



## Optimization of Digital-based *Waqf* and Its Role in Economic Development in Indonesia

### *Optimalisasi Wakaf Berbasis Digital dan Perannya dalam Pembangunan Ekonomi di Indonesia*

Ridwan Fauzi<sup>1</sup>, Tatang Astarudin<sup>2</sup>, Badri Khaeruman<sup>3</sup>

KK Ilmu Kemanusiaan, FSRD Institut Teknologi Bandung<sup>1</sup>

Pascasarjana, UIN Sunan Gunung Djati Bandung<sup>2</sup>

Ilmu Hadits, UIN Sunan Gunung Djati Bandung<sup>3</sup>

[ridwanelfawzy@gmail.com](mailto:ridwanelfawzy@gmail.com)

#### ARTICLE INFO

##### Keywords:

*waqf*, digital, platform, economic development, blockchain

#### ABSTRACT

This study aims to analyze the optimization of digital-based *waqf* in Indonesia and its contribution to economic development. This study uses a qualitative approach through descriptive analysis. The results and discussion of this study show that digital-based *waqf* has enormous potential in Indonesia; technological advances have helped *waqf* management with the presence of various platforms from several *waqf* institutions, as well as new technology in the form of blockchain that can assist in *waqf* management and, in the end, can contribute to economic development. This study concludes that optimally managed *waqf* can contribute to creating a prosperous society. The benefits of this research are expected to increase awareness about the importance of *waqf* and the potential of *waqf* in Indonesia. This study recommends the parties involved in *waqf* optimize further the potential of *waqf*, which is still unexplored.

#### INFO ARTIKEL

##### Kata kunci:

*wakaf*, digital, platform, pembangunan ekonomi, blockchain

#### ABSTRAK

Penelitian ini memiliki tujuan untuk menganalisis optimalisasi wakaf berbasis digital di Indonesia dan kontribusinya terhadap pembangunan ekonomi. Penelitian ini menggunakan pendekatan kualitatif melalui deskriptif-analisis. Hasil dan pembahasan dari penelitian ini memperlihatkan bahwa wakaf berbasis digital memiliki potensi yang sangat besar di Indonesia, kemajuan teknologi telah membantu pengelolaan wakaf dengan hadirnya berbagai platform dari sejumlah lembaga wakaf serta teknologi baru berupa blockchain yang bisa membantu dalam pengelolaan wakaf, dan pada akhirnya dapat berkontribusi terhadap pembangunan ekonomi. Penelitian ini menyimpulkan bahwa wakaf yang dikelola secara optimal mampu berkontribusi untuk menciptakan masyarakat yang sejahtera. Manfaat dari penelitian ini diharapkan mampu meningkatkan kesadaran mengenai pentingnya wakaf dan besarnya potensi wakaf di Indonesia. Penelitian ini merekomendasikan kepada pihak-pihak terkait dalam perwakafan untuk lebih mengoptimalkan kembali potensi wakaf yang masih belum tergalai.

## Introduction

Developing countries such as Indonesia have many problems, especially those related to the economy, such as poverty, unemployment, unequal distribution of income, and other things. Based on the latest data released by the Central Statistics Agency (BPS) in 2022, the number of poor people in Indonesia is said to have decreased from the previous year. The percentage of poor people in Indonesia in March 2022 was 9.54 percent, or equal to 26.16 million people (Penduduk & Maret, 2022). According to data released by BPS, the open unemployment rate in Indonesia reached 5.83 percent. Even though the poor population has decreased and the number of workers has increased, it still has to be completed as a country's economic development mission.

In overcoming economic problems, especially a large number of poor people and the unemployed, *waqf* as a form of Islamic philanthropy is present as an effort to overcome these problems. Considering that Indonesia has the world's largest Muslim population, based on data from the BPS in 2010 that the number of the Muslim population in Indonesia reached 87.18 percent of the 238 million population (Wakaf, 2020). The latest data as of December 31, 2021, issued by the Ministry of Home Affairs (Kemendagri), the Muslim population reached 86.9 percent or as many as 237.53 million people from 273.32 million of the entire population in Indonesia. (Bayu, 2022). That way, the potential for *waqf* is huge in Indonesia and can be used to overcome economic problems such as poverty and unemployment.

*Waqf* is one of the teachings in Islam that is not only included in the discussion of worship but also includes muamalat affairs. The reason is *waqf* is not only a form of obedience to Allah SWT. However, *waqf* is more than that it has a social side as a form of concern for a Muslim to his fellow human beings or the surrounding community. Moreover, it also has a goal to be able to improve the quality of life of the community in various aspects. Even in its development, especially in Indonesia, the object and number of *waqf* are increasing and increasingly diverse. Both *waqf* assets are in the form of land, buildings, money, and other forms (Rahmawati et al., 2021).

In addition, *waqf* as a sharia financial instrument has great potential because it has intact assets that can provide endless benefits to the community, thereby realizing prosperity and assisting the country in stabilizing its economy. Moreover, with the swift current of modernization, the development of *waqf* has been driven by the presence of technology. The management of *waqf* assets using technology has provided better benefits for the parties involved in it so that access becomes more quickly distributed and *waqf* recipients can enjoy the benefits of *waqf* assets, and *waqf* managers can be helped to optimize *waqf* management to be more efficient and effective (Sukma, 2021).

Economically, based on Law no. 41 of 2004 concerning *waqf*, the aim is to empower *waqf* productively to create social benefits (Hadi, 2018). Reflecting on a number of Muslim countries, this *waqf* has succeeded in contributing to economic problems in a country. This is proof that *waqf* has excellent potential to be developed in realizing the financial independence of the people. The benefits of this *waqf* can be in the form of poverty alleviation, educational assistance, health assistance, and other formats. These conditions align with the objectives of economic development, especially from the Islamic perspective (Fuadi, 2018).

Economic development has five indicators that can be used, including poverty, unemployment, inflation, inequality, and economic growth. These indicators can be used to see the level of welfare of society in economic development (Fuadi, 2018). However, in Islam, economic development in a country must have a further goal not only in terms of material. In other words, economic development in Islam aims to increase human welfare and happiness in this world and the hereafter. Therefore, every development must be based on sharia provisions. The main target of economic development in Islam is humans. Thus, development based on these five indicators not only builds the people's economy but also must be able to build the mental attitude of the community itself (Purwana, 2013).

Departing from the vast potential of *waqf* in Indonesia because the population is Muslim, reaching 237.53 million people based on data from the Ministry of Home Affairs as of 2021 (Bayu, 2022), plus the development of digitalization of *waqf* so that more parties can be involved to participate as *waqif* or

people who do *waqf*, and the distribution of *waqf* to *mauquf alaih* will be more efficient and effective by *nazhir* or *waqf* manager. The author assumes that *waqf* can be an instrument that plays a role in economic development in Indonesia.

Thus, there are three essential questions in this research: how digital-based *waqf* can be optimized in its management, what is the potential of digital-based *waqf* in Indonesia, and what is the role or contribution of digital-based *waqf* to economic development in Indonesia. This study aims to discuss digital-based *waqf* contribution to creating people's welfare as a form of economic development in Indonesia. This research is also expected to provide benefits, especially for understanding digital-based *waqf* on the one hand and understanding the contribution of digital-based *waqf* to economic development in Indonesia.

## Method

This research is a type of qualitative research using literature or literature studies. The research is carried out by collecting library sources related to *waqf*, economic development, and digitalization in Islamic finance. After the library sources have been collected, then they are categorized based on the questions in the research. The data that has been obtained from these sources is then abstracted to be able to display the facts and these facts are interpreted to produce knowledge. At this stage, the writer uses descriptive analysis to explain the role of digital-based *waqf* in economic development in Indonesia.

## Results and Discussion

*Waqf* in Arabic comes from the word *waqf*, which means *radiah* (returned), *al-tahbis* (detained), *al-tasbil* (captive), and *al-man'u* (preventing) (Rosadi, 2019). In general, *waqf* can be understood as a gift in whose implementation is carried out by retaining ownership and making it have a public benefit. Withholding means that the original owner is holding the goods or assets that are being *waqf* so that they are not handed down, not inherited, not sold, not donated, and the like (Fuadi, 2018). This is also in line with the understanding expressed by Imam Nawawi that *waqf* is holding property that has the potential to be utilized without the loss of the object, by deciding on legal action on the property and distributing it to something that is allowed and available (Athoillah, 2015).

Regarding the legal basis of *waqf*, there is, in general, no verse in the Qur'an that provides a clear explanation of *waqf*. Therefore, *waqf* is often categorized as a form of alms. Based on this categorization, the basis used by scholars to explain the concept of *waqf* is in the verses of the Qur'an, which explain alms in general. Among them are Al-Baqarah verse 267, Ali Imran verse 92, and several other verses in the Koran. It is also reinforced by the hadiths, which indirectly show that the practice of *waqf* has been carried out by the companions of the Prophet Muhammad SAW (Ridwan, 2018).

Furthermore, *waqf* is generally divided into two forms, expert or family *waqf*, and khairi or general *waqf*. However, in their development, these terms were developed by scholars. For example, during the Mamluk dynasty, *waqf* was divided into three types: *awqaf ahbas*, *awqaf hukmiyah*, and *awqaf ahliyah*. The development of a variety of *waqf* is also carried out by Qahaf, which divides it into three forms, social *waqf* or khairi, *waqf* for families or experts, and *waqf* a combination of both or musytarak. In addition, Qahaf also distinguishes *waqf* from the aspect of its use into two forms, namely *waqf*, whose object is used to achieve its goals directly, such as mosques for worship, schools for learning, hospitals for treatment, and others. Also, *waqf*, whose object is used for production activities, where the results are then utilized for the *waqf* itself or also known as productive *waqf* (Mubarok, 2008).

In other terms, the division of *waqf* based on the use of this object is known as *waqf* of immovable objects and *waqf* of movable objects. The *waqf* of the immovable property refers to Law no. 41 of 2004 concerning *waqf* in the form of land, buildings, plants, and the like. Meanwhile, the *waqf* of movable property includes money, precious metals, securities, vehicles, intellectual property rights, shares, and the like (Sulistiani, 2017). Furthermore, *waqf* has economic value that can be used as a potential source of

funds to be developed, managed, and utilized in order to provide optimal results. Several countries, such as Egypt, Malaysia, Turkey, and others, have shown successfully managed *waqf* as an Islamic economic instrument that is beneficial to society (Selasi, 2021).

Although *waqf* has enormous potential, especially in Indonesia, its management has several shortcomings, both internally and externally. This internal problem in *waqf* management is due to the lack of competence and professionalism possessed by *nazhir* as *waqf* manager. At the same time, the external problems *waqf* managers face are due to a lack of understanding about *waqf* and also about its regulations (Selasi, 2021). Therefore, the presence of technology is expected to help in terms of *waqf* management in order to provide the best service.

### The Development of Digital-based *Waqf* in Indonesia

The Industrial Revolution 4.0 has dramatically impacted various aspects of people's lives. As with previous revolutions, the 4.0 industrial revolution is also expected to help improve the quality of people's lives. Breakthroughs in this revolution can be seen in financial technology companies and online markets, making it easier for people to carry out economic activities. Not only in economic activity, but this revolution has also entered into the religious realm. The Industrial Revolution 4.0 has transformed religious practice into a more modern and futuristic position (Putri & Garadian, n.d.).

It is undeniable that the development of *waqf* in Indonesia continues to increase. The increase in *waqf* can be seen in the number and types of *waqf* assets that have increased. Both *waqf* assets are in the form of land, buildings, money, securities, shares, and the like, which are spread throughout Indonesia. *Waqf* institutions must also use the presence of digitalization, which changes people's lifestyles, to collect *waqf* funds easily (Rahmawati et al., 2021). The advent of the digital era has had a massive influence on various aspects of life in society, not least in the management of one of the Islamic financial instruments, namely *waqf*. *Waqf* management utilizing this digitalization, both productive and non-productive, is expected to be able to simplify and optimize *waqf* management. Thus, the distribution of the benefits of this *waqf* can be more expansive and has implications for the realization of equitable welfare (Sukma, 2021).

The Indonesian *Waqf* Board (BWI), an independent institution with the authority to develop *waqf* in Indonesia, has also carried out digital transformation to develop *waqf*. This can be seen from the launch of e-services for *nazhir* on July 1, 2021. BWI launched the service as a stage of the digital transformation process to strengthen the *waqf* development ecosystem in Indonesia. The platform launch by BWI has also shown its commitment to encouraging digital transformation as in effort to optimize the potential of *waqf*. Also, to further increase public awareness of participation in *waqf*, more than half of the people in Indonesia are millennials and generation Z, who tend to be more familiar with the digital world (Rahmawati et al., 2021).

Before launching e-services, BWI had already launched two platforms on April 10, 2022. The two platforms were *berkahwakaf.id* and a social media platform called *sahabatbwi.com*. The establishment of these platforms is intended to make it easier for the community to make *waqf*. After that, BWI also wants to strengthen the digitization of *nazhir* and integrate it into *waqf* data. With digitalization, *nazhir* must strengthen digital channels for collecting cash *waqf* funds and *waqf* through money and develop a reliable and credible *waqf* reporting system. In the third stage, BWI continues to develop digital transformations in *waqf*, especially those that can support gaining public trust. Therefore, blockchain-based *waqf* can be a solution because, through blockchain, transparency and accountability in *waqf* management can increase (Rahmawati et al., 2021).

Digital-based *waqf*, or utilizing technology in Indonesia, also takes the form of an online *waqf* joint venture, which is none other than the development of cash *waqf* that utilizes the presence of technology. Essentially, this *waqf* joint venture is the same as the concept of fundraising or crowdfunding. In this case, digital platforms such as *kitabisa.com* have been able to help collect cash *waqf* from *waqifs* more easily. The concept used in this *waqf* joint venture is to raise funds for a particular project and will



generate benefits for many people. This *waqf* joint venture can easily be carried out by every element of society using digital wallet platforms such as Dana, Go-Pay, OVO, and the like (Putri & Garadian, n.d.).

BWI and the kitabisa.com platform and the development of digital-based *waqf* can also be seen from the application WAKDIMIN or Digital Money *Waqf* for Millennials. This application was created to be used by someone who wants to make *waqf* using digital money. *Waqf* payments in the WAKDIMIN application can use several platforms that have been integrated, such as banks and digital wallets such as Dana, Go-Pay, OVO, and the like. The purpose of making the WAKDIMIN application a form of digital-based *waqf* is to provide convenience to the *waqif*. The WAKDIMIN application, in this case, acts as a *nazhir* who uses the *waqf* money to be invested, and when it has made a profit, it will be divided by 10 per cent for the operational costs of the application, and the rest will be distributed to parties who are entitled to receive benefits from the *waqf*. They also routinely publish monthly financial and activity reports (Wahyu & Wardani, 2020).

WAKDIMIN as *nazhir* strives to maximize the benefits of the digital *waqf* money by helping to develop halal MSMEs using the 3P principles, namely funding, mentoring, and supervision. That way, MSMEs will be given financial assistance, and after that, they will get assistance in using the funds so they do not make mistakes. Furthermore, MSMEs that receive the funds will then be monitored to remain compliant with sharia principles. In the future, the development of MSMEs will be able to have an impact on opening job opportunities for the community (Wahyu & Wardani, 2020).

Dompot Dhuafa also launched a digital-based *waqf* called *wakaferse*. This *waqf* is a universal movement of *waqf* as an initiation so that people can be encouraged to do *waqf*, especially cash *waqf*. Not only that, but this *wakaferse* also has a spirit as a form of endeavor to realize comprehensive social assets in the joints of people's lives. This breakthrough issued by Dompot Dhuafa can make all levels of society participate in *waqf*, not limited by age or class. It turns out that the contribution that everyone can make is not limited to cash *waqf*. However, also through writing or creative content about *waqf* and uploading it on social media. For *waqf* in Dompot Dhuafa, we can start with Rp. 10,000 through the walletdhuafa.org website (Dhuafa, 2022).

In addition to cash *waqf*, digitization has also penetrated the *waqf* object in the form of shares. However, in this case, the *waqf* shares are sharia shares. This is based on halalness by the fatwa from the MUI National Sharia Council (DSN) No. 40/DSN-MUI/X/2002 concerning the Capital Market and General Guidelines for implementing Sharia Principles in the Capital Market and International Sharia Standards (Selasi & Muzayyanah, 2020). Sharia shares started to be marketed in the Capital Market in July 2000 after the launch of the Jakarta Islamic Index (JII). The launch of JII is a form of cooperation between the Indonesia Stock Exchange (IDX) and PT Danareksa Investment Management. Then the regulation regarding sharia shares was refined in 2009 with the issuance of the Sharia Securities List (DES). In 2011, the IDX issued the Indonesian Sharia Stock Index (ISSI) (Prasetyo, 2019). In the same year as ISSI was launched, the Sharia Online Trading System (SOTS), an online sharia stock transaction system, was also launched. Since its launch, the number of stock investors continued to experience an increasing trend every year. Investors who wish to make *waqf* using shares must make transactions on the SOTS platform online because this platform also has a certificate from the DSN-MUI (Badan Wakaf Indonesia, 2021).

### Use of Blockchain in Digital-based *Waqf*

Digitization of *waqf* continues to grow, not only taking part by creating or launching digital platforms, applications and websites to facilitate *waqf* as is done by kitabisa.com and Dompot Dhuafa and other *waqf* institutions. Digital-based *waqf* can also take advantage of blockchain in its management to be more transparent, as BWI aspires in the third stage of digital *waqf* transformation (Rahmawati et al., 2021). As is known, the blockchain is one of the essential technologies to support efficiency and transparency in swiftly changing world. Blockchain has also created new systems for recording or managing businesses

with little need for intermediary. Coupled with increasing dominance in the global market, this system can provide a high level of cost-effective governance compared to other systems (Walaa, 2021).

With the presence of technology in the form of blockchain, it is expected to overcome the main problems in *waqf* itself in the form of low levels of transparency, efficiency, and accountability by *nazhir* or managers, which can reduce the realization of the potential possessed by *waqf*. The reason is that there are still many *waqf* institutions whose reporting or recording is still low and makes public awareness not increase. The unavailability of data on the development of *waqf* also contributes to public trust in *waqf* institutions (Mutmainah et al., 2021).

In *waqf* management that uses blockchain-based technology, it consists of planning, organizing, actuating, controlling, and evaluating. In addition, there are three advantages to using this blockchain technology to manage *waqf* for transaction actors. These include the emergence of trust in the blockchain due to the realization of a blockchain network, transparency in this blockchain in the form of a ledger or bookkeeping record that can be read by both parties, and accountability contained in the blockchain in the form of smart contracts or chaincodes (Suryani & Mursyidah, 2020).

So, it can be said that *waqf* management that utilizes blockchain technology can increase the opinion of *waqf* assets due to the guarantee of transparency between the *waqif*, or *waqf* giver, and the *nazhir*, or *waqf* manager (Suryani & Mursyidah, 2020). According to Sukmana, there are three advantages contained in *waqf* that are managed using blockchain technology. Especially from increasing the efficiency and effectiveness of *waqf*. First, if *waqif* and *nazhir* are connected in a blockchain system, *waqf* transactions can be carried out with a high transparency. Second, suppose this blockchain-based *waqf* can globally reach *nazhir* as a *waqf* manager. In that case, there is a possibility that *waqf* can be *waqf* in other countries and, of course, open up opportunities for countries in need of their economic development. Third, as a collaborative recording tool, this blockchain indeed allows related parties such as *waqif*, *nazhir*, to *mauqf* to monitor each other together, and transparent funds will make it more effective (Roziqin, 2021).

However, the potential for using blockchain in *waqf* management has not been explored much. This blockchain has been able to provide solutions related to problems in *waqf* management because transactions are easy to audit and verify (Zulaikha & Rusmita, 2018). Furthermore, education and communication are needed at the preparation level if blockchain is to be implemented in *waqf* management in Indonesia. It is necessary to gather experts from related fields to make the digitization of *waqf* management through blockchain a vital agenda item. Moreover, with the vast potential of *waqf* in Indonesia, blockchain can increase public trust because of its effective, efficient, transparent, and accountable management. So, *waqf* can be used as a support for economic development in Indonesia (Mutmainah et al., 2021).

### **The Potential of Digital-based *Waqf* and Its Role in Economic Development in Indonesia**

Based on calculations from the Indonesian *Waqf* Board (BWI), the potential for *waqf*, especially cash *waqf*, in Indonesia, could reach IDR 188 trillion in one year. However, the collection of this cash *waqf* has only reached Rp. 831 billion, or less than 0.5 percent of the overall potential. However, overall *waqf* assets have the potential to reach IDR 2,000 trillion. The presence of digital platforms from several *waqf* institutions is certainly considered very important to optimize the *waqf*'s potential. Not only that, but the use of *waqf* can also be broader in scope, not only as a form of worship but also in its development towards socio-economic goals (Yuliasuti, 2021).

Many digital platforms have been created by several institutions such as BWI, Dompot Dhuafa, Rumah Zakat by launching *waqf.id*, and even Tokopedia has contributed to supporting the National Money *Waqf* Movement, which was launched in January 2021 by the government (Yuliasuti, 2021). Furthermore, it is not only cash *waqf* that can be digitized to continue to explore it. Other *waqf* property objects, such as sharia shares, also have enormous potential in Indonesia. In recent years, the number of Islamic stock investors has continued to grow. As many as 93,870 investors are listed in the Islamic capital market as of March 2021, with a very high average growth of around 65% in one year from 2016 to 2021 (Niswah, 2022).

The potential for *waqf* has benefited the majority of the Muslim population in Indonesia, which is quite a lot, reaching 237.53 million people based on data from the Ministry of Home Affairs as of 2021 (Bayu, 2022). *Waqf* by optimizing digitization through available platforms is also beneficial, especially with the very high number of internet users in Indonesia. Based on data released by the Association of Indonesian Internet Service Providers (APJIII) shows that there is a development towards internet use at the provincial level, which is getting better and more evenly distributed. Although the province located on the island of Java still occupies the province for internet users in Indonesia, The number of people connected to the internet from 2021-2022 based on a survey conducted by APJII reached 210,026,769 of the total population of Indonesia in 2021 as many as 272,682,600 people (Indonesia, 2022). Departing from the data on internet users in Indonesia, which reaches this number, it certainly opens up considerable opportunities to optimize digital-based *waqf* in Indonesia.

Moreover, new concepts emerged after the Industrial Revolution 4.0, namely Society 5.0, which was planned as a significant transformation in Japanese society. Society 5.0 understands a concept that defines that humans and technology will be able to coexist to improve the quality of human life sustainably. Thus, economic growth and technological progress are used as the main goals to create a society that can live optimally and not only for the prosperity of a few people (University, 2022). Of course, the reality of a new concept increasingly supports the optimization of digital *waqf*, especially in Indonesia, and is also in line with the spirit of economic development.

Indonesia is considered to be a developing country with problems of poverty, unemployment, inequality, unequal income distribution, and others. In this case, the role or contribution of *waqf* is indispensable as one of the supporting instruments for national economic development. In its development, *waqf* has indeed had an essential role in economic development in Indonesia. The role of *waqf* supports development in Indonesia from aspects such as education, health, agriculture, economics and finance, and technology (Selasi, 2021).

With *waqf*, Islam has established that all elements of society have a role to play in building prosperity. The creation of a stable economy and the realization of sustainable economic development are the main points of *waqf* as one of the supporters of development in Indonesia. Efforts to realize this welfare as the core of economic development can be seen from using *waqf* assets, such as land used to build supporting facilities that can help increase community resources. This is undoubtedly very important because increasing resources is believed to be an essential capital in economic development (Ridwan, 2018).

In its mission to assist economic development, *waqf* institutions have a role in helping the state reduce the burden of spending on managing public facilities. It can also increase the demand for goods and services and help to provide job openings. In economic development, especially from the Islamic perspective, humans occupy the position of development actors who must be able to achieve happiness in the world and the hereafter. The state must provide public facilities in education, health, and others. The presence of *waqf* with enormous potential, especially with its digital-based opportunities, can help the state reduce the spending burden to provide these facilities. Not only that, but *waqf* also contributes to the distribution of wealth. Thus, the level of demand for goods and services will increase. The reason is that people who benefit from this *waqf* can spend it on their daily needs. The benefits of *waqf* can also be channeled to create a course place to create a skilled workforce. Thus, more opportunities exist to find work and reduce unemployment (Ridwan, 2018).

The role of *waqf* in economic development can also be in the form of assistance or support to develop micro, small, and medium enterprises (MSMEs), as carried out by the WAKDIMIN platform. The platform has 3P principles, namely funding, mentoring, and supervision. WAKDIMIN, as *nazhir* is indeed targeting the development of MSMEs, to improve the community's economy (Wahyu & Wardani, 2020). In addition, there are still many forms of using *waqf* to play a role in economic development. Especially with the presence of technology, which can also facilitate the distribution of *waqf* benefits for various aspects that have an impact on the welfare of the community.

However, it is not without challenges, although the potential for *waqf* is vast, especially with the technology that can make it easier. A number of challenges are faced, including the minimal number of professional *nazhir* in Indonesia, the absence of projects that are the mainstay of *waqf* institutions, and the lack of socialization carried out by various related elements (Fuadi, 2018). However, the problems faced seem to be easily overcome with technological advances, where this *waqf* is already technology-based. It is not only used for fundraising but also facilitates socialization in the community and makes it easier to distribute the benefits of the *waqf* to various parts of Indonesia. The presence of blockchain technology will also make the management of this highly potential *waqf* efficient, effective, and transparent. It is just that it still takes time to optimize the potential of *waqf*, especially in Indonesia, which requires the participation of all elements: individuals, communities, institutions, and the government. So, *waqf* can create prosperity as the core of economic development itself.

## Conclusion

Based on the results of the research that has been done, several conclusions can be drawn as follows. First, *waqf* is not only a form of worship or obedience to Allah SWT. More than that, *waqf* has a social aspect. The benefits resulting from this *waqf* can be enjoyed continuously because the *waqf* goods are permanent. In its development, *waqf* takes two different forms depending on the use of the object, namely direct *waqf* or usually immovable objects such as land and productive *waqf* or *waqf* of movable objects in the form of money, shares, and others. Productive *waqf*, whether in money or shares, has excellent potential to be developed.

Second, the presence of technology has made *waqf* management easier. Digital-based *waqf* is more able to reach many parties, both in terms of fundraising, socialization of *waqf*, *waqf* management by *nazhir*, and distribution of *waqf* to *mauquf alaihi*. Several institutions such as BWI, Dompot Dhuafa, Rumah Zakat, the kitabisa.com platform, Tokopedia, and others have helped to optimize digital-based *waqf*. Not only that, but the presence of new technology in the form of blockchain can also help manage *waqf* that is more efficient, effective, transparent, and accountable. So that it can empower *waqf* clearly and can build public trust to also participate in *waqf*. Especially with the vast potential in Indonesia.

Third, the digitization of *waqf* can increase the potential of *waqf* to be more optimized. Able to place *waqf* as one of Indonesia's economic development instruments. *Waqf* management, primarily digitally, can contribute to helping the state provide public facilities needed by the community, distribute wealth to the poor, and even be able to provide employment opportunities to reduce unemployment. The use of *waqf* results, both direct and productive, can be seen in the construction of schools or places of education, hospitals, the provision or assistance of capital, and the like, which aim to form a prosperous society.

## References

- Athoillah, M. (2015). *Hukum Wakaf*. Penerbit Yrama Widya.
- Badan Wakaf Indonesia. (2021). *Wakaf Saham itu Apa?* bwi.go.id. <https://www.bwi.go.id/7431/2021/11/02/wakaf-saham-itu-apa/>
- Bayu, D. (2022). Sebanyak 86,9 % Penduduk Indonesia Beragama Islam. *dataindonesia.id*. <https://dataindonesia.id/ragam/detail/sebanyak-869-penduduk-indonesia-beragama-islam>
- Dhuafa, D. (2022). *Wakaferse Semesta Berwakaf*. [dompetchuafa.org](https://donasi.dompetchuafa.org/wakaferse/). <https://donasi.dompetchuafa.org/wakaferse/>
- Fuadi, N. F. Z. (2018). Wakaf sebagai Instrumen Ekonomi Pembangunan Islam. *Economica: Jurnal Ekonomi Islam*, 9(1), 151–177. <https://doi.org/10.21580/economica.2018.9.1.2711>
- Hadi, S. (2018). Pemberdayaan Ekonomi Melalui Wakaf. *ZISWAF: Jurnal Zakat dan Wakaf*, 4(2), 229. <https://doi.org/10.21043/ziswaf.v4i2.3043>
- Indonesia, A. P. J. I. (2022). Profil Internet Indonesia 2022. *apjii.or.id*, June. [apjii.or.id](https://apjii.or.id)
- Mubarok, J. (2008). *Wakaf Produktif*. Simbiosis Rekatama Media.
- Mutmainah, L., Nurwahidin, & Huda, N. (2021). *Waqf Blockchain in Indonesia: at A Glance*. *AL-AWQAF: Jurnal Wakaf dan Ekonomi Islam*, 14(1), 31–49.



- Niswah, F. . & L. L. (2022). Potensi Besar Wakaf Saham di Indonesia. *Wacids.or.Id*. <https://wacids.or.id/2022/07/24/potensi-besar-wakaf-saham-di-indonesia/>
- Penduduk, P., & Maret, M. (2022). *BRSbrsInd-20220715100206\_rev. 51*.
- Prasetyo, A. (2019). Wakaf Saham dalam Meningkatkan Investasi Saham Syariah di Indonesia. *Majalah Ekonomi*, 24(2), 204–210. <https://doi.org/10.36456/majeko.vol24.no2.a2066>
- Purwana, A. E. (2013). Pembangunan dalam Perspektif Ekonomi Islam. *Justicia Islamica*, 10(1). <https://doi.org/10.21154/justicia.v10i1.140>
- Putri, E. A. M., & Garadian, E. A. (n.d.). *PATUNGAN WAKAF ONLINE : APA, SIAPA, DAN BAGAIMANA? Oleh : Ekarizki Aryani Mandala Putri (Peneliti Independen)*. 45–55.
- Rahmawati, Thamrin, H., Guntoro, S., & Kurnialis, S. (2021). Transformasi Digital Wakaf BWI dalam Menghimpun Wakaf Di Era Digitalisasi. *Jurnal Tabarru': Islamic Banking and Finance*, 4(2), 532–540. [https://doi.org/10.25299/jtb.2021.vol4\(2\).8375](https://doi.org/10.25299/jtb.2021.vol4(2).8375)
- Ridwan, M. (2018). Wakaf dan Pembangunan Ekonomi. *ZISWAF: Jurnal Zakat dan Wakaf*, 4(1), 105. <https://doi.org/10.21043/ziswaf.v4i1.3034>
- Ridwan, M. (2018). Wakaf dan Pembangunan Ekonomi. *ZISWAF: Jurnal Zakat dan Wakaf*, 4(1), 105. <https://doi.org/10.21043/ziswaf.v4i1.3034>
- Rosadi, A. (2019). *Zakat dan Wakaf: Konsep, Regulasi, dan Implementasi*. Simbiosis Rekatama Media.
- Roziqin, F. (2021). Wakaf, Peran Milenial, dan Blockchain. *Timesindonesia.Co.Id*. <https://www.timesindonesia.co.id/metatimes/369252/wakaf-peran-milenial-dan-blockchain>
- Selasi, D. (2021). Membangun Negeri Dengan Wakaf Produktif. *TAWAZUN : Journal of Sharia Economic Law*, 4(1), 84. <https://doi.org/10.21043/tawazun.v4i1.8741>
- Selasi, D., & Muzayyanah, M. (2020). Wakaf Saham Sebagai Alternatif Wakaf Produktif Pada Perkembangan Ekonomi Syariah di Indonesia. *TAWAZUN : Journal of Sharia Economic Law*, 3(2), 155. <https://doi.org/10.21043/tawazun.v3i2.7932>
- Sukma, E. L. (2021). Wakaf Produktif Berbasis Digital Sebagai Instrumen Pengembangan Kebijakan Moneter Islam. *Al-Musthofa: Journal of Sharia Economics*, 4(1), 11–21. <http://www.ejournal.iaitaboh.ac.id/index.php/musthofa/article/view/631>
- Sulistiani, S. L. (2017). *Pembaruan Hukum Wakaf di Indonesia*. Refika Aditama.
- Suryani, E., & Mursyidah, A. (2020). Manajemen Wakaf Berbasis Teknologi Blockchain dalam Meningkatkan Produktifitas Nadzir dan Kebijakan Sustainable Development Goals. *Reslaj : Religion Education Social Laa Roiba Journal*, 2(1), 18–32. <https://doi.org/10.47467/reslaj.v2i1.133>
- Suryaningsih, S., Riandika, Y., Hasanah, A., & Anggraito, S. (2020). Aplikasi Wakaf Indonesia Berbasis Blockchain. *Edumatic: Jurnal Pendidikan Informatika*, 4(2), 20–29. <https://doi.org/10.29408/edumatic.v4i2.2402>
- University, S. (2022). *Society 5.0 Rencana Transformasi Besar-besaran Masyarakat Jepang*. Sampoernauniversity.Ac.Id. <https://www.sampoernauniversity.ac.id/id/society-5-0/>
- Wahyu, A. M., & Wardani, N. L. (2020). Wakaf Uang Digital untuk Milenial (Wakdimin): Pemanfaatan Bonus Demografi Melalui Aplikasi Wakaf Uang Digital untuk Mengembangkan Industri UMKM Halal. *El-Aswaq*, 1(1), 17–22. <http://riset.unisma.ac.id/index.php/laswq/article/download/6886/5548>
- Wakaf, J. (2020). *Al-Awqaf*. 13(1), 39–58.
- Walaa. (2021). Using Blockchain in WAQF, Wills and Inheritance Solutions in the Islamic System. *International Journal of Economics and Business Administration*, IX(Issue 2), 101–116. <https://doi.org/10.35808/ijebe/691>
- Yuliastuti, D. (2021). Menuju Era Wakaf Digital: Potensi Wakaf di Indonesia Mencapai Rp188 Triliun per Tahun. *Fortuneidn.Com*. <https://www.fortuneidn.com/sharia/desy/menuju-era-wakaf-digital>
- Zulaikha, S., & Arif Rusmita, S. (2018). Blockchain for *Waqf* Management. *KnE Social Sciences*, 3(10), 1152–1158. <https://doi.org/10.18502/kss.v3i10.3457>