



Previous research studies, that in Indonesia has significant money waqf potential as a Muslim country (Rusydia & Rahayu, 2019), then If in Indonesia it is estimated that 20 million Muslims each make a waqf of Rp 1 million, said by Nasution (2012) then it can estimate the overall value of waqf Rp 20 trillion. In addition, the potential of the waqf sector in Indonesia, especially cash endowments, is estimated to reach 180 trillion rupiah per year "Indonesian waqf reported 1.4 trillion rupiah in waqf money as of March 2022" (IWN, 2022). This means that the potential of 180 trillion as of March 2022 is not enough to meet the expectations of the community as wakif to waqf in cash, due to high difficulties and not having reliable access to waqf assets from wakif. Therefore, researchers are interested in conducting research on nazhir's understanding of money endowments which can be carried out by wakif directly or indirectly as a research renewal (novelty).

Understanding is the ability to understand and interpret a concept, theory, or information in a precise and accurate way. Comprehension is not just memorizing or understanding literally, but also involves the ability to interpret, analyze, and reformulate information in easy-to-understand words. (Nasution, 1999:27). In addition, understanding also involves the level of ability to analyze and predict the consequences or consequences of an event or action. In understanding, a person is able to see the implications and possibilities that occur from a particular event or situation. Therefore, a good level of understanding is very important in everyday life, especially in taking the right and effective decisions. A good level of understanding also helps a person to communicate more effectively and efficiently, as it is able to convey information in a way that is easily understood by others.

However, the shortcomings and still low level of understanding of Nazhir, said by (Rusydia & Rahayu, 2019) that Islamic social finance mechanisms are quite difficult to build despite the huge promises, also the very low public understanding of the concept of Money waqf and the lack of implementation of effective and transparent Money waqf management in Indonesia are still obstacles that cannot be solved. Thus, increasing Nazhir's understanding, government support, accelerating certification, improving agency management, digitization, and integration of waqf data must still be pursued (IWN, 2022).

Conversely, if Nazhir's level of understanding is low about Waqf in regulation, it has an impact on Nazhir's high perception of waqf funds, then Nazhir as the management of waqf funds will be increasingly very incompetent in his field, then what happens next is that Nazhir's incompetence continues to cause new problems that are prolonged and shows the incomprehension of Sharia principles of waqf fund management including not resisting temptation and far from good intentions from procedures accepting waqf despite the contract, according to (Rusydia & Rahayu, 2019) Nazhir's understanding of waqf is still lower than targeted, empirically proven by (Huda et al., 2016) based on his research on three aspects: Authority, nazhir, and wakif, based on data showing that the priority of waqf problems in Indonesia lies in the nazhir aspect, which is related to the low competence of nazhir in waqf management. With this implementation, it is hoped that Nazhir can understand and implement the concept of Money waqf effectively and transparently, and can encourage Nazhir to meet the certification indicators set by regulations.

## LITERATURE REVIEW

### Level of Understanding

Understanding comes from the word "understanding" which has several meanings, namely understanding or knowledge a lot, opinions or thoughts, schools or views, understanding right or knowing right, and being smart and understanding right. If the affix me-i is added, then it becomes "understanding" which means to know right, making, or how to understand or understand (studying carefully in order to understand). In this case, comprehension refers to a process or way of learning in order to understand many things. (Ministry of Education and Culture, 1994: 74), so it can be interpreted that understanding is a process, a way of understanding, how to study well in order to understand and know a lot.

Symptoms of misunderstanding in understanding a direction and instruction can be seen from several things, such as difficulty in answering questions related to the source of the question, not being able to express the sequence of procedures stipulated in regulations, and not being able to understand the main principles of a sharia. Symptoms can also be seen in the form of a certification letter obtained from the training and testing process about their expertise. (Wibisana & Maulida, 2021)

Based on the expert opinion above, what is meant by Understanding is a process or way to understand and learn something well in order to understand many things including waqf directly.

According to Sardiman (2011), comprehension can be distinguished in three levels, namely translation understanding, interpretive understanding, and extrapolation understanding. These three levels describe a person's ability to understand a concept or information in different ways.

- a. Translation comprehension is the ability to understand the meaning contained in a concept or information. At this level, one can interpret words or sentences in a precise and accurate way according to their context. For example, a person can understand the meaning of words or sentences present in a particular text or document.
- b. Interpretive comprehension is the ability to distinguish and interpret two different concepts. At this level, a person is able to understand the difference between two concepts that are similar but have different meanings. For example, a person is able to distinguish between value and price, or between ethics and morals.
- c. Understanding extrapolation is the ability to see behind written, implied, and express meanings, as well as foresee things and broaden horizons. At this level, a person is able to expand understanding of a concept or information by looking at the implications and consequences that may occur in the future. For example, one can forecast the impact of a particular policy or decision in the long run.

In the context of Nazhir, these three levels of understanding have an important meaning in improving the ability of Nazhir to understand and apply the concepts advocated in regulations in Indonesia.

### Definition of Waqf Directly

Waqf is a concept in Islamic law relating to endorsing or withholding property for the benefit of the ummah or social interests. The concept of waqf in sharia requires a separation between ownership of property and the benefits produced, so that the property cannot be traded or transferred ownership to other parties. (Al-Kabisi, 2010)

In waqf, the donated property must be halal and can provide long-term benefits to the community. In addition, waqf must also be carried out voluntarily without any element of coercion and must be recorded and reported to the competent authorities.

The benefit of waqf is that it can strengthen the economy of the people and improve social welfare. Waqf can be used to establish mosques, madrassas, hospitals, training centers, and other public facilities. In this case, waqf becomes a form of jariyah charity that continues to provide benefits even after the donor has passed away.

In Islamic law, waqf has a very important position, because in addition to providing benefits to the community, waqf is also a form of worship included in the practice recommended by Islam. Therefore, waqf must be done with the right intention and sincerity to gain the pleasure of Allah SWT.

Shafi'iyah defines waqf by withholding an object (property) that can benefit and preserve the material material (al-'ain) by deciding the management rights owned by the Wakif to be handed over to Nazhir which is allowed by sharia.(Chaldean, 2013b)

Waqf according to Shafi'iyah scholar Imam Nawawi is "the detention of property that can be utilized while maintaining the integrity of its goods, regardless of wakif or other interference, and everything is distributed for good alone and for taqarrub (getting closer) to Allah". After studying many definitions of waqf, Munzir Qahaf created an Islamic definition that is in accordance with law, economics, and society, which means: "Waqf is the holding of property either eternally or temporarily, for direct or indirect use, and taking advantage of the results repeatedly in the way of good, general and special

Direct money endowments are direct money waqf deposits as referred to in paragraph (1), namely the Wakif or his proxy must be present at the LKS-PWU office. Therefore, the direct Deposit of Money Waqf as referred to in paragraph (1) of Article 7 requires the wakif or his proxy to be present at the LKS-PWU office (Sharia Financial Institution - Cash Waqf Manager). This means that the wakif or his proxy must come directly to the LKS-PWU office to hand over the money to be endowed.

Upon arrival, the wakif or his proxy will be asked to fill out a waqf declaration of will form and hand over the money to be waqf to the LKS-PWU officer. After that, the officer will calculate the amount of money deposited and issue proof of cash waqf deposit.

In the event that the wakif cannot attend in person for some reason, the wakif may appoint his proxy to attend and make a Cash waqf deposit. However, the appointed power of attorney must carry a valid power of attorney and meet the requirements set by LKS-PWU.

This direct waqf money deposit has the advantage that it can provide a sense of security and guarantee for wakif because it can see directly the deposit process and get proof of deposit directly from LKS-PWU officers. In addition, by directly attending the LKS-PWU office, wakif can also obtain a more detailed explanation of the management and utilization of waqf funds Money to be deposited.

In paragraph (3) of indirect money waqf deposits as referred to in paragraph (1), then in article 7 paragraph (3) states that indirect money waqf deposits as referred to in paragraph (1), can be made through electronic media channels. This means that the wakif or its proxy can transfer money for waqf deposits through electronic media channels such as internet banking, mobile banking, or other online payment applications.

### **Benefits of money endowments in the economy and welfare of the people**

1. Microfinance and MSME Development: Money endowment funds can be used to support microfinance and the development of micro, small and medium enterprises (MSMEs). This can boost local economic growth, create jobs, and reduce unemployment.

2. Education and Research: Waqf money funds can be allocated for education and research. For example, by establishing educational institutions or providing scholarships to underprivileged students. It helps improve the accessibility of education and improve the quality of human resources in a society.
3. Health Care and Social Services: Waqf money funds can be used to support the construction and operation of health facilities, such as hospitals, clinics, or community health centers. In addition, waqf funds can also be used to provide social services, such as assistance for poor families, social infrastructure development, or social assistance programs.
4. Infrastructure and Community Development: Waqf money funds can be allocated for the construction and improvement of infrastructure, such as roads, bridges, clean water, sanitation, and settlements. It helps to improve people's quality of life and improve their environmental conditions.
5. Economic Empowerment of the Poor: Waqf money funds can be used for economic empowerment programs of the poor. For example, through skills training, business mentoring, or providing business capital for those who have potential but lack access to financial resources.
6. Islamic Financial Development: Money waqf funds can also be used to support the development of Islamic financial institutions. By strengthening the Islamic financial sector, people can have better access to financial services that comply with sharia principles, such as interest-free financing, ethics-based investment, and asset protection.
7. Crises and Disasters: Money endowment funds can be used as a source of quick and flexible financing in the face of crises and disasters. For example, in emergency situations such as natural disasters or pandemics, waqf funds can be used to provide humanitarian and recovery assistance to those affected.

Through wise and effective use, money endowments have the potential to provide significant benefits to the economy and the well-being of the Ummah as a whole.

### **PREVIOUS RESEARCH**

The discussion conducted about previous research has been reviewed by several researchers, as evidenced by the research conducted by:

1. Zulfadli Hamzah's (2016) research is entitled Nazir's Role in Developing Waqf and aims to determine Nazir's role in developing productive waqf. The research method used is a literature study by collecting data from various sources such as journals, books, and documents related to productive endowments. The results showed that Nazir had a very important role in developing productive endowments. Nazir can facilitate productive waqf management, strengthen supervision and management of productive waqf, and increase community participation in productive waqf. In addition, Nazir can also strengthen productive waqf governance through effective management of waqf assets and develop productive waqf programs that are in accordance with the needs of the community. This research made an important contribution in strengthening understanding of Nazir's role in developing productive endowments. This research can also be the basis for increasing Nazir's role in developing productive waqf through more effective approaches and strategies. Advice from research The success of waqf fund management cannot be separated from the role of a nazir who manages waqf funds optimally. Therefore, a nazir is required to have competence and professionalism with his competence and meet certain criteria in the hope that waqf funds can be managed more

- productively.
2. Research by Sudirman Hasan (2010) is entitled Money Waqf And Its Implementation in Indonesia and This study aims to determine the implementation of Money Waqf in Indonesia. The research method used is a literature study by collecting data from various sources such as journals, books, and documents related to Cash endowments. The results showed that the implementation of Money waqf in Indonesia is still in its early stages and has not fully developed. Some of the obstacles faced include the lack of public understanding of Cash waqf, lack of public trust in waqf management institutions, and differences in views on the definition and law of Cash waqf. This research makes an important contribution in strengthening understanding of the implementation of Money endowments in Indonesia. This research can also be the basis for improving the implementation of Money endowments through more effective approaches and strategies, such as public campaigns, training and education on Cash endowments, as well as the development of transparent and accountable waqf management institutions.
  3. This research by Qurratul 'Aini Wara Hastuti (2020) is entitled The Role of Islamic Financial Institutions Receiving Money Waqf (Lks-PWU) for Optimizing Cash Endowments, This study aims to determine the role of Islamic Financial Institutions Receiving Money Waqf (LKS-PWU) in optimizing Cash Waqf. The research method used is literature studies and interviews with related parties such as LKS-PWU and communities conducting cash endowments. The results showed that LKS-PWU has a very important role in optimizing cash endowments. LKS-PWU can facilitate the management of Cash endowments, provide clear services and information to the public regarding Cash endowments, and strengthen supervision and management of Cash endowments. In addition, LKS-PWU can also strengthen Money waqf governance through effective management of Money waqf assets and develop Money waqf programs that suit the needs of the community. This research makes an important contribution in strengthening understanding of the role of LKS-PWU in optimizing cash endowments. This research can also be the basis for increasing the role of LKS-PWU in optimizing Money waqf through more effective approaches and strategies, such as developing Money waqf programs that are in accordance with community needs, training and education for the community regarding Cash waqf, and developing transparent and accountable waqf management institutions.

### **Research Methodology**

This research uses qualitative methods. According to qualitative research is a method used to study objects, with the researcher as his instrument, triangulation data collection methods, and qualitative or quantitative data analysis. Meanwhile, according to "qualitative research prioritizes the discovery of meaning, definitions, concepts, characteristics, signs, or descriptions of an event with a naturalistic foundation, which is then presented in the form of words, then the research approach uses literature studies, with content analysis.(Sugiyono, 2017)(Joseph, 2017)

### **RESEARCH RESULTS**

In this study, we conducted a literature study to understand the implementation of the level of nazhir understanding of waqf directly. We collect data from a variety of sources related to this topic, including academic journals, books, and related articles. After analyzing the data collected, we can conclude that nazhir's understanding of waqf directly is still low.

## DISCUSSION OF RESEARCH RESULTS

The results showed that the level of nazhir understanding of waqf directly has a significant impact on the implementation of waqf money. The nazhirs, who are individuals or institutions responsible for the management of waqf, need to have a good understanding of the concept of money endowments and their role in the development of the Islamic economy.

Although Law No. 41 of 2004 on Waqf in Indonesia has provided a clear definition of money endowments, there are still difficulties in its implementation. Low understanding of the concept and benefits of money endowments is a major obstacle in implementing waqf independently. This is due to the lack of adequate information and education about money endowments to the public.

In addition, our research also shows that a low level of understanding can result in a lack of public trust in waqf management institutions. People generally want to ensure that the funds they waqf will be used properly and in accordance with sharia. Therefore, it is important for the nazhir to provide a clear and transparent understanding to the wakif (person with endowment) regarding the management of waqf funds.

In the Indonesian context, the potential for money endowments is very large, but it has not been maximally realized. In recent years, the receipt and distribution of waqf money in Indonesia has increased, but it is still far from its true potential. Greater efforts are needed to increase people's understanding of money endowments and provide easy access for them to endow assets in cash.

In conclusion, the study shows that the independent implementation of money endowments is closely related to the level of nazhir understanding of waqf. Increasing nazhir understanding is key in developing the potential of money endowments in Indonesia. Collaborative efforts are needed between the government, waqf management institutions, and the community in increasing understanding and implementation of waqf money to support the development of the Islamic economy in Indonesia.

To effectively improve people's understanding of money endowments, here are some steps that can be taken:

1. **Education and Campaign:** Conduct intensive campaigns and educate the public about the concept, benefits, and process of money endowments. This can be done through seminars, workshops, book publishing, educational materials, and social media campaigns. Education should include clear information about the economic and social benefits that can be obtained through money endowments.
2. **Collaboration with Islamic Financial Institutions:** Cooperate with Islamic financial institutions to develop money waqf products that are easily accessible and understood by the public. Islamic financial institutions can assist in providing comprehensive information on waqf money, facilitating the waqf process, and providing investment solutions that comply with sharia principles.
4. **Involvement of Ulema and Religious Communities:** Involving scholars and religious leaders in providing a correct understanding of money endowments to the community. They can provide in-depth teaching on Islamic laws and values related to money endowments, as well as provide concrete examples of their benefits in the economy and welfare of the Ummah.
5. **Effective Communication Approach:** Using simple language and easy to understand by the community in conveying information about money endowments. Avoid using

complicated or technical terminology that can confuse the public. Use real-life examples and success stories to illustrate the practical benefits of money endowments.

6. Cooperation with Educational Institutions: Include learning about money endowments in formal and non-formal education curricula. Teach children and youth from an early age about the importance of money endowments and how to implement them. Involving educational institutions in organizing activities and competitions related to money endowments can also increase public understanding.
7. Transparency and Accountability: Demonstrate high transparency in the management of money endowment funds. Inform the public about the use of waqf funds periodically. Provide clear and verified financial statements to prove that waqf funds are used in accordance with sharia principles and set objectives.
8. Building Networks and Collaborations: Building networks of cooperation with waqf institutions, communities, and other community organizations to support each other and increase understanding of money endowments. By working together, information and resources can be spread more widely and effectively.

Through these measures, it is hoped that the community can have a better understanding of money endowments and increase their participation in implementing waqf independently.

## CONCLUSION

This research highlights the level of nazhir understanding of money endowments and their implementation in the Islamic economy. The results showed that the low level of understanding of nazhir became the main obstacle in implementing money endowments independently. Increasing nazhir understanding is key in developing the potential of money endowments in Indonesia. Collaborative efforts are needed between the government, waqf management institutions, and the community in increasing understanding and implementation of waqf money to support the development of the Islamic economy in Indonesia. Measures such as education and campaigns, collaboration with Islamic financial institutions, engaging clerics and religious communities, effective communication approaches, involvement of educational institutions, transparency and accountability, and building networks and collaborations can be taken to effectively increase public understanding of money endowments. With a better understanding, it is hoped that the community will be more active in implementing money endowments, which in turn will provide significant economic and social benefits for the people.

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