

CASH WAQF INVESTMENT MANAGEMENT IN INDONESIA: STUDY OF LITERATURE

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Abstract

Waqf, especially cash waqf, is essentially an investment where the owner wants to endow his wealth so that the results can be obtained at the end (yaumulqiyamah). This can be done while maintaining the principal, such as waqf of trees, fruitful gardens, rental proceeds on leased goods, or in the form of dividends or income such as cash waqf. The purpose of this research is to find out the management of cash waqf investment management in order to be more productive. This research is a type of descriptive qualitative and content analysis literature study. The results of this study indicate that investment management carried out in cash waqf investments is allocated to two aspects, namely social and productive. The social aspect includes mosque donations, Qur'anic waqf, scholarships for orphans, and the poor. In the productive aspect, including investment in fattening goats and other businesses managed by third parties in collaboration with waqf managers. The problem faced by managers in terms of investment management is the lack of supervision and focus on the waqf property itself. This is because there are many programs other than the waqf program that must be prioritized. The management of waqf investment has indeed been managed productively, but for the utilization of the results it cannot be used productively so that the mauquf 'alaih cannot fully feel the benefits.

Keywords : Cash Waqf, Investment, Management.

1. INTRODUCTION

There is no specific verse in the Qur'an that explains waqf the way zakat is described in the Qur'an. However, this worship activity has long been carried out since the time of the Prophet Muhammad. In the history of the Muslim tradition, it is explained about the many waqf practices that have been carried out by the community at the time of the Prophet and after it. The construction of the Quba Mosque was the first waqf practice. In addition, the construction of the Prophet's Mosque on the land of the Bani Najjar orphans purchased by the Prophet Muhammad was also one of the proofs that waqf had been implemented at that time. Umar bin Khattab said to the Messenger of Allah, "Yaa Rasulullah, I have a plot of land in Khaibar that I have never had such good land. What advice did you give me?" Rasulullah replied, "If you want to donate the land, give it as charity". Then Umar donated his land. This waqf practice was also carried out by other companions of the Apostle, including Abu Bakr Ash-Siddiq waqf his land in Mecca, Uthman bin Affan waqf his property in Khaibar, Ali bin Abi Talib donated his fertile land, also several other friends even Aisyah RA, the wife of the Prophet did waqf (Suhrawardi K. Lubis and Farid Wajdi, 2016)

Waqf etymologically means al-waqf which is a masdar form of waqafa-yaqifu-waqfan which means to hold back. Terminologically, waqf is the surrender of the benefits of something to others for use. Ahmad Rofikin Mause'ahfiqh Umar ibn Al-Khattab explains that waqf is holding back the origin of wealth and carrying out the results (fruits). Imam Taqiyuddin Abi Bakar emphasized the goal, namely to hold and stop assets that can be used for the benefit of goodness to get closer to Allah SWT (Mardani, 2016).

Waqf according to Law no. 4 of 2004 concerning Waqf is a legal act of wakif to separate and/or surrender part of his property to be used forever or for a certain time by the interests of

worship and/or public welfare according to sharia (Republik Indonesia, *Undang-Undang No. 4 tahun 2004*). Waqf objects that are widely known by the public are immovable in the form of land and buildings. However, movable objects are also waqf objects. Some examples of movable objects that can be used as waqf objects are money, precious metals, securities, vehicles, intellectual property rights, rental rights, and other movable objects by sharia provisions and applicable laws. From some of the definitions above, it can be concluded that waqf is a property whose benefits are taken to be used as public infrastructure facilities for the community which can be in the form of immovable objects and movable objects.

Waqf is eternal or continuous. The majority of scholars argue that waqf is only limited to eternal objects. However, during the Caliph Umar bin Khattab, there was a temporary waqf. There is a difference of opinion among scholars regarding cash waqf. Abu Su'ud Muhammad expressed the opinion of Imam Al-Zuhri who allowed cash waqf by investing the money, then the profits were distributed to mauquf 'alaih. Meanwhile, Ibn Qudamah stated that there is no opportunity at all for waqf in the form of money (Republik Indonesia, *Undang-Undang No. 4 tahun 2004*).

Waqf is often directed to waqf of immovable objects such as land, buildings, trees for which fruit is taken, and wells for water. In land waqf, those who can enjoy the waqf property of land and buildings are the people who live around the waqf property. While the poor are very widespread throughout Indonesia, new sources of funding are needed that are not bound by place and time. Along with the need for funds for poverty alleviation which is very large and its location is spread outside the region, the idea arises of waqf with money (Usman Rachmadi, 2009: 106)

Cash waqf is the endowment of assets in the form of money or securities managed by banking institutions or sharia financial institutions whose profits will be donated, but the capital cannot be reduced for alms, while the collected waqf funds can then be rolled out and invested by Nazir into various sectors. halal and productive business, so that the profits can be utilized for the development of the people and the nation as a whole (Directorate General of Islamic Guidance, *Guidelines for Empowering Strategic Productive Waqf Land in Indonesia, 2007: 41*).

However, in Indonesia, especially for Muslims themselves, cash waqf is still relatively new and even sounds foreign, this could be due to the regulations that underlie it. For example, Law no. 41 of 2004 which was just passed on October 27, 2004, regarding Waqf which is one of the articles, namely Article 16 paragraph (1) states that waqf assets consist of immovable objects and movable objects. This shows that the waqf that we know so far is only limited to the form of immovable objects such as land and buildings, which has now undergone a significant breakthrough, namely with the presence of cash waqf. Waqf such as movable objects in the form of money is not to be spent consumptively but must be managed productively so that its benefits can be used for the benefit of the welfare of the community at large, and can be a source of funds that are easy to manage and distribute to the community.

Investment activities are carried out to develop, utilize and add value to the principal of the cash waqf property and increase the value of the social benefits of the waqf property. From the implementation of the investment is also expected to be able to gain business profits. For that, we need an investment management system. In terms of investment management, it is Nadzir who acts fully as the executor of the investment. So that a skilled and professional nadzir is needed.

2. LITERATURE REVIEW

2.1. Investment Management

The word management comes from the Latin manus which means "hand", in Italian maneggiare means "to control", and in French management which means "the art of implementing and managing", while in English, management comes from the verb to manage which means manage, organize, direct, and carry out and lead. According to the Big Indonesian Dictionary (KBBI), management is the effective use of resources to achieve goals (Usman Effendi, 2014: 1).

Management as quoted by Tanthowi that management is a function in industry related to policy within the limits set in the administration and use of the organization for certain goals as previously determined (Tanthowi, 2001: 12).

Management is a series of activities or process activities that include planning, organizing, mobilizing, and monitoring to achieve results or goals by utilizing existing human and non-human resources such as labor, costs, materials, marketing, working methods, or services effectively and efficiently in an organization.

While investment is an investment for one or more assets owned and usually for a long time with the hope of getting profits in the future. Meanwhile, according to Husnan (1996) states "investment is a plan to invest resources, both giant projects or small projects to obtain benefits in the future" (Muzdalifah Aziz, 2015: 13).

Based on the Big Indonesian Dictionary (KBBI) investment is an investment of money or capital in a company or project to make a profit. An investment is a commitment of a sum of money or other resources made at this time with the hope of obtaining benefits in the future.

While the understanding of investment management itself is based on the several definitions above, both the definition of management and investment that the authors have described above, the author can

conclude that investment management is professional management that manages various securities such as stocks, bonds, and other assets such as property to achieve profitable investment targets for investors (insurance companies, mutual funds, pension funds, and others).

2.2. Cash Waqf

Waqf is alms from individuals or institutions whose principal assets cannot be used up, in contrast to zakat. Even though both of them have social goals, these waqfs are first collected into a management institution called Nazhir. By the Waqf Law, Law Number 41 of 2004, waqf objects can be in the form of assets (land, buildings, machines, and so on) or money. In the waqf law, it is also stated that it is permissible to make waqf temporarily for a certain time.

Waqf etymologically means al-waqf which is a masdar form of waqafa-yaqifu-waqfan which means to hold back. Terminologically, waqf is the surrender of the benefits of something to others for use. Ahmad Rofik in Mause'ahfiqh Umar ibn Al-Khattab explains that waqf is holding back the origin of wealth and carrying out the results. Imam Taqiyuddin Abi Bakar emphasized the goal, namely to hold and stop assets that can be used for the benefit of goodness to get closer to Allah SWT (Mardani, 2016).

What is meant by cash waqf is waqf that is handed over by the waqf to Nadzir in the form of money forever or for a certain time. Then this money is invested according to sharia, the investment results obtained are used in line with the goals of the person who is waqf. Before the birth of Law no. 41 of 2004, the Indonesian Ulema Council has issued a fatwa on cash waqf. Cash waqf (waqf al-Nuqud) is a waqf carried out by a person, group of people, institutions, or legal entities in the form of cash:

- a. Included in the definition of money are securities.
- b. Cash waqf is legal (maybe).
- c. Cash waqf can only be distributed and used for things that are permitted by sharia.
- d. The principal value of cash waqf must be guaranteed for its sustainability, it may not be sold, donated, and/or inherited (Farida Prihatini, , 2005: 115).

Concrete efforts that can be made so that cash waqf can be developed, recognized, absorbed, and practiced by the community at large that need to be considered are the concepts and strategies in raising funds (fund rising), namely how cash waqf is mobilized optimally by introducing cash waqf certificate products that the amount is adjusted to the target segmentation to be addressed. In addition, the management of funds from cash waqf must consider aspects of productivity, benefit, and sustainability by taking into account the level of visibility and security of investment, both direct investment in productive real sector activities and the form of deposits in

Islamic banks, equity investment through venture capital companies, and other portfolio investments.

Distribution of proceeds to beneficiaries can be classified according to the urgent needs of the community on a priority scale according to the orientation and objectives of the wakif in the form of

donations, empowerment, and investment in human resources, as well as infrastructure investment. These choices are of course taking into account the availability of funds and the results of managed cash waqf (Suhrawardi K. Lubis and Farid Wajdi, 2016: 14).

2.3. Money Waqf Investment Instrument

Waqf in Islamic sharia is similar to an economic corporation where there is capital to be developed whose profits are for the benefit of the people. This means that the management of waqf property refers to the management of the company. In other words, waqf must always develop and even increase into new waqf (Rozalinda, 2015: 175).

For this reason, it is necessary to have optimal cash waqf investment management and of course according to sharia principles. Several ways can be taken in managing and developing waqf assets, for example by investing the money in waqf assets. Through Islamic financial institutions with the principle of cooperation for profit sharing, the principle of buying and selling, and the principle of renting, it will make it easier for waqf management to invest waqf funds stored by Islamic Sharia principles. Money waqf investment management can be done by investing the waqf funds in various sectors, including:

1. Investment in the Real Sector

a. Mudharabah Investment

Mudharabah investment is one of the alternatives offered by Islamic financial products to develop waqf assets. One way that can be done by waqf managers with this system is to awaken the small and medium business sector by providing business capital to the poor. In this case, the cash waqf manager (Nadzir) acts as the owner of the capital (shohibulmaal) who manages 100% of the capital from the business or project with a profit-sharing system. The entrepreneur is the mudharib who circulates the waqf funds. The profits earned are shared between the entrepreneur and shohibulmaal (Nadzir waqf) (Suhrawardi K. Lubis and Farid Wajdi, 2016: 178).

This model can also be used by waqf managers by acting as entrepreneurs (mudharib) who receive cash funds from financing institutions or Islamic banks to manage a business with the principle of profit sharing. In this model, management remains in the hands of Nadzir exclusively.

b. Musharakah Investment

This investment is almost the same as the mudharabah investment system, only in musharaka investment, the risk borne by the waqf manager is less because the capital is shared by the capital owner. This investment provides an opportunity for waqf managers to include their capital in the small and medium business sector which is considered to have business feasibility.

c. Murabaha Investment

Waqf investment on a murabahah basis can be done through cooperation with Islamic banks, namely a promise to buy goods by Nazhir with an agreed margin, for example, 10%. This investment

requires the waqf manager (Nadzir) to act as an entrepreneur in controlling the investment process to purchase the necessary material equipment through a murabaha contract whose financing comes from the waqf institution. Nazhir waqf owed the agency to buy the equipment. This debt is paid from the results of the development of waqf assets.

d. Muzara'ah Investment (Agricultural Land Cooperation)

This investment can be done by cultivating waqf land for agriculture or plantations, either by renting it out or using profit-sharing cooperation.

e. Ijarah Investment (Lease-Rent)

One example that can be done with ijarah investment (lease) is to utilize the existing waqf of immovable objects (waqf land). In this case, the waqf manager provides funds from cash waqf to build buildings on waqf lands, such as shopping centers, hospitals, school buildings, and others, then the waqf manager rents out the building to cover the principal capital and the desired profit.

f. Istibdal Model

Istibdal is replacing money with immovable objects that allow the benefits of the object to be eternal (Suhrawardi K. Lubis and Farid Wajdi, 2016: 187).

Efforts that can be made through this model are by changing the shape and condition of the waqf property which is more useful. For example, if the waqf property is in the form of a house, Nadzir can turn it into an apartment or shop. In addition, this model can also be done by building buildings on waqf land, such as shops, housing, and so on as long as it can provide greater benefits and benefits that will be felt by maukuf 'alaih.

g. Istishna' Model

Nadzir waqf manages land waqf that is suitable for building. Nadzir may offer the contractor to build an office and resell it to the waqf management on an installment basis. The contractor gets paid from the rental income. This is a formulatisna' contract order with a building with delayed payments (Suhrawardi K. Lubis and Farid Wajdi, 2016: 184-185).

This model can create debt for Nadzir. However, it can be paid off from the results of the development of waqf assets.

2. Investment in Sharia Financial Portfolio Sector

a. Mudharabah Deposit

Mudharabah deposits are one of the products that can be used as a forum for investment in cash waqf funds in Islamic banking. According to Muhammad Nabil al-Ghanayim in Waqf al-Nuqudwa Ististmaruha, money waqf investment is not justified in banks that run business with the usury system, as is done by conventional banks. For this reason, according to this Cairo University lecturer, cash waqf can only be done in Islamic banks and financial institutions.

b. Sukuk

Sukuk can be used as a place to invest cash waqf funds. This portfolio consists of 2 types, namely: (1) Ijarah Sukuk, These are securities that show an equal share in the rental of buildings. These bonds are issued by the waqf management to cover the costs of the building above the waqf body. (2) Sukuk mudharabah, this type of Sukuk is a cooperation contract based on a profit-sharing agreement, the same as investing in a time deposit in a shari'ah bank. However, Nazhir who received the money in his capacity as a mudharib issued bonds whose value was equal to the value of the money received.

c. Sharia Capital Market

1) Mudharabah Shares

Mudharabah shares are securities cooperation agreements issued by Nazhir to investors. Nazhir waqf can offer shares for project development on waqf land. For example, building a hospital. Then, the house is rented out to the health department or medical organization.

2) Musharakah Shares

The mechanism of this security is almost the same as mudharabah shares. Nazhir waqf can offer shares to the community for the construction of a project on waqf land. In this contract, the shareholder participates in the ownership of the building according to the number of shares owned.

3) Hurk Shares

This share is in the form of cooperation in the development of waqf land with a lease contract for a long time. In its character, shares are between *ijarah* bonds and *musharaka* shares. Where *huruk* shares are rental shares, they receive an equal share in the ownership of the building since the lease contract is made during the investment period (Suhrawardi K. Lubis and Farid Wajdi, 2016: 186-190).

3. IMPLEMENTATION METHOD

This research is a type of qualitative-descriptive research with a literature study approach. The literature study was carried out by collecting journal articles that were by the research objectives using the Publish or Perish (PoP) application, then content analysis was carried out. Content analysis is an analytical method by trying to find out the content and intent of a text to produce an objective description. The data needed in research can be obtained from library sources or documents sourced from journal articles that are adapted to the research theme. Content analysis is research that is an in-depth discussion of the contents of written or printed information to make inferences that can be imitated and valid data by taking into account the context (Darmiyati Zuchdi, 1993).

The content analysis technique is carried out through 3 main stages. First, using data reduction, where the data obtained from journal articles are reduced, summarized, and selected important points, then the suitability of the research objectives to be studied is seen to make it easier to understand. Second, by displaying data, that is, presenting the information obtained as a result of data reduction which allows for data conclusions to be drawn by the intended research. Third, by drawing conclusions where the researcher looks for the meaning of the data collected and then draws more basic conclusions by the intended research (Lexy J. Moleong, 2017).

4. RESULTS AND DISCUSSION

Based on article searches using the PoP application in the last five years (2017-2021), articles with the title words "Cash Waqf Management" there are ten articles relevant to this research, namely:

Author	Title	Year
Mariya Ulpah and Asep Saepudin Jahar	Cash Waqf Investment: A Case Study on Dompét Dhuafa and Al Azhar Cares for the People	2019
Imam T. Saptono	Development of waqf instruments based on social investment studies of waqf linkeded sukuk	2018
Rachmi Cahya Amalia	Mudharabah Investment as an Optimization of Cash Waqf Management	2019
Taufik	Cash waqf management model for housing investment	2020
Dharma Satyavan	Analysis of Productive Waqf Management Strategies in Indonesia	2018
Hendri Tanjung, Tjetjep Suhandi and Widdy Tanzila	Analysis of Cash Waqf Management Strategies in Indonesia (Delphi Method Approach)	2020
Junaidi Abdullah	Procedures and Management of Cash Waqf in Indonesia	2018
Nil Firdaus, Amiur Nuruddin and Fifi Hasmawati	Analysis of the Problems of Money Waqf Investment Management at Cash Waqf Institutions in West Sumatra (Analytical Network Process Approach Study)	2019
Indah Yuliana, and Surya Perdana Hadi	Model of Implementation and Potential of Share Waqf in Indonesia	2019
Nanda Suryadi1 & Arie Yusnelly	Cash Waqf Management in Indonesia	2019

So far, waqf in the community is still in the form of immovable objects (land, mosques, schools, and others). So that waqf has not provided welfare for the community at large. Based on this, the idea of cash waqf was launched by an economic figure from Bangladesh, namely by M. A. Mannan. The new formulation for the development of cash waqf in the form of investments carried out by the waqf institutions of DompotDhuafaand Al Azhar has made a real contribution in encouraging the social, educational, and economic development of the poor (Lexy J. Moleong, 2017).

Cash waqf is a waqf given from wakif (people who donate) in the form of cash given to waqf management institutions (Nazhir) to be developed and the results are for the benefit of the people, while the waqf principal may not run out at any time (Waqf Directorate General of Islamic Guidance, Guidelines for Cash Waqf Management, 2006: 1).

Technically, the procedure for cash waqf is as follows:

- a. Wakif who will waqf money is required to:
 - 1) Present at the Islamic Financial Institution Recipient of Cash Waqf (LKS-PWU) to state the will of the cash waqf;
 - 2) Explain the ownership and origin of the money to be donated;
 - 3) Depositing in cash an amount of money to LKS PWU
 - 4) Fill out the Wakif will declaration form that functions as AIW
- b. Management of cash waqf by Nazhir through:
 - 1) Management and development of cash waqf on deposit a. cash waqf and cash waqf investment by Nazhir must be aimed at optimizing profit gain and/or empowering the people's economy.
 - 2) Management and development of cash waqf on proceeds b. money waqf investment by Nazhir must be aimed at empowering the people's economy and/or religious social activities (BWI Regulation number 1 of 2009 concerning Guidelines for the Management and Development of Movable Waqf Assets in the Form of Money (Waqf Directorate General of Islamic Guidance, 2006: 1).

The management of cash waqf in Indonesia, in managing and developing the waqf assets it collects, applies the cash waqf into two aspects, namely the social aspect and the productive aspect.

1. Social Aspect

Based on this aspect, the management of waqf assets is for things that are not profitable. This means no income at all. The benefits arising from the waqf property in question is that the value of the benefits can be felt by the community as waqf pickers, for example allocating funds to the construction of mosques, Qur'anic waqf, and scholarships for orphans and poor people, maybe the community can directly feel the benefits of the waqf. However, this will harm the management itself, because the funds allocated to this aspect are taken directly from the principal of the cash waqf, not from the investment results in the productive aspect, so that if it is carried out continuously it will reduce the principal of the waqf fund. . And the management will later feel confused in finding other funds to cover all operational costs from other waqf programs or it could be that other programs are not running due to cost constraints. appropriate, if the funds are taken from the waqf principal. because this will reduce the main waqf fund. For this reason, the cash waqf funds that will be allocated to the social aspect should be taken from the investment results in the economic (productive) aspect, not from the main fund. Referring to the theory of "holding the principal and distributing the results" implies that waqf assets must be able to continue to rotate, be productive, to generate profits. So that from that profit, it will be channeled to the mauquf 'alaih without reducing the principal of the cash waqf. This means that the cash waqf allocated for social programs in particular, as mentioned above, is not appropriate because the waqf principles in the form of self-sufficiency are not fulfilled. Moreover, the allocation of waqf in the form of social services has not been able to cover the operational costs of each of the waqf programs.

2. Productive Aspect

In this aspect, the management of waqf assets is for things that are productive and generate profits. In managing cash waqf in the productive aspect, they tend to invest directly in the waqf object. The placement of cash waqf to the productive aspect is done to get the maximum benefit from the business so that the profit or profit-sharing obtained is expected to be able to increase the principal value of the cash waqf and can be distributed to the mauquf'alaih. Waqf, especially cash waqf, is essentially an investment. Where the owner wants to waqf his property on a road that can be harvested at the end (yaumulqiyamah), while maintaining the principal, such as waqf of trees and gardens that bear fruit, rental proceeds on goods that are rented out, or in the form of dividends or income as in waqf. money.

Whereas in general, waqf is a gift whose implementation is carried out by holding the original (ownership) (tahbisulashli), then making the benefits generally accepted. Cash waqf is waqf in the form of money in rupiah which is then managed by Nazhir productively, the results are used for mauquf'alaih. Thus, in cash waqf, the money that is donated may not be given directly to the mauquf'alaih but must be invested first by Nazhir, then the investment returns are given to the mauquhalaih. The management of cash waqf funds as an investment instrument becomes attractive because the benefits of this investment in the form of investment profits will be enjoyed by people everywhere, both locally, regionally, and internationally. This is possible because the benefit of the investment is in the form of cash which can be transferred to any beneficiary around the world (Nanda Suryadi and Arie Yusnelly, 2019).

The integrity of waqf assets does not have to be understood literally in the form of not being able to change it in the slightest, but in the context that was taught by the Prophet Muhammad. i.e. "holding the tree and pouring out the yield." In other words, waqf assets must be revolving, productive, to produce a surplus and continue to flow the surplus without reducing assets. Or when the item is naturally depreciated due to use, it can be renewed from the surplus.

In cash waqf, what must be considered is the fixed value of the property being waqf so that it can produce something that can be given to mauquf 'alaih. Several models that can be developed in managing cash waqf are mudharabah investment, musyarakah investment, murabahah investment, muzara'ah investment (Agricultural Land Cooperation), and Ijarah investment (lease-rent).

The forms of investment above are forms of cash waqf investments that should be used as guidelines for managers and institutions that manage and develop cash waqf. However, in practice, there are still many waqf institutions that have not implemented the existing sharia principles and tend to ignore them. There are some cash waqf development models, including cash waqf for housing investment, among others through the Cash Waqf Model using the Primary Project Pattern and the Cash Waqf Model Using the Secondary Project Pattern (Taufik, 2020).

Apart from being in the form of projects, there is a pattern of productive cash waqf management through stock waqf. There are two models of stock waqf management in Indonesia. Meanwhile, the potential of share waqf is very large, in terms of the number of Muslims in Indonesia, the number of sharia stock investors from year to year, and the number of sharia stock issuers on the stock exchange (Indah Yuliana and Surya Perdana Hadi, 2019): 227–39).

Money waqf investments made by waqf managers are not only channeled for productive activities, but also channel these cash waqf funds to social and educational activities, such as mosque donations, Qur'an waqf, and educational facilities, namely scholarships for orphans and poor people.

The funds allocated for these activities should not be taken from the principal of the waqf but taken from the investment results from the productive aspect. So that the profits from the investment will be channeled to the mauquf 'alaih without reducing the principal of the cash waqf.

In practice, as the author has described above, most of the existing cash waqf funds are directly used for mosque donations, donations for orphans and poor people, Qur'anic waqf, all of which are taken directly from the cash waqf itself. Whereas in the law it is explained that in the allocation in the social sector, the funds should be taken from the results of investments in the productive sector, this is also not by the Fatwa of the Indonesian Ulema Council. Thus, the author can conclude that the current cash waqf in Indonesia, there is no difference with other Islamic financial instruments such as zakat, infaq, shodaqoh. Even though waqf and these instruments are very different, what distinguishes them is the way they are used.

Currently, many ways can be done to develop cash waqf/cash waqf. One way of waqf money is through investment. The investment can be through the real sector and the financial sector. Through the real sector, you can buy land/buildings for waqf, while through the financial sector you can through deposits, bonds, mutual funds, and stocks by sharia principles. One of the contracts that can be used is mudharabah. Cash waqf through mudharabah investment is by giving cash to Nadzir which Nadzir will then invest in sharia-compliant business sectors. The profits from the investment will then be used for waqf that is useful for the people (Rachmi Cahya Amalia, 2020): 12–22).

It must be admitted that there are some problems faced by productive waqf in Indonesia, namely, among others, the issue of regulation/legislation is a potential strength for the management of productive waqf. Lack of socialization is one of the weaknesses in the Productive Waqf Management Strategy in Indonesia. Nazir's increased professionalism became an opportunity for the development of productive waqf (Dharma Satyawan, 2018). The research also found that the highest obstacle to productive waqf is the lack of public understanding of cash waqf followed by low public awareness of waqf. Solutions to this problem include providing effective education and outreach to the public regarding cash waqf, innovative marketing strategies from waqf institutions, and transparency and accountability of waqf institutions. It is hoped that there will be a joint commitment from various academics, practitioners, and policymakers in encouraging efforts to manage cash waqf in Indonesia (Hendri Tanjung, Tjetjep Suhandi, and Widdy Tanzila, 2020): 1).

Based on the above explanation, when analyzed more deeply, the actual cash waqf investment management that has been carried out can be said to have not fully implemented good investment management and has not been guided by sharia principles. Lately, the development of cash waqf has also progressed to the issuance of waqf-based Sukuk. This money waqf-based Sukuk will continue to develop because of its great potential as one of the developments of cash waqf instruments. Some factors drive and hinder the process of issuing waqf-based Sukuk (Imam T Saptono, 2018: 12).

With a comprehensive understanding, the development of cash waqf in the form of issuing Sukuk based on cash waqf will be one of the effective fundraising media in optimizing cash waqf funds.

4.1. Analysis of the Problems of Cash Waqf Investment Management in Indonesia

Carrying out an activity does not always run perfectly, there must be obstacles or problems encountered. Likewise in the management, investment, and utilization of cash waqf, the authors see that several problems become real obstacles in the management and development of cash waqf including in investment management so far due to several factors, including the lack of professionalism of Nadzhir in the management and development of waqf assets. qualified. This can be seen from the dual role they carry, apart from managing waqf (acting as Nazhir), they also have tasks that must be prioritized over the waqf program.

As the most important instrument in the management of waqf assets, Nazhir must meet the criteria that allow waqf assets to be managed properly. Nazhir's criteria according to fiqh law are that Nazhir must be fair, in the sense of carrying out orders and staying away from prohibitions; have the expertise and must be Muslim; mukallaf; mature and trustworthy (Ministry of Religion Team: 68).

Obstacles in an activity are a natural thing, the important thing that must be considered is how someone can overcome these obstacles. As in the management and development of waqf assets, it must be carried out by Nazhir who is a professional in his field. In addition, Nazhir was chosen not on professional grounds, but the basis of his character and religious background regardless of educational background and experience. There are still many Nazhir who do not understand the issue of money waqf that is being carried out. So that the management and development of waqf assets seem careless and receive less attention.

The results of the study show that the most priority problem in the management of waqf assets is the aspect of Nazhir's professionalism, followed by risk analysis, then supervision, while the guarantee is the lowest priority. The solution to investment management problems is that professional solutions are a priority solution in investment solutions, followed by monitoring solutions, risk analysis solutions and guarantee solutions. Several strategies in investment management include cooperation, public education about cash waqf, and coaching Nazhir (Nil Firdaus, Amiur Nuruddin, and Fifi Hasmawati, 2019,: 137).

For this reason, Nazhir who is a professional in managing waqf assets is needed. Nazhir who is a professional must have special skills and expertise to be able to carry out his work properly. To improve Nazhir's ability, a reliable HR management system is needed with the aim of:

- a. Improve and develop Nazhir's knowledge, abilities, and skills to build strong and responsible managerial abilities.
- b. Forming the attitude and behavior of Nazhir waqf by morality.
- c. Creating a mindset in understanding and implementing good waqf management patterns according to law (M. Abu Zahra, 1959: 11).

To achieve this goal, special coaching is needed to improve the quality of Nazhir, for example, holding special training for Nazhir according to their needs so that Nazhir gain knowledge to further improve their performance and gain more knowledge about waqf management by the Law and Shari'ah.

5. CONCLUSION

In carrying out its obligations, cash waqf managers manage and develop waqf assets that they collect through two aspects, namely social aspects, and productive aspects. Social aspects include mosque donations, donations for orphans and poor people as well as Qur'anic waqf. While the productive aspect includes investment, the funds allocated to this social aspect are taken directly from the existing cash waqf principal, so that the principal of the cash waqf is decreasing. This is not by the laws and provisions of the Fatwa of the Indonesian Ulema Council.

Furthermore, on the productive aspect, namely investment, in its application or implementation it does not use or does not apply the provisions by sharia principles and even seems not to be serious in running its business. This can be seen from the lack of supervision and communication between the two parties who are business partners so that many business partners are hands-off or irresponsible.

The problems faced in terms of investment management include the lack of supervision and focus on the waqf property itself, this is because there are many programs other than the waqf program that must be prioritized. The management of cash waqf investment has indeed been managed productively, but for the utilization of the results, it cannot be used productively so that the mauquf 'alaih cannot fully feel the benefits.

It is hoped that money waqf managers will pay more attention to this money waqf issue more actively by conducting repairs, training, and counseling about money waqf to Nazhir so that Nazhir understands more about their functions and responsibilities as Nazhir. This counseling is also expected to increase their human resources and make the management and development of cash waqf assets in Indonesia more productive so that cash waqf can lead to welfare and social justice.

There is a need for cooperation between parties dealing with waqf issues to create a common mindset that is in the same direction in terms of proper management and practice of waqf

which is of course by sharia principles and applicable laws. Improve and expand more productive cash waqf programs in the real investment sector with investments that comply with sharia principles, such as mudrabah, musyarakah, murabahah, muzara'ah investments, and so on. And continue to socialize cash waqf and cash waqf programs to the public.

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