



## COMPETENCY-BASED TRAINING EDUCATIONAL MODEL FOR IMPLEMENTING THE RECEIPT OF WAKAF PROPERTY FOR STUDENTS AT THE INDONESIAN WAKAF BOARD

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### ABSTRACT

*The Indonesian Waqf Board in collaboration with the Sultan Maulana Hasanuddin Banten State Islamic University has carried out training and competency certification for the implementation scheme for receiving waqf assets. There were 52 students who participated in the assessment from the sharia economics department. This research method is qualitative with an observation and literature study approach as well as direct participation. Training materials are provided for competency units for the implementation scheme for receiving waqf assets, such as: (1) Managing Wakif Loyalty, (2) Implementing Acceptance of Waqf Assets, (3) Managing Wakif Complaints, (4) Marketing the waqf program, (5) Evaluating receipt of assets waqf objects, (6) Managing reputation risk. The results of the competency test on 52 assessees stated that all of them passed competently. Researchers formulate proposals for improving the competency-based training implementation model for the implementation scheme for receiving waqf assets based on the meaning of Surah Al-Baqarah Verses 246-252. First, the pattern and requirements for recruiting training participants must have criteria such as having sincere intentions, having a trustworthy nature, motivation to carry out Allah SWT's commands, having a strong physique, understanding fundraising strategies and knowledge and the participant's track record must be clear. Second, the curriculum must emphasize aspects of cultivating adab or character, including: having criteria such as consistently carrying out orders, being intelligent and having good knowledge, mastering the problems faced, not being greedy and using one's rights according to one's portion. Third, the curriculum aspect must also emphasize mental formation and strengthening by emphasizing the formation of a disciplined attitude, having good vision and leadership, having a cohesive mentality (one) with colleagues, obeying the regulations that have been set, both formal legal rules and laws and sharia principles.*

**Keywords:** Competency, Training, Certification, Endowments

### INTRODUCTION

As one of the Islamic philanthropies, waqf has a significant role in the history of Islamic civilization. Waqf property has been proven to be an Islamic instrument that is used to create facilities and infrastructure for the people because it has the dimensions of eternity and benefit. In the context of providing Islamic education, the role of waqf is very strategic as a source of financing for the procurement of land and physical facilities such as school buildings and supporting facilities. The large potential of Zakat, Infaq, shodaqoh and waqf (ZISWAF) as a financial source for education providing regarding

professional human resources is also important, both in the implementation of collection, empowerment and development, to distribution to appropriate beneficiaries (Syafri, et.al, 2022). The active role of the younger generation must also be encouraged to optimize ZISWAF's potential so that the existing potential can be converted properly through higher quality Islamic education financial management.

According to Qolbi (2021), data released by BPS in September 2020 informed that currently the Indonesian population is dominated by the millennial generation with a percentage of 27.94 percent and generation Z



25.87 percent. The potential and dominance of the young population is of course an extraordinary potential as a waqif candidate. This is reinforced by Huda (2021) who said that the Indonesian generation Z population tends to be pragmatic, while the millennial generation population is idealistic. Furthermore, Huda (2021) also explained that generation Z residents have higher expectations in terms of innovation than millennial generation residents. Generation Z residents have a higher desire to give charity (sharing habit) even though the philanthropic funds distributed are not as high as millennial generation residents.

From this data, the potential for waqf in tertiary institutions is quite prospective if it is balanced with adequate socialization and literacy about waqf. Apart from potential factors in terms of demographics and awareness of giving, one of the keys to successful management and development of waqf assets is the role of Nazir. Nazhir's good competence is one of the keys to collecting and managing waqf assets so that they provide real benefits to the beneficiaries.

One of the competencies needed by a nazir is to fundraise waqf assets. This becomes very important because waqf fundraising activities are the first activities that must be carried out by nazhir which are then followed by the activities of guarding,

managing, distributing, and reporting. Therefore, fundraising activities are important because they have the goal of raising funds, maximizing donors/waxifs, improving and creating the image of the institution, gathering sympathizers/relations and supporters, and maintaining donor satisfaction. However, the challenge of waqf conditions in Indonesia is very heavy. One of the fundamental problems of waqf administration in Indonesia is literacy and outreach. Research results (Hasanah, 2017) Waqf literacy in Indonesia is a challenge in itself in carrying out fundraising activities and socializing waqf. The results of the 2021 National Waqf Index (IWN) measurement show that waqf literacy in general is still in the "Less" category with a score of 0.139. The IWN value in 2022 has increased compared to 2021 with an index value of 0.274 in the "Fair" category. However, the 2022 IWN score is still in the Fair Category, indicating that the national waqf challenge in the future is waqf literacy. specifically for Banten Province, in 2022 the IWN score for 2022 is in the very good category with an IWN score of 0.587 and is in first place out of 34 provinces throughout Indonesia. This value has increased significantly compared to the 2021 Banten Province IWN value of 0.099 in the Very Poor Category and is in 14th position.

**Table. 1**

Top 5 Provinces of National Waqf Index in 2022

No	Provinsi	Nilai IWN 2021	Kategori	Provinsi	Nilai IWN 2022	Kategori
1	BALI	0.49	Sangat Baik	BANTEN	0.587	sangat baik
2	DKIJAKARTA	0.433	Sangat Baik	RIAU	0.58	sangat baik
3	KALIMANTAN TIMUR	0.412	Sangat Baik	KEPULAUAN RIAU	0.447	sangat baik
4	JAWA TIMUR	0.339	Baik	ACEH	0.416	sangat baik
5	SUMATERA SELATAN	0.316	Baik	SUMATERA BARAT	0.401	sangat baik

Source: Indonesian Waqf Board, 2023



Waqf literacy which is still not optimal in general has implications for waqf fundraising and management patterns. At present the fundraising pattern by Nazirs is still not optimal because the understanding (mindset) of Nazirs regarding waqf is also still traditional. The Nazirs consider waqf assets like waqf land, intended only for places of worship and cemeteries. This of course has implications for the non-optimal economic effects that will have on society if waqf assets are only used for traditional purposes (Huda, et.al, 2016).

Nazir in Indonesia has long been synonymous with someone who is old and retired. There are not many young people who should be actively involved in developing waqf assets, both individual nazhirs and nazhir institutions and organizations. This then has implications for Nazir's competence and professionalism which are still not ideal. The research results of Huda, et.al (2017) show that the main problem of nazhir is the low competence of nazhir in developing waqf assets. Therefore, there is a need for training and certification of waqf nazhir. This is in line with the opinion of Muhammad & Sari (2021) where at present competence is very important for nazhir to go through a directed and measurable educational process, in order to create nazhir resources who can manage waqf assets. The government has implemented the Indonesian National Work Competency Standards (SKKNI) No. 47 of 2021 concerning Waqf Management. This aims to serve as a reference in improving the competence of Nazirs. In accordance with Law Number 41 of 2004, one of BWI's duties is to provide nazhir guidance.

In connection with the implementation of duties and functions in nazhir development, BWI established a Professional Certification

Institute (LSP) with the aim of improving the waqf management profession to become more credible, with integrity and professionalism. BWI also encourages waqf managers or nazhir to implement the principles of Good Corporate Governance, implement quality nazhir management in all types of waqf assets and economic sectors, and ensure that the nazhir profession has dignity and comprehensive competence in managing and developing waqf assets so as to provide significant benefits. optimal for the beneficiaries. Currently LSP BWI has 8 certification schemes with a cluster pattern, namely four planning schemes and 4 implementation schemes, starting from receiving waqf assets, managing & developing waqf assets, maintenance of waqf assets and distribution of benefits to mauquf alaih. LSP BWI until August 2023, 54 Competency Test Sites (TUK), and has held certification with a total of 2,974 participants.

The importance of competency certification held by LSP BWI is also confirmed by Hamidiyah's research, et.al (2022). The results of his research show that the implementation of nazhir competency certification provides positive results on nazhir performance with indicators such as increased fundraising results, management and development, as well as good distribution of waqf assets, management and reporting. The second indicator is the creation of positive impressions and results for non-waqf management participants who have participated in the assessment at LSP BWI. These positive results were in the form of, among others, an increase in: 1. The frequency of respondents frequently giving cash waqf; 2. Invite colleagues and relatives to donate; 3. Pay more attention to literacy about waqf; 4. Looking for the latest information about waqf;



5. More often invited to become waqf managers; 6. Frequently and actively participate in discussions, both online and offline classes about waqf; 7. Waqf has become the respondent's life style; 8. Share information about waqf with colleagues and relatives, as well as in the work environment; 9. Active in campaigns to ground waqf in society; 10. Helping waqf institutions around the respondent.

The research results of Hamidiyah, et.al (2022) are also strengthened by the research of Sutrisno and Gilang (2018), Nurhidayat, (2022), Octosiva et al. (2018), Yusnita & Salfutra (2021) who also explain that competence has a significant effect on performance. Therefore, the author tries to describe the implementation of competency-based training in the implementation scheme for receiving waqf assets for students at the Indonesian Waqf Board.

It is hoped that the results of this research can be useful to related parties, namely: 1. BWI Education and Training Institute, as a reference for implementing waqf fundraising competency-based training activities for students, as well as as input material in creating an appropriate and appropriate curriculum for student participants so that it provides a positive influence on literacy and the implementation of waqf in Indonesia, 2. Indonesian Waqf Board, as a reference for formulating and determining materials for coaching students; 3. Academics, as a component in future studies; and 4. The government, as a reference in creating policies related to competency-based training and certification for students.

## **LITERATURE REVIEW**

### **The Concept of Islamic Education Based on Rahmatan Lil Alamin**

The existence of the Indonesian nation in going through challenges and opportunities, both internal and external in the administration and management of waqf assets needs to be balanced with a pattern of Islamic education based on rahmatan lil alamin. According to Abuddin Nata (2016) An educational pattern based on rahmatan lil alamin, one of the indicators is that the vision of education that is designed must be able to accommodate all components of education, including: goals, curriculum, teaching and learning processes, educators, administrative services, environment and so on. The aim of education is to humanize humans; teachers and students are tasked with compiling the curriculum; the learning process is carried out in an exciting and not boring way; teaching staff who have superior competence, can be a figure of inspiration, motivator,

### **The Concept of Waqf and Nazir**

According to the Waqf Law No. 41 of 2004, waqf is the legal act of a wakif to separate and/or hand over part of his property to be used forever or for a certain period of time in accordance with his interests for the purposes of worship and/or general welfare according to sharia. In Islamic teachings, waqf is a type of worship that contains two principles, namely the principle of eternity (ta'bid al- aṣl) and the principle of expedition (tasbīl al-manfa'Ah). These two principles can also be traced from the meaning of waqf which linguistically comes from the Arabic waqf which means to stop or hold (ḥabs), (Munawwir, 1997).

Nazhir in the fiqh explanation is the term for a waqf manager. This term is often synonymous with a guard, manager, administrator, head or director. Another word for nazhir is mutawalli, which means management, authorized and committed,



executive, manager or director (Dahlan, 2014). Based on Law No. 41 of 2004, the main duties of the nazhir are: Administering waqf assets; 2. Manage and develop waqf assets in accordance with their objectives, functions and designation; 3. Supervise and protect waqf assets; 4. Report the implementation of tasks to the Indonesian Waqf Board.

### **Competency based training**

According to Gustomo (2009), competency-based training is an education and training process designed to develop the skills possessed with the aim of achieving results in accordance with predetermined targets. According to Aragon and Sanz-Valle (2013), training influences the performance of both the company and the individual. This can be improved by: improving the quality of the product itself, financial performance, workers, and so on.

### **Competency Concept**

According to Retningjati et al (2018) competence is an important component that must be installed in workers where in accordance with the job demands set by the company, which is fundamental to attitude, this will produce the expected results. In addition, this was emphasized by Manda (2018) that the definition of competency is something that is driven by tasks and work behavior that are in accordance with work provisions and guidelines. Competency is also defined as knowledge and skills that must be instilled in oneself in carrying out duties and responsibilities well, in addition to developing professional quality standards (Kurniawan et al, 2018).

Harris (2004) argues that competence has characteristics, namely a) refers to competency standards. b) training activities

are oriented towards the competencies required in carrying out the tasks. c) training can be on-job, off-job, or a combination of both. d) have a flexible time in carrying out the achievement of these competencies. e) there is recognition of the competence possessed. f) carry out tests based on predetermined criteria. g) the exam will be held when participants are ready. h) encourage you to be able to provide knowledge and skills in new things. i) focus on training participants (with independent, group approaches, etc.). j) training material, emphasis on output and outcome (training results). (k) emphasize the things that have been assigned. l) carry out performance assessments based on certain criteria.

Relating to management functions and competency-based education and training patterns. Therefore, in order to provide effectiveness in implementing education and training, adequate stages are needed. Arismunandar & Ratnawati (2007) explained that matters related to education and training are designed with stages that refer to management functions, namely planning, implementation, and evaluation.

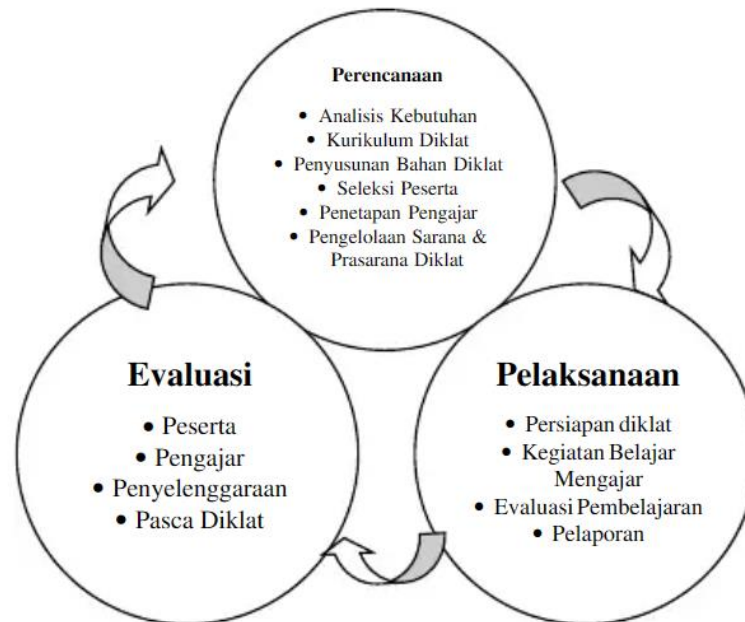
When achieving competency standards, which have been regulated by an industry/business world/professional association, the substance of the training has been designed into various training subjects. This will be grouped and organized into normative, adaptive and productive programs. In order to provide a response in improving the quality and competence of their profession, a student or nazhir needs to develop themselves by taking part in waqf fundraising education, development and training at the Indonesian Waqf Board Education and Training Institute.





In addition, in this study, the management function will be described in three stages, namely the planning, implementation and evaluation stages. These stages are used by researchers in carrying out studies on the effectiveness of the

management of education and training with reference to the competence of students or students in a training institution. The following are the stages of the competency-based education and training process according to (Julifan, 2015).



**Figure 1.** Stages of the Competency-Based Training Management Process, Julifan (2015)

From several theoretical understandings explained above, the researcher concluded that the implementation of competency-based training has three main stages, including planning, implementation and evaluation stages. Regarding this, Gomes (2003) stated that in knowing the effectiveness of a training program, it can be evaluated on the basis of information at five levels, such as: 1) Reactions; 2) Learning; 3) Behaviors, 4) Organizational results; and 5) Cost effectiveness.

## **METHOD**

Research methods are scientific ways to obtain and produce data that is used in certain cases (Sugiyono, 2016). This research method uses qualitative research with a library study approach (Arikunto, 2013). Researchers also

take a direct participation approach and attempt to combine data from various literary sources such as books, journals, proceedings and written scientific articles related to the research title. Researchers then carried out analysis and studied several related theories. Not only that, researchers also carried out field research by means of observations and interviews to get a more detailed picture of the implementation of competency-based training and certification methods, the implementation scheme for receiving waqf assets for students at the Indonesian Waqf Board.

## **RESULTS AND DISCUSSION**

### **Implementation of Competency Based Training Implementation Scheme for Receipt of Waqf Assets**



Implementation Competency-based training for the implementation scheme for receiving waqf assets will be held on June 16-17 2023 online. There were 52 students who took part in competency-based training on the implementation scheme for receiving waqf assets. Assessors who take part in the training, apart from being given material, are also required to work on the questions and assignments given by the presenter. The answer to the task given will be assessed by the presenter according to the title of the material unit given as material for consideration in student assessment as an assessment of whether or not to participate in the training.

The material given to the assesseees was delivered by three resource persons. The first resource person brought general knowledge about waqf in general. The second speaker presented material with the title unit of competency including: (1) Managing Waqif Loyalty, (2) Carrying out Receipts of Waqf Assets, (3) Managing Waqif Complaints. The third speaker presented material with the unit title (1) Marketing the waqf program, (2) Evaluating the receipt of waqf assets, (3) Managing reputation risk. The following is the title of the competency unit for the Waqf Property Receipt Implementation scheme tested by LSP BWI.

**Table 1.**

List of Competency Unit Schemes for Acceptance of Waqf Assets

No	Code Units	Competency Unit Title	Type of Standard (Special Standard/International Standard/SKKNI)
1	Q.88NZR00.008.1	Manage Waqif Loyalty	SKKNI No. 47 of 2021 for Waqf Management
2	Q.88NZR00.009.1	Carry out Reception of Waqf Assets	SKKNI No. 47 of 2021 for Waqf Management
3	Q.88NZR00.010.1	Manage Waqif Complaints	SKKNI No. 47 of 2021 for Waqf Management
4	Q.88NZR00.011.1	Marketing the Waqf Program	SKKNI No. 47 of 2021 for Waqf Management
5	Q.88NZR00.012.1	Evaluating Asset Receipts Waqf Objects	SKKNI No. 47 of 2021 for Waqf Management
6	K.64MRP00.013.2	Managing Reputation Risk	SKKNI No. 128 of 2020 for Risk Management

Source: LSP BWI, 2023

### **Implementation of the Competency Test for the Implementation Scheme for Receipt of Waqf Assets**

After the students as assesseees have taken part in training carried out by the BWI Education and Training Institute, where the training is competency-based, the next stage is the implementation of the Competency Test

for the Scheme for Implementing Waqf Asset Receipts (Waqf Fundraising) which is organized by the BWI Professional Certification Institute. Activities are carried out offline. Students are asked to complete the files requested for the administration of the competency test. Requirements requested include a copy of personal data, certificate of



having attended a BWI education and training institution, biodata (CV), passport size 3x4 and 4x6 photos. Students are also required to complete the pre-assessment process via the LSP BWI website online.

The BWI LSP Competency Test for UIN Sultan Maulana Hasanuddin Banten students was held on July 4 2023 at the Faculty of Sharia Economics, UIN Sultan Maulana Hasanuddin Banten Campus. As many as 52 students participating in the assessment have graduated from attending education and training at the BWI Training Institute. As for the number of Assessors who will test for the implementation of the implementation scheme assessment of receiving waqf assets as many as eleven people. Each assessor gets the number of assessors to be assessed ranging from two to six students. Before carrying out the assessment, the assessors will conduct a briefing regarding the implementation of activities as well as distribution of Competency Test Materials and Assessment Tools.

The implementation of the Competency Test began with the opening of the event by the leadership of the UIN Sultan Maulana Hasanuddin Banten academic community and the leadership of LSP BWI. The event then continued with a briefing and the implementation of a multiple choice written exam with 50 questions. Students as assesseees must get a minimum score according to the passing grade, namely  $\leq 66$ . If the student gets the minimum passing grade that has been determined, then they can continue to the next assessment stage. If a student as an assessee gets a score below the passing grade, they will be asked to retake the exam so that the score is at least the same as the passing grade.

The implementation of competency tests carried out by assessors is carried out in

accordance with the rules and guidelines for implementing assessments from the National Professional Standards Agency. Assessors are asked to record the implementation of the assessment using Competency Test Materials and assessment tools that have been determined by LSP BWI as a guide for conducting the assessment. The assessment process is carried out using a written test which is divided into 2 stages, namely a practical demonstration test by answering questions given using a laptop or computer. The second stage is filling out multiple choice questions which are carried out through the BWI LSP website application. The second stage of the examination is carried out using interviews or direct observation.

The final stage, the assessors will provide recommendations to all assesseees who are assessed with reference to whether they are competent (K) or not yet competent (BK). Providing recommendations based on the results of the answers to all stages of the assessment process, from answering multiple choice questions, demonstration practice, to carrying out interview observations. All recommendations from all assessors will be met and finalized by the Technical Committee appointed by LSP BWI. The results of the meeting of the Technical Committee become the final decision for all assesseees whether they are declared competent (K) or not yet competent (BK). The Technical Committee's decision will be conveyed in front of all assesseees who took part in the assessment.

### **Results of Waqf Competency Training and Testing Implementation Scheme for Receipt of Waqf Assets for Student Assessors at UIN Sultan Maulana Hasanudin, Banten**

The results of the assessment of the implementation of the Waqf Competency Test





Scheme for Acceptance of Waqf Assets for Student Assessments at UIN Sultan Maulana Hasanudin, Banten stated that all 52 assessors were declared competent. This means that after being given training for two days, students are able to take the competency test well and get competency recognition for the scheme tested from BNSP. Students receive competency certificates for the tested schemes from BNSP as well as accompanying certificates when students graduate from UIN Sultan Maulana Hasanudin, Banten. Based on interviews and testimonials submitted by several students who participated in the training and competency test, they admitted that they received new material and understanding about waqf. The material obtained so far is not obtained comprehensively in lectures.

### **Proposed Model for Implementation of Competency-Based Training Scheme for Acceptance of Waqf Assets**

According to Abuddin Nata (2010), components of Islamic education, such as understanding Islamic education, vision, mission, goals, sources, foundations, principles, educators, students, relationship between educators and students, curriculum, teaching and learning process (PBM), facilities and infrastructure, financing, environment, academic atmosphere, management, cooperation, information systems, and educational evaluation. This educational component must be fulfilled in order to achieve the goals of education itself to be more effective. In organizing training and education, one of the components that is given more attention when compiling curriculum materials is looking for sources of Islamic education that are in accordance with the objectives and curriculum that have been

determined. According to Hasan Langgulong (1980)

The researcher tries to propose a concept for improving the implementation of training and education organized by the Indonesian Waqf Board as a scheme for implementing Waqf Property Receipts for students based on sources from the Al-Quran, Al-Baqarah Verse 246-252 which tells of Kisal Talut leading the Children of Israel. From this story, the researcher tries to provide references and input for improvements for the implementation of training and education organized by Lemdiklat and LSP Indonesian Waqf Board.

### **Participant Recruitment Patterns and Conditions**

In terms of formulating patterns and requirements for recruitment of prospective training participants (assessments), other supporting aspects must also be taken into account, apart from aspects of administrative documents such as diploma documents, ID card personal data. In Surah Al-Baqarah Verses 246-252 we can gain wisdom that can be applied to someone who will take part in training to have a strong physique so that they can carry out their role as a waqf fundraiser when they pass the training and assessment. Being physically strong nowadays is important because the mobility of a fundraiser is very high. Geographical conditions and a flexible schedule require a fundraiser to be able to adapt to the natural environment and the constraints it faces. The prime condition of a fundraiser must also be balanced with sincere intentions and having a trustworthy nature. This is important because one of the reputation risks faced by nazhir institutions currently is the risk of reputation or credibility in maintaining the mandate of waqf assets



from collecting them to distributing the profits to Maukuf Alaih. The track record of prospective waqf fundraisers must also be clear. In addition to carrying out factual verification using submitted documents such as diplomatic and personal data, a review of potential participants' track records can be carried out to ensure that prospective fundraisers have a clear background so as to minimize the reputational risk posed in the future to the nazhir institution where they work. This is important because one of the reputation risks faced by nazhir institutions currently is the risk of reputation or credibility in maintaining the mandate of waqf assets from collecting them to distributing the profits to Maukuf Alaih. The track record of prospective waqf fundraisers must also be clear. In addition to carrying out factual verification using submitted documents such as diplomatic and personal data, a review of potential participants' track records can be carried out to ensure that prospective fundraisers have a clear background so as to minimize the reputational risk posed in the future to the nazhir institution where they work. This is important because one of the reputation risks faced by nazhir institutions currently is the risk of reputation or credibility in maintaining the mandate of waqf assets from collecting them to distributing the profits to Maukuf Alaih. The track record of prospective waqf fundraisers must also be clear. In addition to carrying out factual verification using submitted documents such as diplomatic and personal data, a review of potential participants' track records can be carried out to ensure that prospective fundraisers have a clear background so as to minimize the reputational risk posed in the future to the nazhir institution where they work. The track record of prospective waqf fundraisers must also be clear. In addition to

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### **Cultivating Adab (Manners)**

It is necessary to include teaching materials and materials in training regarding the cultivation of manners. Currently, there are many cases and disputes over waqf property occurring in Indonesia. One of the factors behind waqf problems is a lack of understanding of adab (characters). One of the contents contained in Surah Al-Baqarah Verses 246-252 includes the nature of not being greedy or having enough of the rights received by the fundraiser. The nature of not being greedy here is how a fundraiser or nazhir institution is able to use his rights according to his portion. Of course, in the laws and regulations regarding waqf, the percentage of nazhir rights is regulated, namely a maximum of 10% of the net return from managing waqf assets. The cultivation of good manners and morals must of course be balanced with the good knowledge and intelligence of a fundraiser in dealing with and mastering the problems they face. This is important because fundraisers will face



various characteristics of potential wakif candidates in the field. Fundraisers must also be consistent and diligent in carrying out literacy until the waqf process is completed for the prospective wakif. This consistency must also be balanced with patience and mastery of skills and a good understanding of waqf. Fundraisers must also be consistent and diligent in carrying out literacy until the waqf process is completed for the prospective wakif. This consistency must also be balanced with patience and mastery of skills and a good understanding of waqf. Fundraisers must also be consistent and diligent in carrying out literacy until the waqf process is completed for the prospective wakif. This consistency must also be balanced with patience and mastery of skills and a good understanding of waqf.

**Mental and Skill Formation and Strengthening**

The learning model for prospective waqf fundraisers must also pay attention to mental formation and strengthening. One of the basic aspects that must be included in the curriculum for the implementation scheme for receiving waqf assets is the high level of discipline possessed by prospective

fundraisers. A disciplined attitude is very important to ensure that the work agenda has been set and the implementation process runs optimally. The output and outcomes of fundraising programs must be able to be measured properly. A disciplined and tenacious attitude in facing challenges is very important to ensure organizational goals are realized. Apart from that, a fundraiser must have vision and capable leadership. Because, this is said to be important in order to carry out the work of collecting waqf assets, usually carried out individually or in groups as a team. A cohesive (unified) mental attitude between team or group members is very important, especially in managing individual egoism. The role of the group or team leader through his vision and leadership will be the key to ensuring that the program that has been created can be executed well while still paying attention to formal legal regulations and sharia principles.

The following is the relationship of the content contained in Surah Al-Baqarah Verses 246-252 with the supporting theory related to the proposed competency-based training implementation model for the implementation scheme of receiving waqf assets.

<b>Source of the Newspaper Surah Al-Baqarah Verse 246-252</b>	<b>Justification of Supporting Theories</b>
<p><b>A. Patterns and Requirements for Recruitment of Prospective Waqf Fundraising Participants</b></p> <ul style="list-style-type: none"> <li>- Have sincere intentions</li> <li>- Have a trustworthy nature</li> <li>- Have the motivation to carry out Allah SWT's commands</li> <li>- Have a strong physique to be able to carry out and fulfill the demands of heavy tasks</li> </ul>	<ul style="list-style-type: none"> <li>• According to Nurkaromah et.al (2019): <ul style="list-style-type: none"> <li>- The moral aspect is imitating and imitating the characteristics of the Prophet</li> <li>- Knowledge aspects, namely understanding waqf law, understanding waqf practices, understanding how to manage waqf administration, and knowing about sharia economics and sharia financial instruments.</li> </ul> </li> <li>• According to Budiman et.al, (2019) several competencies that employees must have,</li> </ul>



<ul style="list-style-type: none"> <li>- The track record of potential participants must be clear</li> </ul>	<p>namely: Attitude, knowledge, and abilities or skills.</p> <ul style="list-style-type: none"> <li>• According to Retningjati et al (2018) explain that competency is the most important component that has been determined in accordance with company regulations and job demands that lead to behavior, this will have a good impact on the results of the company's goals.</li> </ul>
<p><b>B. Cultivating Adab (Manners) Fundraiser Waqf</b></p> <ul style="list-style-type: none"> <li>- Consistent execution of orders</li> <li>- Have good patience</li> <li>- Have a high optimistic attitude</li> <li>- Smart and has good knowledge</li> <li>- Mastering the problems at hand</li> <li>- Able to carry out tasks properly</li> <li>- Don't be greedy and use your rights according to your portion</li> </ul>	<ul style="list-style-type: none"> <li>• According to Spencer &amp; Sygne (1993) explains that competence is a matter of achieving optimal and effective work, then what a person needs, namely having skills, knowledge, and attitude.</li> <li>• According to Budiman, et.al (2019) a fundraiser is someone who has attitudes, knowledge, and abilities or skills.</li> <li>• Retningjati et al (2018) explained that competency is a determination of the abilities possessed by employees which are in accordance with company regulations and job demands that lead to behavior, thereby impacting good results for the company. Apart from that, competency is something that can help someone to carry out their profession well.</li> <li>• According to Chumba et al., (2018) Competency helps employees act in an organized manner, have good objectivity, direction and responsibility.</li> </ul>
<p><b>C. Formation and Strengthening of Waqf Fundraiser Mentality and Skills</b></p> <ul style="list-style-type: none"> <li>- Have a disciplined attitude</li> <li>- Have vision and leadership. Have a cohesive mentality (one) with colleagues</li> <li>- Comply with regulations, both formal legal rules and Islamic sharia laws and principles</li> <li>- Obey the directions and orders given by the appointed leader</li> </ul>	<ul style="list-style-type: none"> <li>• According to Nurkaromah et.al (2019), a nazhir must also have good competencies:             <ul style="list-style-type: none"> <li>- The management aspect has three factors, namely having a vision and mission, being capable and capable of leadership, and having a good work program.</li> <li>- The business aspect consists of three factors, namely having the desire to create jobs, having the ability to see business opportunities, and being professional in managing waqf assets.</li> </ul> </li> <li>• According to Sutrisno (2016), competencies that must be owned by employees are abilities</li> </ul>



<ul style="list-style-type: none"> <li>- Understand the strategy and knowledge of collecting waqf assets</li> </ul>	<p>based on knowledge and skills, with the support of carrying out tasks and work attitudes in the workplace in accordance with the provisions and work standards of the company.</p> <ul style="list-style-type: none"> <li>• According to Chumba et al., (2018) Competency can provide assistance to employees in acting in an organized manner, having objectivity, direction, increased creativity, always being sensitive, and good interpersonal quality in performance.</li> </ul>
<p><b>D. Implementation of the Competency Test Assessment for Waqf Fundraiser Candidates</b></p> <ul style="list-style-type: none"> <li>- Proving the suitability of a potential waqf fundraiser is carried out by a feasibility or competency test</li> </ul>	<ul style="list-style-type: none"> <li>• One of the research results of Hamidiyah, et al (2022) stated that the implementation of nazhir competency certification held by the Indonesian Waqf Board had a positive impact on improving nazhir performance</li> </ul>

## CONCLUSION

Education and Training Institutions and Professional Certification Institutions for the Indonesian Waqf Board have formulated educational components, training and certification schemes for implementing the receipt of waqf assets, such as objectives, teaching materials, educational methods, teaching and learning processes, facilities and infrastructure, as well as educational evaluation. The implementation of training and competency certification has also been carried out in collaboration with the Sultan Maulana Hasanuddin Banten State Islamic University with a scheme for implementing the receipt of waqf assets. 52 students who participated in the assessment came from the Islamic economics department. The training will be held online from 16-17 June 2023. (1) Managing Wakif Loyalty, (2) Carrying out Receiving Waqf Assets, (3) Managing Wakif Complaints, (4) Marketing the waqf program, (5) Evaluating receipt of waqf assets, (6)

Managing reputation risk. The implementation of the competency test assessment was carried out offline on July 4 2023 by presenting eleven assessors as examiners. The results of the competency test on 52 assessors stated that all passed competently. Based on the meaning of Al-Baqarah Verses 246-252, researchers formulate proposals for improving the competency-based training implementation model for the implementation scheme for receiving waqf assets. First, the recruitment pattern and requirements for training participants must have criteria such as having sincere intentions, having a trustworthy nature, motivation to carry out Allah SWT's commands, having a strong physique, understanding fundraising strategies and knowledge as well as participants' track records must be clear. Second, the curriculum must emphasize aspects of cultivating adab or character, including: having criteria such as consistently carrying out orders, being smart





and having good knowledge, mastering the problems faced, not being greedy and using their rights according to their portions. Third, aspects of the curriculum must also emphasize the formation and strengthening of mentality by emphasizing the formation of discipline, having good vision and leadership, having a cohesive (united) mentality with colleagues, obeying established regulations, both formal legal rules and sharia law and principles. . have criteria such as consistently carrying out orders, being intelligent and having good knowledge, mastering the problems faced, not being greedy and using their rights according to their portion. Third, the curriculum aspect must also emphasize mental formation and strengthening by emphasizing the formation of a disciplined attitude, having good vision and leadership, having a cohesive mentality (one) with colleagues, obeying the regulations that have been set, both formal legal rules and laws and sharia principles. . have criteria such as consistently carrying out orders, being intelligent and having good knowledge, mastering the problems faced, not being greedy and using their rights according to their portion. Third, the curriculum aspect must also emphasize mental formation and strengthening by emphasizing the formation of a disciplined attitude, having good vision and leadership, having a cohesive mentality (one) with colleagues, obeying the regulations that have been set, both formal legal rules and laws and sharia principles. .

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