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Bibliometric *Waqf* Management in Indonesia

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Keywords:

waqf management, bibliometric, waqf productive

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:

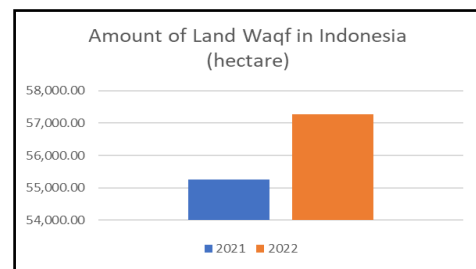


Figure 1. Amount of Land Waqf in Indonesia

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

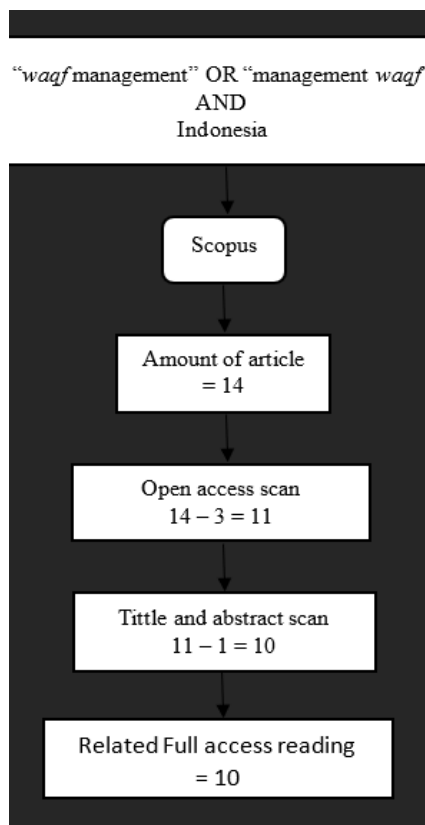


Figure 2. Study Selection

The publish or perish software search for “*waqf* management” OR “*waqf* management” 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:

Tabel 1. Research Focus of Waqf Management

No	Research Focus	Author
1.	Development of <i>waqf</i> productive	Huda et al (2017), Qurrata et al (2019), Asmara and Bakar (2019), Huda and Santoso (2022), Hakim and Sarif (2021),
2.	Management <i>waqf</i> system	Iman et al (2020), Saidon et al (2019)
3.	Juridical aspect of <i>waqf</i>	Junaidi (2021), Hakimah et al (2022)
4.	Crowdfunding by Sukuk	Ismal (2022)

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*:

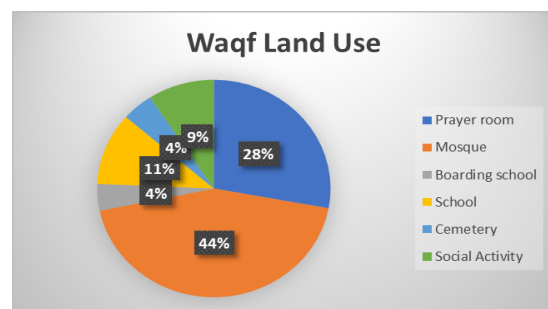


Figure 3. Waqf Land Use

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.

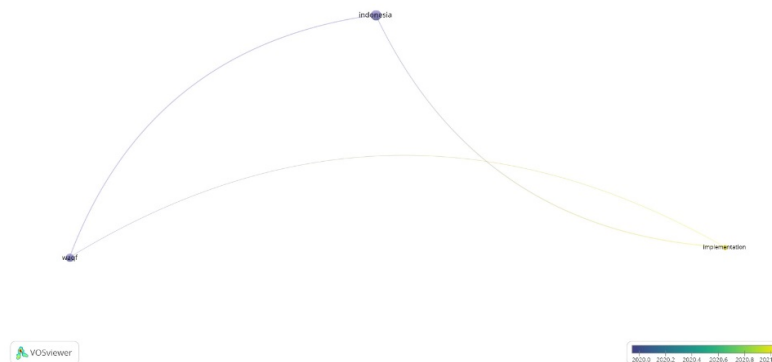
Cash *waqf* refers to the act of endowing a specific amount of money by a *waqif* (donor) to a *waqf* institution, either directly or using crowdfunding. According to Siswantoro et al., [20], many entities in Indonesia, such as *waqf* institutions, foundations, government bodies, and micro co-operatives, 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.



Graphic 4. Research Topics Aligned with Specified Keywords

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 2. Research Topic

No	Author	Topic
1.	Huda N (2017)	Problem, solution and strategies <i>waqf</i> in Indonesia
2.	Qurrata et al., (2019)	Implementation and development of productive <i>waqf</i> in Indonesia
3.	Iman (2020)	Online <i>waqf</i> management system
4.	Asmara & Abubakar (2019)	Aspect Juridical to optimisation cash <i>waqf</i>
5.	Saidon (2019)	Examining practice <i>waqf</i> in educational sector
6.	Junaidi (2021)	Revitalisation <i>waqf</i> management by Juridical <i>waqf</i>
7.	Huda & Santoso (2022)	Implementation corporate <i>waqf</i> in Indonesia
8.	Hakim (2021)	Productive <i>waqf</i> to increasing an economic community
9.	Hakimah (2022)	Implementation land <i>waqf</i> in Indonesia and Malaysia
10.	Ismal (2022)	Optimalisation cash <i>waqf</i> by Sukuk

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 *waqfs* 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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