

Value of Local Wisdom in Minangkabau-based Cash Waqf Management

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Abstract. This study aims to determine the values of local wisdom of the people of West Sumatra, which can be used as management literacy in waqf management in West Sumatra. The majority of the people of West Sumatra are Muslim who has the potential to develop waqf. In addition, the people of West Sumatra who are ethnic Minangkabau recognize the concept of high inheritance. There is a similarity in function between waqf experts in Islam and high heirs in the Minangkabau people. Of course, there are many values of local wisdom of the Minangkabau community, especially the various sayings that can be used as a reference in the management and development of waqf to improve the welfare of the people in West Sumatra. The method used in this study is an ethnographic method to reveal the process of implementing these values in waqf management in West Sumatra. The study results indicate that the importance of wisdom that can be applied in waqf management are: 1) application of management functions, 2) synergy of policymakers, 3) professional management, 4) social. Care

Keywords: Local Wisdom; Cash Waqf; Management

1 Introduction

As a country with a majority Muslim population and the largest Muslim population globally, the government has shown efforts to realize professional waqf management. This can be seen from the issuance of the Law on Waqf, establishing an independent institution, namely the Indonesian Waqf Board (BWI). Recently, the President has invited the Indonesian people to waqf through the National Waqf Movement. Even state regulations/policies have been realized since the Dutch colonial era where waqf became an Islamic financial institution which was marked by the establishment of Rad Agama or Religious Courts, which became the settlement of Islamic legal payments including waqf [1].

It is recognized that various problems are still being faced in the development and empowerment of waqf in Indonesia. One of the main problems is a management problem. Even weak managerial ability is a top priority in the problem, and Nazhir's professionalism is the main weakness in cash waqf management by the Indonesian Waqf Board [2]. Likewise, with the development of waqf in West Sumatra, managerial problems are also a significant problem in waqf. Although West Sumatra is predominantly Muslim, the absorption of the potential of waqf and its empowerment has not been in line with expectations [3].

Humans in the community learn from the experiences of their predecessors, and these experiences are internalized into the culture of an area known as local wisdom. Local wisdom

is a unity of ideology, knowledge, and life strategies in the form of local community activities to answer various problems in meeting their needs [4].

Local wisdom has a central role in improving the quality of governance and management of various aspects of community life, such as education [5], leadership [6], tourism management [7] including waqf governance [8]. The value of local wisdom has existed in people's lives since ancient times, from prehistoric times to the present. Knowledge comes from religious values, customs, ancestral advice, or local culture that adapts to the surrounding environment [6].

States that political and economic weaknesses that make people powerless to face globalization can be overcome through the revival of local cultural identities. Therefore, this study tries to provide an analysis of the various sayings of the ancestors of the Minangkabau community that can be used and become a guide in the management of cash waqf in West Sumatra.

2 Literature Review

2.1 Local Wisdom

Local wisdom is a regional cultural value that can be used to regulate social life wisely. Local wisdom is the operation of cultural values in the social life of a society that can be used as original wisdom and knowledge. Thus, local wisdom is the original wisdom or inside of an organization that comes from the nobles of the cultural tradition values to regulate the life of the community [9].

West Sumatra, which is known as the Minangkabau ethnicity, is rich in local wisdom values that serve as a guide and guide for life. These values are inherent and practiced in social life. One form of local wisdom values is in the form of Minangkabau's various proverbs.

According to Jacob Sumarjo, revealing the value of Indonesian philosophy is behind the various sayings, behind traditional houses, behind traditional ceremonies, behind old myths, behind the decorative clothes they wear, behind their dance forms, behind the music they play, behind the weapons, behind the system of social regulation and so on.

2.2 Cash Waqf

Cash waqf is understood as the confinement of an amount of money by a founder(s) (individuals, companies, institutions, corporations or organizations private or public), and the dedication of its usufruct in perpetuity to the welfare of the society, whether individuals, companies, institutions, companies or private or public organizations and submit the proceeds from cash waqf continuously for the interest of the community [10].

Scholars have different opinions in determining whether money is a type of property that may be waqf or not. This difference of opinion is based on differences in understanding whether waqf is only limited to immovable property as was the practice at the beginning of Islam or movable property is allowed. Scholars realize that cash waqf is not permitted, such as Abu Hanifah, Abu Yusuf, and Syafi'iyah, while those who qualify cash waqfs such as Hanafiyah, Malikiyah and one of the opinions of Syafi'iyah.

3 Method

This type of research is qualitative descriptive research conducted with an ethnographic study. Ethnography is one approach in qualitative research that seeks to explore a society's culture. Ethnography has distinctive characteristics such as the full involvement of researchers, exploring community culture, and requiring depth of data exposure [11]. Ethnographic research is appropriate for describing cultural groups and analyzing the various beliefs, languages, behaviors, and problems they face.

4 Result and Discussion

4.1 The importance of implementing management functions in waqf management.

In Minangkabau society itself, local wisdom values teach the importance of management functions in life, including in cash waqf institutions. For example, in the various sayings, it has been stated:

“Diagak mangko diagiah, dibaliak mangko dibalah”.

This proverb provides a philosophical value that every job that is done should be carefully thought out. The word “diagak” implies the importance of the management function, namely planning in every life. In the management of an organization or institution, there is a need for planning because planning can make the goals of the organization or institution more specific, detailed, and easy to understand. At the same time, the word “diagiah” implies the meaning as a continuation of the planning function, namely action (do). When the planning function has been carried out as much as possible, it will only be realized in activities. This means that the activities of an institution do not just run, but there are guidelines, there are clear goals.

This proverb provides a broad understanding of an action that is carried out, which is without benefit. Included in this is an activity carried out without implementing an effective and efficient management function, especially in an institution or organization. Waqf institutions that should implement a management function but are not appropriately implemented will ultimately impact not achieving the objectives of cash waqf.

4.2 The synergy between Leaders in West Sumatra.

To improve the management and empowerment of cash waqf in West Sumatra, there needs to be a synergy between policymakers in West Sumatra. The ancestors of the Minangkabau community have guided the importance of these policymakers' synergy to advance the community, including in the management of cash waqf. This guide is contained in the various sayings:

“Tungku Tigo Sajarangan, Tali Tigo Sapilin”

This leadership includes the government, scholars, and clever people. They are strengthening the leadership function of the Tungku Tigo Sajarangan as an external aspect that plays a significant role in advancing cash waqf institutions and realizing the goals and tasks of cash waqf itself. The part and function of the Tungku Tigo Sajarangan are as a facilitator for policies that can support the development of cash waqf in West Sumatra.

4.3 Professional Management.

The Minang Kabau people have also been taught by previous Petra the importance of professionalism. As in the following sayings:

Elok rumah karano tukang, rusak rumah karano tukang
Kapalang tukang binaso kayu, Kapalang malin rusak kaji

[The house is good because of the craftsman; the house is damaged because of the craftsman]

[Abyssmal wood destroyer, absurdly Malin damaged]

The proverb in the first line explains that a house will be good and of good quality caused by a craftsman who has expertise in building a house. So that will create a home by expectations. However, artisans who do not have expertise in producing a house will damage the built place and bring losses to the owner. Therefore, the value of the philosophy of “elok rumah karano tukang rusak rumah karano tukang” teaches that the success or failure of a job depends on the expertise of the person doing the work.

The second line shows the responsible expertise (lack of knowledge) will cause the wood to be used to build the house is not correct. It could be the wrong measurement, wrong cut, or careless selection of wood materials. This situation will cause it not to achieve the goals to be completed and even bring losses to the homeowner.

4.4 Social Concern.

Besides having religious values, Cash waqf also has social values that can function as a form of helping each other. The life that is lived is sometimes in dire need of help from others, especially material assistance. For example, if a disaster occurs, whether it arises from oneself or is caused by nature, such as an earthquake, it needs help from other parties. As an example of cash waqf, this situation has a function that can be used as a form of social care between people.

The past elders have provided advice and teachings for the Minangkabau people to help each other and apply social care in everyday life. As in various proverbs as follows:

“Nan condoang makanan tungkek, nan lamah makanan tueh“

These proverbs provide a philosophical value that the ancestors of the Minangkabau people have provided a social value to help and work together. They are helping not only through individuals but also through institutions such as cash waqf. Waqf managers must have a high spirit of creating an institution that can provide more value for the poor and so on. In addition, the distribution of proceeds from cash waqf must be done fairly and appropriately.

5 Conclusion

The Minangkabau community is rich in local wisdom values passed down by their ancestors for the current generation. The importance of local wisdom provides advice and lessons on acting, behaving, and acting in life. The values of local knowledge are not only limited to individuals or personally but also in society or institutions.

As a society whose majority is Muslim, of course, cash waqf becomes a practice that is applied and implemented in the daily life of the Minangkabau community—using wisdom

values in the management and empowerment of cash waqf. Of course, this will be by the philosophy of the Minangkabau people “*Adat Basandi Syara’ , Syara’ Basandi Kitabullah*”

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