THREE POWER PILLARS SYNERGY IN WAQAF EMPOWERMENT

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Abstract— Cianjur is one of regencies in West Java, with it’s waqaf potential, it could be pilot project in waqaf empowerment, therefore the Islamic philanthropy activities could be beneficial for prosperity and humanity. Waqaf empowerment could be conducted through three power pillars synergy concept including the awareness of the government, market, and civil society in creating Islam as rahmatan lil alamin (Islam as the blessing for the universe) in fostering prosperity, democracy, and sustainable economy development.

Keywords— waqaf, power, prosperity

I. INTRODUCTION

Waqaf as part of moslem philanthropy has wider dimension than zakat for its’ unlimited purposes. Besides, the income from waqaf management may be used for every society member. Therefore, the waqaf supremacy lies in the intact wealth and the multiple and continuous purposes, or it can be named as shadaqajariyah [1].

Waqaf organization as religious institution needs to be organized effectively and efficiently for the religious purpose. It is generally for increasing prosperity , and specifically for the nation development at this local autonomy era. It could be realized through empowering the waqaf professionally by the waqaf institution.

II. RESEARCH METHODOLOGY

This is a qualitative study, with normamative and juridis approach. It is noramtive since it focuses on analysis of three power pillars synergy in empowering waqaf.

III. RESEARCH FINDINGS & DISCUSSION

The government support to religious matters is realized in waqaf management in Indonesia through Law No. 41 Year 2004 about Waqaf, and the Government Rule No. 42 Year 2006 about the realization of Law No. 41 about waqaf. These regulations are to guarantee that waqaf is used for public prosperity in line with the original goal, function and use of waqaf.

The assumption is based on Yusuf Qardhawi deep thinking that societal equality and communal prosperity are the basic principles of Islamic economy, therefore Islam is against the poverty. Henceforth, Islamic instrument is an implementation to erridicate all parties who are against prosperity [2].

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problem even could rise horizontal conflict on waqaf land legality [8].

The second pillar is the market. Based on the new mixed economy, or fully modernized partnership based economy system between the government, businessmen, and civil society. Tradional-cultural paradigm of waqaf management will change into participative-productive concept that would lead to economic development.

The thirs pillar is civil society. People have bargaining power in making any decision. The management that could realize the waqaf productive goal is actually the private institution with limited period, but they are under the administration supervision, state financial regulation, and also the society. But they are also supported by the government in term of planning, investment, and funding [9].

IV. CONCLUSION

State, market and civil society are strategic matters in building prosperous, and equal society. It would lead to the forming of welfare society with waqaf as the media. By synergizing the state, market, and civil society, the three aspect could mutually support and unseparable.

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