurs as their capital and tools, as well as its social religious aspects are the cultivation of Islamic values in the form of intensive coaching and Islamic motivation.

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