



## IMPLEMENTATION OF SHARIA MANAGEMENT IN MICRO WAQF BANKS ON COMMUNITY WELFARE CASE STUDY IN INDONESIA AND MALAYSIA

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### Abstract

*This research is expected to provide an up-to-date description of the implementation of sharia management at Micro Waqf Banks in improving community welfare. The results of this study can be used as material for consideration by companies to develop appropriate management strategies. Management functions include planning, organizing, actuating, controlling. Planning is a process and series of activities to set goals in advance at a certain time or period and the stages or steps that must be taken to achieve certain goals. Organizing is a process and activity in the division of labor planned by members of the group, determining good work relationship between them, and providing a conducive work environment and facilities. Actuating, namely a series of activities to provide instructions from superiors to subordinates or to people who are organized in formal groups to achieve common goals. Controlling, namely supervision of every activity that is done so that it is in accordance with the plan. The concept of sharia management is universal and comprehensive. Therefore, the paradigm that is built in syari'ah management theory is the activity of thinking, planning, leading and controlling an organization to achieve the goal of maqasid syari'ah, namely realizing the benefit of all mankind. The long-term goal of this research is to contribute to Micro Waqf Banks in their roles, namely: The role of micro waqf banks through the application of sharia management to improve the welfare of the poor who do not have access to formal finance.*

**Keywords:** Sharia Management, Micro Waqf Banks, Community Welfare

### INTRODUCTION

Islam has the concept of a universal, integral and comprehensive life system, which has established a complete order to regulate human life. As a way of life, Islam organizes all aspects of life, from simple things to even the most complicated affairs. Islamic economics can be interpreted as economics which is based on Islamic teachings originating from the Koran, as-Sunnah, ijma' and qiyas. Al-Quran and as-Sunnah are the main sources while ijma' and qiyas are complementary to understanding the Al-Quran and as-Sunnah. The consistent implementation of Islam as a way of life in all life activities will give birth to a good order of life, an order known as hayatan thayyibah. Conversely, if humans refuse to implement these rules or have absolutely no desire to apply them in life, it will create chaos in one's life and will lead to disobedience and/or narrow life, as well as accidents in the afterlife. The word Waqf comes from Arabic, namely Waqafa which means to hold, stop or stay in place or remain standing. Waqf according to Islamic law can also mean handing over a long-lasting property right to a person or nadzir either in the form of an individual or in the form of a management body provided that the results or benefits are used for things that are in accordance with Islamic law. The Micro Waqf Bank itself is an Islamic Micro Finance Institution that focuses on financing small communities, and in this case, the OJK is working with the National Amil Zakat Institution to form an Islamic Micro Finance Institution (LKMS). The capital

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scheme of the Micro Waqf Bank is also somewhat unique. Each LKMS will receive around IDR 3 billion to IDR 4 billion from donors, where donors can come from all walks of life or companies with an initial fee of IDR 1 million per person. However, the funds received by the LKMS will not all be channeled into financing, because some will be placed in the form of deposits at Islamic commercial banks. In Islamic teachings, waqf functions to realize the potential and economic benefits of waqf assets for the benefit of worship and to advance public welfare. This is in line with the objectives of the establishment of this Micro Waqf Bank, namely as a big commitment from OJK and the Government to continue to expand the provision of access to public finance, especially for medium and small communities, by providing access to capital or financing for people who are not yet connected with formal financial institutions, especially in the boarding school environment.

The characteristic of a Micro Waqf Bank lies in the mentoring process. The Micro Waqf Bank will first conduct a selection for prospective customers, then training and mentoring will be done as well as a financing pattern that is made per group or "jointly responsible". The financing scheme through Micro Waqf Banks is financing without collateral with a maximum value of IDR 3 million and a profit sharing margin equivalent to 3%. Financing through Micro Waqf Banks is also interest free. Islamic boarding schools can establish Waqf Banks. There are several assessment procedures that must be passed before an Islamic Boarding School can be declared eligible to establish a Waqf Bank. The OJK special team assisted by PBNU will first see if there is a need from the Islamic Boarding School to help the community in their environment, whether it requires financing in the micro segment and how productive it is, then the commitment and readiness of the Islamic Boarding School will also be assessed. So far, the Bank's Pilot Project Micro Waqf has distributed financing to 2,784 customers with a total financing value of IDR 2.45 billion. In accordance with the Hadith of Rasulullah SAW which says «Surely Allah SWT does not look at your appearance, nor does he look at your wealth, but Allah SWT looks at your heart and your deeds Didin Hafidhuddin and Hendri Tanjung explained that there are three things discussed in sharia management, namely:

First, sharia management is related to the values of faith and monotheism. This is different from behavior in conventional management which is completely unrelated, even apart from the values of monotheism. People who apply conventional management do not feel that there is inherent supervision, except solely supervision from leaders or superiors. Every form of activity in sharia management is strived to become a good deed that is eternal.

Second, what will be discussed next is the organizational structure. In managing the life of the world, the role of humans will not be the same as one another. A person's intelligence, expertise, skills, and position are not the same. In fact, the structure is sunnatullah. A good manager, who has an important position, whose structure is high, will try to make the height of the structure cause convenience for others and provide prosperity. State Of The Art Manis, Heni Mekanisme Pembiayaan Bank Wakaf Mikro Ponpes Futuhiyyah Mranggen Demak Perspektif Hukum (Study Kasus Di Ponpes Futuhiyyah Mranggen Demak). Skripsi- Fakultas Syariah, Iain Salatiga, 2019. Ulum, Fahrur *Pemberdayaan Ekonomi Masyarakat oleh Lembaga Keuangan Syariah (Studi Kasus di Bayt al Mal wa Tamwil Ar-Ridho Trenggalek)*. Disertasi – UIN Sunan Ampel Surabaya. P 2015. Yusuf, Hardiyanti. *Pengelolaan dan Pemanfaatan Wakaf Produktif dalam Pemberdayaan Ekonomi Masyarakat pada Pesantren Al-Mubarak Kec. Sibulue Kab. Bone*. Tesis - UIN Alauddin Makassar. 2017. Nur Azizah Utami, *Analisis Manajemen Terhadap Bank Wakaf Mikro Di Lingkungan Pondok Pesantren Hidayatullah Trenggalek*. 2022

**RESEARCH METHODS**

This research is a literature study (library research) which originates from some of the existing literature and also uses data that has been provided to related institutions that discuss sharia management,



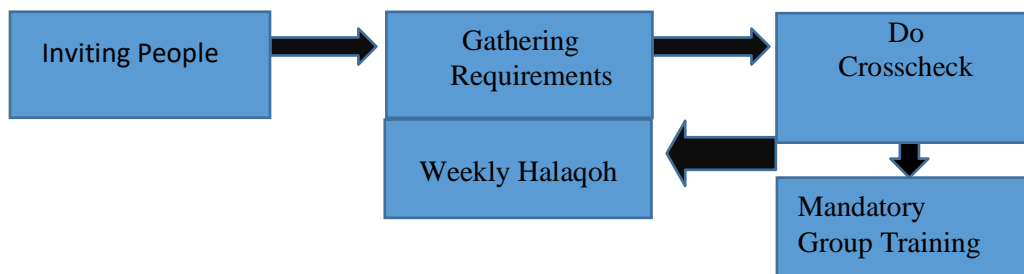
especially the management of micro waqf banks. The reference sources used in this research are books, news magazines, online news portals that are related to the subject matter of this research. The nature of this research is qualitative research which explains and describes the implementation of sharia management in micro waqf banks as a form of effort to improve people's welfare. The main data source in this study is secondary data that can be obtained from several institutions that have provided data related to the, which is then arranged according to the research needs described in order to get the gist of the discussion of this research. For data collection, this research was obtained from existing data from related institutions which were then explained. The technique used in analyzing the data in this study is a qualitative descriptive technique, in which this technique describes all the data that has been obtained and collected regarding the implementation of sharia management in micro waqf banks, which is then given an explanation of the findings obtained and elaborated to explain the results. In qualitative research the steps/stages are broadly divided into three parts, namely; Preparatory/pre-field stages, Views of field work, and Stages of data analysis.

## RESEARCH IMPLEMENTATION

### Implementation of Sharia Management in Micro Waqf Banks on Community Welfare

#### 1. Implementation of Planning in Micro Waqf Banks

Planning activity programs at the Micro Waqf Bank in distributing financing consists of several stages. There are several stages that must be carried out by prospective customers as stated in the following scheme.



The scheme above is a general description of the Micro Waqf Bank. The first step that must be fulfilled by the customer is to collect 1 copy of the family photocopy (KK) and 1 photocopy of the Population Identification Card (KTP). Then the Micro Waqf Bank will carry out a feasibility test where the supervisor/supervisor visits the prospective customers' residence. The requirements are very easy, just provide a photocopy of your family card and a photocopy of your KTP. Next, prospective customers will be gathered at the home of one of the prospective customers along with their group to fill out the due diligence form provided by the Micro Waqf Bank. The contents of the form include personal data, asset ownership data, debt history, and permission from your partner. After filling in and collecting the due diligence form, approximately one week later, prospective customers are then invited to the Micro Waqf Bank office to take part in Compulsory Group Training (PWK) for 5 days. PWK can be carried out at the prospective customer's home or at an Islamic boarding school. The requirements to become a member are to take part in training, diligently attend halmi meetings, be trustworthy in carrying out obligations, so that things run smoothly in the future. The following training activities consist of:

1. On the first day what was delivered included:
  - a. Prospective customers receive material regarding the Mawaridussalam Micro Waqf Bank institution
  - b. Prospective customers get to know each other with members of their group
  - c. Reading of the Pledge

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2. On the second day the material presented included:
  - a. Discussion regarding rights and obligations as a member.
  - b. Work hard and work smart
  - c. Cooperation
  
3. On the third day the material presented includes:
  - a. Financing procedures
  - b. Installment payment procedures
  - c. Contract used in financing.
  
4. On the fourth day the material presented includes:
  - a. Determine the group name of the kumpi
  - b. Discussion about halmi
  
5. On the fifth day the material presented includes:
  - a. Kumpi's endorsement
  
6. On the first day what was delivered included:
  - a. Prospective customers receive material regarding the Mawaridussalam Micro Waqf Bank institution
  - b. Prospective customers get to know each other with members of their group
  - c. Reading of the Pledge
  
7. On the second day the material presented included:
  - a. Discussion regarding rights and obligations as a member.
  - b. Work hard and work smart
  - c. Cooperation
  
8. On the third day the material presented included:
  - a. Financing procedures
  - b. Installment payment procedures
  - c. Contract used in financing.
  
9. On the fourth day the material presented included:
  4. Determine the group name of the kumpi
  5. Discussion about halmi
  
10. On the fifth day the material presented included:
  - a. Kumpi's endorsement

On the training day, training was given with different material, namely about the introduction of Micro Waqf Banks, requirements for participating in the implementation of waqf banks, introductions to fellow members, reading the pledge to convince them with serious intentions, the next day they were given material on how to in paying weekly installments, activities to be carried out and validation of the meeting . In preparing program planning, the Micro Waqf Bank Manager has also considered the planned program by looking at evaluations and considering criticism and suggestions from donors so that the activities at the Micro Waqf Bank continue to increase.

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This is in accordance with the word of Allah in QS. Al Inshirah (94:7-8):

فَإِذَا فَرَغْتَ فَانصَبْ . وَإِلَىٰ رَبِّكَ فَارْغَبْ

"So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing".

The words of the Prophet SAW which means:

"Indeed, Allah loves people who, when they do a job, do it with itqan (precise, directed, clear, complete). (HR. Thabrani).

This verse and sunnatullah explain that in Islamic teachings planning must be adjusted to situations and conditions in the past, present and future. Therefore, to carry out any planning for the future, studies of the present are needed. Apart from that, the management system of the Micro Waqf Bank itself must not only improve the welfare of the surrounding community but must also promote and develop the application of Islamic principles, sharia and traditions in on going activities. Planning can minimize the risk of failure in the organization and uncertainty of action by assuming future conditions and analyzing the consequences of each action to be implemented. The plans prepared can help managers look to the future and emphasize each action according to organizational goals. On the other hand, planning will have a negative impact if the planning is not implemented well, then the time, energy and thoughts of branch heads and employees will be wasted. However, too much emphasis on planning is also unprofitable because other managerial functions will be neglected. Managers must be able to balance other functions so that organizational goals can be achieved effectively. From the explanation above, it can be seen that the activity program planning at the Micro Waqf Bank is in accordance with Islamic law. Where in preparing the plan the situation and condition factors have been carefully considered and have also determined planning aspects that are in accordance with sharia principles.

## 2. Implementation of Organization in Micro Waqf Banks

After planning has been made in accordance with the provisions above, the next step is organizing. Islamic teachings always encourage its adherents to do everything in a neatly organized manner, because it could be that a truth that is not neatly organized will easily be destroyed by neatly arranged falsehood. The organizational structure of the Micro Waqf Bank consists of a Sharia Supervisory Board, Management consisting of a Chairman, Treasurer and Secretary, as well as management consisting of a Manager, Supervisor and Administration

In organizing the Micro Waqf Bank, there is an organizational structure which depicts work positions, division of work, and types of work that must be done. This shows that the Micro Waqf Bank has determined the work programs that must be carried out Organizing is a forum for the functions of each person, working relationships both vertically and horizontally. In surah Ali Imran verse 103, Allah SWT says:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ  
بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

."And hold firmly together to the rope of Allah<sup>1</sup> and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be 'rightly' guided."

In surah Al-Hujurat 49 :13, Allah SWT says:

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يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

”O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.Q.S Al-Hujurat 49 :13)”

The verse above explains that an organization is a collection of people who can be organized well. So let us work together and hold a commitment to achieve the ideals within the umbrella of the organization in question In the Islamic view, organizations are not merely containers or tools, but rather emphasize how work is done neatly. In carrying out their respective fields they will help each other if there are difficulties. Because in essence humans are assigned or entrusted by Allah as caliphs on earth. In carrying out their caliphate functions, it is hoped that they will be able to create prosperity, while this prosperity will be realized if humans help each other and are not divided. Apart from that, Islamic teachings also emphasize that in carrying out an activity it must be carried out according to one's expertise, so that everything it can run smoothly. Communication between personnel at the Micro Waqf Bank is also very necessary so that each program can be completed well, where communication between leaders and employees and employees and employees is very good, just like communication within the family.

In carrying out Micro Waqf Bank programs, they also have fixed procedures listed in the SOP (Standard Operational Procedure). SOPs are created with the aim of being used as standards or guidelines for employees in carrying out their duties and to make it easier for employees to work. From the explanation above, it is found that the organization of activity programs at the Micro Waqf Bank is in accordance with Islamic law. In this organization, they have carried out their respective fields and helped each other if there were difficulties and have also determined aspects of the organization that are in accordance with sharia principles.

**3.Implementation ”Actuating” of Micro Waqf Banks**

The results of the researcher's analysis found that the source of financing funds distributed to Micro Waqf Bank customers came from LAZ BSM as nazir where the funds were grants from donors, the Company's CSR. The amount of funds from LAZ BSM as nazir given to the Micro Waqf Bank is IDR 4,000,000,000.00.- (four billion rupiah). Funds amounting to Rp. 4,000,000,00.00.- (four billion rupiah) were not entirely used for financing to customers. A total of IDR 3,000,000,000.00.- is stored in the branch of Bank Syariah Mandiri, then the remaining amount of IDR 1,000,000,000.00.- is funds that will be distributed to the community.

With an endowment fund of IDR 3,000,000,000.00.- where the funds will be deposited so that the proceeds from the deposit will be used for the administrative needs of the Micro Waqf Bank. So this is a good breakthrough so that the administrators of micro waqf banks don't have to worry about the costs that will come out of their personal pockets so they need to take advantage of the IDR 1,000,000,000 funds that were disbursed. With this, the existence of a micro waqf bank will not be a burden on the working staff at the micro waqf bank office. The implementation is carried out by the Micro Waqf Bank Manager based on the needs and interests of the organization so that the delivery method is more of an invitation rather than an order because all human resources at the Micro Waqf Bank are considered like their own family. Implementation at the Micro Waqf Bank is in accordance with sharia principles. This is in accordance with the perspective of the Koran, Surah Ali Imron Verse 104



وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“Let there be a group among you who call ‘others’ to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.”

This verse is an explanation of the previous verse, so that Muslims adhere to the religion of Allah by encouraging virtue, commanding good and forbidding evil.

#### 4. Implementation of Supervision in Micro Waqf Banks

Supervision of Micro Waqf Banks has been carried out since the start of Assistance during PWK and Halmi. PWK is carried out before financing is provided and is still a potential customer. PWK is an activity to introduce payment systems and provide material for business. This is in line with the supervisory function in the Islamic view which is carried out to straighten out what is not straight, correct what is wrong and justify what is right. In the Islamic view, it is an absolute requirement for leaders to be better than their members, so that the control they exercise will be effective. As Allah says in surah At-Tahrim (66:6)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, and is overseen by rigorous and stern angels, who never disobey whatever Allah commands and do whatever they are commanded”

Maintaining the safety and success of institutions is the main task of leaders, both family organizations and universal organizations. How can a leader control other people if he himself is not yet controlled? Thus, a leader is the best person and must control all his members well. Apart from financing, other programs include mentoring including PWK. PWK is group training for prospective customers. Then another program is Halmi, Halmi is intended for customers who are already members. HALMI's activities include training in the religious sector, MSMEs, entrepreneurship, aeroponic planting and others

In Halmi activities which have been carried out by researchers from the first and second batch of Halmi four times, it is known that through Halmi activities, customers can share their complaints and talk about the problems they face in running their business, both with fellow customers and with the ustadz who delivers the material. On the day the halmi activity is held, apart from asking about problems the customer is facing regarding religious teachings, the ustadz will provide solutions to all the problems shared that day. This is the same as what was conveyed by the Manager of Micro Waqf Bank, that the assistance provided is not only in business development but also in terms of spirituality and religiosity of customers.

#### The Role of Micro Waqf Banks to Improve Community Welfare

Micro Waqf Bank in its journey has succeeded in becoming a place for customers to learn and obtain financing through financing and mentoring programs. As in the description above, the Micro Waqf Bank plays three roles things namely an increase in the amount of production, no additional workers and an increase in business income. The increase in production numbers is the effect of increased capital obtained by customers through the financing process by the micro waqf bank itself, coupled with customers' exposure that their products have been successfully marketed in various cities. Of course, this is important evidence that the role of micro waqf banks is optimally successful. With capital and profits that are not too large, customers do not dare to add workers, considering that the funds provided are not too much, so customers focus more on involving their family members, which is a way to reduce costs. Additional funds from the Micro Waqf Bank directly increase their profits. As production increases, the

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profits they get also increase. One customer said that there was an increase of 30% in their profits, and this difference was really felt before and after joining as a Micro Waqf Bank customer. Of course, this is also important evidence that the role of micro waqf banks is optimally successful with an increase in the amount of production and accompanied by an increase in business income. As stated by the OJK, through Sharia Microfinance Institutions which are realized in the form of Micro Waqf Banks with the hope of being able to improve the dignity and dignity of layers of society who are in disadvantaged conditions by relying on their own strength so that they can get out of poverty and backwardness, or the process of enabling and making themselves independent. community (Financial Services Authority, 2017)

The Micro Waqf Bank encourages the strengthening of the people's economy through micro businesses initiated by the community around Islamic boarding schools with financing assistance from the micro waqf bank of Rp. 1,000,000.00.- (one million rupiah) with installments of Rp. 20,000.00.- (twenty thousand rupiah) for 50 weeks. Meanwhile, for customers entering the second year of financing, the assistance provided by Micro Waqf Bank is IDR 2,000,000.00.- (two million rupiah). The installments that must be paid every week are IDR 40,000.00.- (forty thousand rupiah. ) with 50 weeks too. Apart from that, Micro Waqf Bank also provides business assistance to customers using a group system through PWK activities, while Halmi is carried out every week.

Based on the results of interviews with customers in the Sakinah 2 group, the Micro Waqf Bank did not find a usury system like loans in general. In fact, they get additional religious knowledge from the Islamic boarding school. The financing distributed by the Micro Waqf Bank is in accordance with the needs of the customers, where they consider that the installments at the Micro Waqf Bank are not burdensome, because the business capital borrowed is only IDR 1,000,000.00 (one million rupiah), it is not a burden on the customers , and there is no additional payment that must be paid, apart from that, if you cannot pay it, you can help with the joint responsibility of each group.

Respondents also thought that the requirements that prospective customers had to complete were very easy, namely only a photocopy of their Family Card (KK) and Resident Identity Card (KTP) with only one sheet of each. And respondents who have completed installments for 50 weeks, and all respondents want to reapply for financing at the Mawaridussalam Micro Waqf Bank for the reason that customers are comfortable with the services of the Micro Waqf Bank which are considered very helpful both in developing customers' businesses, as well as providing long-standing religious knowledge. this is considered very inadequate.

This is reinforced by the respondent's statement that financing for the Micro Waqf Bank continues to be carried out because the customers feel that they have a lot of experience so that the management and other customers are considered like their own brothers. Apart from that, they are also taught how to manage finances, manage capital, make profits, and are taught about marketing. Apart from that, the joint responsibility system applied to financing by the Micro Waqf Bank was considered very positive by respondents, because the joint responsibility system reflects the value of helping each other among group members, if there is a group that is not able to pay its weekly installments, then fellow groups will both help pay it first, when the installment money is available, then the money will be replaced on the next day. The joint responsibility system was considered good by respondents. This was emphasized by respondents that the Micro Waqf Bank has a joint responsibility system. The joint responsibility system is that if a customer cannot pay within the specified time then all members have an obligation to help the customer. The aim is to strengthen the Islamic brotherhood between fellow members. Therefore, it is highly recommended that each group of customers have savings to anticipate if one member cannot pay.





## CONCLUSION

Sharia management from a theological perspective is God's «trust» to his creatures because humans are his «representatives» on earth who are required to always do good deeds in accordance with the principles of cooperation and consultation. Therefore, the paradigm developed in sharia management theory is the activity of thinking, planning, leading and controlling an organization to achieve the goal of maqashid sharia, namely realizing the benefit of all mankind. After carrying out this research activity and collecting the results of the data that has been obtained and finding several other research findings, it can be concluded that the role of micro waqf banks in improving the welfare of society and the financing distribution mechanism is as follows:

The role of Micro Waqf Bank in improving community welfare is as follows:

Increase in production/sales: when public interest increases in a product offered by Micro Waqf Bank customers. Increased business income for Micro Waqf Bank customers has increased income after receiving additional capital from the Micro Waqf Bank There will be an increase in the economy: it is certain that if income increases, there will also be an increase in the economy of micro waqf bank customers

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