Bibliometric Waqf Management in Indonesia

Heppy Purbasari1, Andy Dwi Bayu Bawono2, Rangga Handika3, Triyono Triyono4

1Accounting, Faculty Economic and Business, Universitas Muhammadiyah Surakarta
2Accounting, Faculty Economic and Business, Universitas Muhammadiyah Surakarta
3Department of Accounting, Faculty of Economics and Business, Tokyo International University
4Accounting, Faculty Economic and Business, Universitas Muhammadiyah Surakarta

email: heppy.purbasari@ums.ac.id1

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ABSTRACT
A significant quantity of abandoned waqf lands in Indonesia is evidence that the optimal management of waqf has yet to be achieved. The primary objective of this study is to identify and analyze the existing research lacunae in prior studies, hence facilitating the delineation of future research directions. The employed research methodology utilizes a quantitative approach, wherein publications are quantified using the publish or perish tool and analyzed using the Vosviewer software afterward. This study employs the terms “waqf management” OR “waqf management” AND Indonesia to search for papers inside the Scopus database, focusing on the research period from 2015 to 2022. The study yielded a total of 14 papers about the management of waqf. These articles were categorized into four distinct research areas, namely: (1) the enhancement of productive waqf, (2) the administration of the waqf system, (3) the legal aspects of waqf, and (4) crowdfunding through Sukuk. Based on the four themes above, it is evident that the advancement of productive waqf has been implemented throughout many waqf institutions in Indonesia, yielding favorable outcomes in enhancing the socio-economic conditions of impoverished individuals.
INTRODUCTION

Waqf is a charitable contribution to the impoverished for religious purposes [1] In a broad sense, the concept of waqf can be categorized into two distinct dimensions: the religious and social-economic dimensions. Religious waqf refers to endowments that are specifically associated with spiritual affairs, such as the establishment of mosques and the financial resources allocated for the well-being and advancement of these religious institutions. In social economics, the primary objective of social economic waqf is to enhance the economic well-being of those designated as recipients of waqf [2]. Since the Dutch colonial era, waqf development in Indonesia has always been accompanied by improvements in government development [3]. The publication of Law No. 41 of 2004 on waqf and Law No. 42 of 2006 on waqf implementation demonstrates the Indonesian government’s commitment to waqf management.

Waqf management was initially carried out by an individual responsible for endowment [4]. Previously, the waqf manager, known as mutawalli, was the person the waqif trusted to manage the waqf. In line with the complexity of waqf components, mutawalli is replaced by waqf institutions considered more professional and have the legality to manage waqf. [5]–[7]. Waqf institutions are considered capable of lowering waqf barriers and allocating resources effectively and efficiently [8]. The waqf management is deemed effective if the waqf institution records and processes waqf land in accordance with the rules; for instance, waqf land must have legal ownership that is registered as waqf property, and there must be witnesses in the management of waqf land (Ismail et al., 2015).

Waqf management in Indonesia is under the supervision of the Ministry of Religion which the Indonesian Waqf Department manages (IWD) (Indonesia, 2022). IWD has to guide institutional waqf in managing endowments to provide benefits in the form of services, social and economic empowerment, and public infrastructure development [9]. As a result, waqf in Indonesia has grown significantly; for example, more than 25,196.023 hectares of land in Indonesia have been transferred into mosques. Moreover, 16,033.83 hectares of land have been transferred into prayer rooms [10].

Furthermore, waqf in Indonesia has increased quite well; for example, the number of waqf lands in Indonesia has grown from 2021 to 2022. As a result, the total land waqf in 2022 is 57,263.69 hectares, and the previous year was 55,259.87 hectares (Ministry-of-Religion, 2022; National-Committee-Sharia-Economics-and-Finance, 2021). The trend of increase in land waqf is illustrated in the figure below:

![Figure 1. Amount of Land Waqf in Indonesia](image-url)

Even though the quantity of waqf land has increased, waqf management in Indonesia still needs to improve, such as unprofessional waqf institutions and uncommunicated regulations [11]. Iman et al., [12] added that waqf management still relies on manual recording, resulting in inefficient management. Waqf institutions are encouraged to be more transparent and structured regarding allocation [13]. Based on previous research, applying the bibliometric approach to waqf management in Indonesia still needs to be improved. Prior research was limited to database creation and its implications for productive waqf development. For this reason, bibliometric literature review research on waqf management is required [14].

RESEARCH METHODS

Siddiq [14] show bibliometric analysis is quantitative research used to measure literature. Hanifah et al., [15] argue bibliometric analysis can be utilized in all scientific disciplines to identify research gaps from previous studies. In this investigation, articles were located using Publish or Perish software on the Scopus database between 2015 and 2022. The scope of the article search was conducted using the terms “waqf management” OR “waqf management” AND Indonesia. Based on keywords and publication years, 14 articles were found that can be used as references for the next selection.
Procedure or Selection

The current study implements two phases of article selection. In the initial phase, researchers identified open access, and only open-access articles were utilized. The second stage is excluding less pertinent studies and selecting articles corresponding to the researcher’s topic. The researcher then scans the title and abstract, excluding those not aligning with his or her theme. In the third phase, the researcher placed all the articles in an organizer and assigned them a number. The researcher will then thoroughly read the article and input the table into Excel to generate relevant papers.

Data Collection Process

The publish or perish software search for “waqf management” OR “management waqf” AND Indonesia in 2015-2022 on the Scopus database yielded fourteen (14) articles, of which three (3) were not open access, and one (1) was not focused on waqf in Indonesia.

RESULTS AND DISCUSSION

The need for more research on waqf management in Indonesia is evident from the bibliometric method and sifting of articles on the Scopus database, which yielded only ten articles based on the determined keywords. In addition, the ten articles are used to discuss the waqf administration in Indonesia from 2015 to 2022. Based on the ten articles it is divided into the following four themes:

<table>
<thead>
<tr>
<th>No</th>
<th>Research Focus</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Crowdfunding by Sukuk</td>
<td>Ismal (2022)</td>
</tr>
</tbody>
</table>

According to this table, the most common research topic in Indonesia is the development of productive waqf. This is due to the fact that the increase in land waqf indicates that Indonesians continue to place a high value on waqf in the form of land, as demonstrated by the subsequent research. According to Hafandi & Handayati, [16] land waqf serves a more straightforward purpose for mosques, schools, hospitals, and other social activities. In Indonesia, the following percentage of land is managed by waqf:

![Waqf Land Use](image)

Nevertheless, if there is an imbalance between land and cash waqf and a lack of government aid, the management of land waqf may be hindered.
Furthermore, the limited comprehension of the principles and regulations governing *waqf* in Indonesian culture results in the exclusive utilization of *waqf* funds for religious purposes [11]. The need for more flexibility in *waqf* management and its misalignment with the needs of impoverished individuals necessitates the exploration of alternative funding mechanisms. Thaker & Pitchay, [17] argue that government intervention in the form of innovative funding sources is imperative. The implementation of cash *waqf* and crowdfunding as potential solutions to address this issue [17], [18]. According to Qurrata et al., [19], cash *waqf* is regarded as having a significant impact on enhancing the community’s economic conditions. It can be utilized to fund the expansion of land *waqf* in alignment with the community’s requirements.

Cash *waqf* refers to the act of endowing a specific amount of money by a waqif (donor) to a *waqf* institution, either directly or using crowdfunding. According to Siswantoro et al., [20], many entities in Indonesia, such as *waqf* institutions, foundations, government bodies, and micro co-operatives, can serve as cash *waqf* managers. According to Asmara and Abubakar [18], one potential approach to support the government in collecting cash *waqf* is establishing Islamic banks as entities responsible for managing cash *waqf*. However, it has been observed that the utilization of cash *waqf* in Indonesia has yet to garner significant public interest due to the prevailing lack of openness within *waqf* institutions [21].

Following contemporary trends, *waqf* has expanded beyond its traditional function of fulfilling religious requirements. It has evolved into a vehicle for commercial enterprises, including establishing shophouses and residential properties [22]. In order to enhance the efficacy of *waqf*, it is imperative to foster creativity within *waqf* institutions (Huda et al., 2017). According to Qurrata et al., [19], the Islamic University of Malang (Unisma) has effectively transformed *waqf* land into a hospital. Furthermore, the *waqf* institutions at the Islamic University of Indonesia (UII) and Tebuireng Islamic boarding school in Jombang have successfully transformed *waqf* into a thriving commercial hub. The University of Islamic Indonesia (UII) utilizes *waqf* land to establish various commercial enterprises, including health businesses, hotels, banking institutions, printing facilities, and petrol stations.

Similarly, *waqf* land inside the Tebuireng pesantren is allocated to develop pesantren facilities, agricultural land, plantations, health services, and banking establishments. Productive *waqf* revenues can be derived from agricultural activities, whereby plantations can be allocated to students of pesantren institutions. Furthermore, the utilization of *waqf* institutions controlled by UII and Tebuireng might contribute to the alleviation of poverty through the generation of economic profits [23]. According to Qurrata et al., [19], introducing productive *waqf* in Indonesia has yielded favorable outcomes in addressing the economic well-being of impoverished individuals.

Based on the analysis conducted using Vosviewer, the findings about abstracts are visually represented in the figure below.

Based on the analysis of Graph 1, it is evident that the 10 articles about *waqf* management, which have been chosen through the publish or perish process, exhibit dissimilar research instruments.
This is indicated by the noticeable gaps between the data points and only one connecting line, implying a need for stronger correlation among the articles. According to Figure 1, the articles that were gathered encompass the topics of “waqf,” “implementation,” and “Indonesia.” The waqf institution responsible for the implementation of waqf in Indonesia encompasses the following subject areas:

<table>
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<tr>
<th>No</th>
<th>Author</th>
<th>Topic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Huda N (2017)</td>
<td>Problem, solution and strategies waqf in Indonesia</td>
</tr>
<tr>
<td>2.</td>
<td>Qurrata et al., (2019)</td>
<td>Implementation and development of productive waqf in Indonesia</td>
</tr>
<tr>
<td>3.</td>
<td>Iman (2020)</td>
<td>Online waqf management system</td>
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<tr>
<td>7.</td>
<td>Huda &amp; Santosso (2022)</td>
<td>Implementation corporate waqf in Indonesia</td>
</tr>
<tr>
<td>8.</td>
<td>Hakim (2021)</td>
<td>Productive waqf to increasing an economic community</td>
</tr>
<tr>
<td>9.</td>
<td>Hakimah (2022)</td>
<td>Implementation land waqf in Indonesia and Malaysia</td>
</tr>
<tr>
<td>10.</td>
<td>Ismal (2022)</td>
<td>Optimalisation cash waqf by Sukuk</td>
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**CONCLUSION**

The current state of waqf management research in Indonesia necessitates further development, given the country’s continuous growth of waqf assets. Furthermore, it is worth noting that a considerable number of unutilized waqf lands exist in Indonesia, necessitating the attention and intervention of waqf organizations. There is a pressing need for government laws on managing productive waqf, as they directly affect waqf institutions and waqifs. Furthermore, waqf institutions must possess a high level of creativity to foster waqf’s development. In addition, using cash waqf and crowdfunding is imperative in bolstering the advancement of waqf land into a productive waqf entity. The government has recently implemented Sukuk as a viable option for administering productive waqf. Productive waqf initiatives have commenced in several regions of Indonesia; nonetheless, a significant number of locations still need to be tapped in terms of their potential for productive waqf development. The analysis of papers acquired through the publish or perish search method reveals that waqf organizations that have successfully implemented productive waqf initiatives exhibit a favorable impact on poverty reduction.


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**REFERENCE**


