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## MANAGEMENT OF CASH WAQF AT BSI MASLAHAT REGION 8 SURABAYA FOR 2022 – 2024 IN ACHIEVING THE SDGs

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### Abstract

This study aims to analyze the productive waqf management system at BSI Maslahat Surabaya as a nazhir institution in collaboration with Bank Syariah Indonesia (BSI). This research uses a qualitative method, with a case study approach that includes interviews, documentation and drawing conclusions. The results of the study show that BSI Maslahat Surabaya has successfully implemented a transparent waqf model with BSI in the management of productive waqf. This collaboration allows the optimization of the collection, management, and distribution of waqf funds professionally through the Integrated Fund Management System (IFMS). BSI Maslahat Surabaya manages two forms of waqf, namely money waqf and waqf through money, the proceeds of which are distributed to social programs such as Al-Qur'an Grants, Waqf for the construction of BSI Mosque in Bromo, BSI Qur'an House in Magetan. The application of Sharia Good Governance principles makes this institution credible and accountable. Overall, BSI Maslahat Surabaya is a model for modern productive waqf management that is sustainable and has the potential to strengthen the sharia economic ecosystem in Indonesia.

**Keywords** : Productive Waqf, BSI Maslahat Surabaya, Sharia Economy

## INTRODUCTION

Waqf is a financial instrument in accordance with Sharia (social finance) which has proven to play an important role in Islamic civilization from the past to the present, Indonesia, a Muslim-majority country, has a huge potential to be used (Dian Berkah, 2024). The establishment of BSI Maslahat as a strategic partner in the distribution and collection of ZISWAF (Zakat, Infaq, Alms, and Waqf) funds, Corporate Social Responsibility (CSR), and other social funds that focus on sustainability indicators is a clear example of BSI's strong commitment to carrying out its social role through various community empowerment and social awareness programs. The development of Islamic banking in Indonesia shows a positive trend in the application of Islamic economic principles, not only in commercial aspects but also in social functions.

One of the instruments of Islam, waqf, has great potential to encourage social and economic progress in a society. A professional strategy that is integrated with the current Islamic financial system is needed for waqf management in the modern era. With its resources and experience, Islamic banking is in the right position to optimize waqf management practically and efficiently. This is in line with findings in the literature that show how the integration of waqf management and Islamic banking can significantly increase local economic growth (Wastuti et al., 2024).

In its operations, BSI Maslahat has implemented a number of programs related to the administration and distribution of waqf, such as assistance to tahfidz houses and other Islamic educational institutions. To implement social principles in Islamic banking, the programs include the distribution of 1,444 worship packages to mosques in Central Java and the Special Region of Yogyakarta, as well as 1,000 copies of the Qur'an to tahfiz houses. Through waqf and other social fund procedures, the program shows how Islamic banking can actively support Islamic education and religious infrastructure.

In recent years, there has been a significant increase in the number of studies on the economic and social development implications of Islamic banking. Islamic banking has an important role in encouraging financial inclusion and community economic empowerment, according to a JPS study (Azzahro et al., 2024). According to the study, Islamic banking products and services must be innovative in order to support social programs (Yustati & Harpepen, 2023).

Many studies have examined the possibility of overlap between the management of waqf assets and Islamic financial institutions in the context of waqf management. The use of digital technology in Islamic banking services can increase the effectiveness and ease of social financial management, especially waqf, according to research published in (Syifa et al., 2023). This is relevant to the growth of online charity platforms such as goamal.org created by BSI Maslahat, which collects zakat, infaq, and waqf funds, and makes it easier for people to donate by scanning QR codes.

The growth of waqf services also emphasizes on the innovative aspects of Islamic banking. According to the report by Hasibuan & Ali Hardana (2024), Islamic banking can leverage financial technology to support infrastructure and development initiatives, including waqf management for educational and religious institutions. This is in line with the Give 20k BSI Maslahat initiative, which covers various topics such as economy, education, humanitarian aid, and mosques.

Theoretically, research by Agustini et al. (2024) shows that Indonesian Islamic banking performs well, providing a strong foundation for the growth of the social function of Islamic banking. Meanwhile, a study by Abdillah et al. (2024) highlights the value of customer loyalty in the development of Islamic banking services, which can be improved through CSR initiatives that have a social impact.

The marketing strategy of Islamic banking products that integrate social and religious values was discussed in a study by Hasyim & Darmawan (2025). This is related to BSI Maslahat's strategy of combining social programs with banking services. In addition, the study of Pipianti et al. (2024) emphasizes the importance of Islamic law perspectives in the management of social funds and profit-sharing schemes in Islamic banking.

The literature on the proper management of waqf in the context of Qur'anic houses and Islamic educational institutions is limited, although many studies have examined the role of Islamic finance in economic and social growth. By examining how BSI Maslahat, as a representative of contemporary Islamic banking, manages and distributes waqf to help tahfidz houses and Qur'anic educational institutions, this study will close the gap.

Based on this background, this study aims to analyze the role of Islamic banking, especially BSI Maslahat, in the management of waqf in the house of the Qur'an. The specific objectives of the research include: first, to identify the waqf management mechanism carried out by BSI Maslahat; second, analyzing the effectiveness of the waqf program in supporting the development of Quran houses and Islamic educational institutions; third, evaluating the social impact of the waqf program managed by BSI Maslahat; and fourth, formulate recommendations to optimize the role of Islamic banking in waqf management.

This research is expected to make a significant contribution in several aspects. Theoretically, this research will enrich the literature on the role of Islamic banking in the management of waqf and its contribution to the development of Islamic educational institutions. Practically, the results of the research can be a reference for other Islamic banking institutions in developing effective and sustainable waqf programs. For the government and regulators, this research can provide input for policy development that supports the optimization of the role of Islamic banking in waqf management. Meanwhile, for the community, this research can increase understanding of the potential of waqf in supporting the development of Islamic educational institutions through the role of Islamic banking intermediation.

## **RESEARCH METHOD**

This study uses a qualitative research method with a case study that aims to analyze the role of Islamic banking in the management of waqf in Maslahat Quran BSI houses. The qualitative method was chosen because it is able to provide an in-depth understanding of complex social phenomena through comprehensive textual interpretation and analysis. Literature studies as a research strategy allow for a systematic exploration of relevant literature to build a strong theoretical understanding of the integration of Islamic banking with waqf management in the context of Islamic educational institutions (Darmalaksana, 2020).

The data analysis technique uses Mile and Huberman analysis (data reduction, data presentation, and conclusion). The results of the study show that BSI Maslahat has

successfully implemented a symbiotic interconnection model with BSI in the management of productive waqf.

Primary data sources in this study include official documents of BSI Maslahat, waqf program reports, institutional publications, and promotional materials related to waqf management activities for Al-Qur'an houses. Secondary data was obtained from SINTA-accredited scientific journals, academic books, research articles, and official publications that discuss Islamic banking, waqf management, and the development of Islamic educational institutions. The criteria for selecting data sources include the relevance of the topic, the credibility of the author, the quality of the methodology, and the publication period in the range of 2021-2025 to ensure the novelty and relevance of the analyzed information (Sugiyono, 2020).

Data analysis techniques use a systematic content analysis approach to identify patterns, themes, and meanings from various sources of collected literature. The analysis process involves the stages of data reduction, categorization, interpretation, and verification to ensure the validity and reliability of the research findings. Source triangulation is done by comparing information from various academic references and institutional documents to strengthen the accuracy of the analysis. The validity of the data is ensured through the credibility of the source, confirmation of the results of the analysis, and the reliability of the research process that can be replicated by other researchers in similar contexts (Creswell & Poth, 2022).



**Figure 1.** Research Conceptual Framework

The conceptual framework of the research describes the systematic relationship between Islamic banking as a management institution, the management mechanism of waqf, the house of the Qur'an as a beneficiary, and the resulting social impact. BSI Maslahat acts as an intermediary who connects waqf with mustahiq through a structured waqf program. This process involves identifying the needs of Al-Qur'an houses, mobilizing waqf funds, implementing programs, and evaluating impacts. This framework helps to understand the complexity of the role of Islamic banking in the waqf ecosystem that contributes to the sustainable development of Islamic educational institutions and community empowerment.

## RESULTS AND DISCUSSION

### Brief Profile of BSI Maslahat Surabaya

BSI Maslahat Surabaya Branch Manager, Zaini, stated that this institution is part of the BSI Maslahat National Zakat Charity Institution (LAZNAS) which acts as the official

social partner of Bank Syariah Indonesia (BSI). As a nazhir that oversees community social funds, such as zakat, infaq, alms, and waqf (ZISWAF), this institution plays a very important role. The provinces of East Java, Bali, and East Nusa Tenggara (NTT) are included in Regional Region 8, which includes the BSI Maslahat Surabaya office. Due to its large Muslim population and rapid growth of the sharia economy, the region has become one of the main contributors to the collection and disbursement of national sharia social funds.

As a sharia-based institution, BSI Maslahat Surabaya acts as an intermediary between the community, which acts as a giver and recipient of waqf (mauquf 'alaih), and LKS-PWU (Sharia Financial Institution Recipient of Cash Waqf), especially Bank Syariah Indonesia. This shows that BSI Maslahat has the authority to manage and distribute waqf funds, while BSI's Islamic banking system handles payroll. Thanks to this partnership, BSI Maslahat Surabaya can carry out productive waqf-based community empowerment programs in addition to managing social funds.

From the results of interviews with representatives of the institution, it was found that BSI Maslahat Surabaya has an organizational structure that is directly connected to the head office in Jakarta. Each region has a special role in fundraising, implementation of social programs, and reporting on the results of activities. The office in Surabaya serves as the coordination center for the Eastern region, with operational activities covering all districts and cities in East Java. The main focus of institutions in this field is to increase money waqf literacy, increase the participation of urban communities in productive waqf, and expand the network of social partners such as Islamic boarding schools, universities, and da'wah communities. BSI Maslahat Surabaya has a big vision to become a trusted, professional, and widely impactful social fund management institution for the welfare of the people.

Its mission includes efforts to increase Islamic financial literacy, create productive waqf-based empowerment programs, and distribute the results of fund management with transparency and accountability. In its implementation, this institution is always guided by Law Number 41 of 2004 concerning Waqf, as well as operational guidelines set by the Indonesian Waqf Agency (BWI) and the Ministry of Religion of the Republic of Indonesia.

The existence of BSI Maslahat Surabaya is important because this institution not only contributes to the religious aspect, but also supports the social and economic development of the community. Through a professional and innovative approach, BSI Maslahat Surabaya seeks to change the public's view of waqf. Unlike the previous one who understood waqf only related to land and buildings, now this institution has succeeded in explaining that money waqf can also function as a sustainable productive economic instrument and bring wide social benefits.

With a solid structure, cooperation with BSI as a financial institution, and high support from the people of Surabaya for socio-religious activities, BSI Maslahat Surabaya has established itself as one of the main driving institutions of the sharia social economy in eastern Indonesia.

From an institutional perspective, BSI Maslahat Surabaya operates as an extension of BSI Maslahat Pusat which is under the auspices of Bank Syariah Indonesia (BSI). With the support of a strong Islamic banking system, this institution is able to manage waqf funds professionally through safe financial instruments, such as Islamic deposits, halal investments, and direct distribution to the productive sector. This shows that BSI Maslahat has implemented effective governance and in accordance with the regulations set by the

Indonesian Waqf Agency (BWI) as well as national sharia accounting standards. The waqf programs carried out in Surabaya and its surroundings reflect the success in the implementation of the waqf concept that has a high social impact. Through programs such as Al-Qur'an Waqf, BSI Mosque Construction in Bromo, Magetan Qur'an House, and Santri Scholarship, BSI Maslahat Surabaya has succeeded in distributing waqf benefits to the community widely and sustainably. This program not only improves religious facilities, but also strengthens Islamic education, Qur'an literacy, and social welfare in various regions in East Java.

### **Waqf Management System and Mechanism at BSI Maslahat Surabaya**

Waqf management at BSI Maslahat Surabaya is carried out through a mechanism integrated with Bank Syariah Indonesia (BSI) as a Sharia Financial Institution Recipient of Money Waqf (LKS-PWU). In this system, BSI plays a role in receiving waqf funds from the community or internal employees, then distributing the funds to BSI Maslahat as an official nazhir who has a management permit from the Indonesian Waqf Agency (BWI). Thus, BSI Maslahat functions as an institution that is fully responsible for the management, distribution, and reporting of the results of waqf management.

In general, the management of waqf at BSI Maslahat Surabaya is divided into two main forms, namely cash waqf and waqf through money.

1. Money waqf (cash waqf) means that the object of waqf is the money itself. Money should not be reduced or depleted, but should be maintained at its principal value and developed productively through Islamic financial instruments such as Islamic deposits, sukuk, or Islamic mutual funds. The results of its management (for example, a deposit margin of 3% per year) are then channeled to social programs such as educational scholarships, the provision of Qur'an mushaf, and other productive social assistance.
2. Meanwhile, waqf through money means that people hand over money for the purpose of purchasing physical assets such as land, mosque buildings, or other social facilities. In this case, money is just a medium or means of transaction, while the actual object of waqf is a physical asset (land or building). An example is the BSI Mosque construction program in the Bromo, Malang, and Labuan Bajo areas where all funds are collected through the waqf program through money.

In an interview with BSI Maslahat Surabaya, it was explained that this institution also opens opportunities for temporary waqf and forever waqf.

Temporary waqf is a waqf with a certain period of time, for example three years. After the period ends, the principal of the waqf is returned to the waqf, while the results of management during the period are used for social activities.

Waqf forever means that the principal fund is permanently handed over to the institution and managed indefinitely, with all funds distributed for the benefit of the people. The management of waqf funds at BSI Maslahat Surabaya is currently mostly carried out in the form of sharia deposits at Bank Syariah Indonesia, with a profit sharing rate of around 3% to 4% per year. The principal fund remains intact, while the revenue share proceeds are used for social programs. In addition to deposits, BSI Maslahat also develops productive waqf management based on livestock businesses and sharia social investment, although it is acknowledged that it still faces high risks such as the possibility of loss or death of livestock.

To ensure accountability, all financial statements and waqf activities of BSI Maslahat Surabaya are reported to the head office in Jakarta, which is then audited internally and externally before being published. The audit waqf management results report can be accessed publicly through the official BSI Maslahat website, as a form of transparency to the public. This is in line with the principles of sharia governance that emphasize honesty, fairness, and public openness.

In addition, BSI Maslahat Surabaya is actively educating and socializing money waqf literacy to the community, because there are still many who think that waqf is only limited to land and buildings. This education is carried out through internal employee activities, collaboration with campuses such as Nahdlatul Ulama University Surabaya (UNUSA) and Sunan Ampel State Islamic University (UINSA), as well as various community religious activities. Through this effort, it is hoped that community participation in productive waqf will continue to increase, so that the benefits of the sharia economy can be felt more widely. With a professional management system, integrated with financial institutions, and transparent in reporting, BSI Maslahat Surabaya is an example of a modern waqf institution that seeks to make money waqf an instrument for empowering people's sustainable economy.

### **Form of Waqf Program and Implementation at BSI Maslahat Surabaya**

The implementation of the waqf program at BSI Maslahat Surabaya shows the real application of the concept of productive waqf developed in the modern Islamic financial system. Based on the results of interviews with institutions, the implementation of waqf programs in Region 8 (East Java, Bali, and NTT) is focused on social and religious sectors that are oriented towards long-term benefits, such as education, religion, and community empowerment. All program implementations are carried out in a transparent, accountable, and in accordance with sharia principles.

One of the flagship programs that has been running consistently is the Qur'an waqf program. Through this program, BSI Maslahat Surabaya distributes the results of money waqf management in the form of giving Qur'an mushaf to people in need. Based on the results of the interviews, this institution has shared more than

7,000 Qur'an mushaf every year, which are distributed to various Islamic boarding schools, mosques, and Islamic educational institutions in East Java and its surroundings. This program is not only a form of social concern, but also a tangible manifestation of the sustainable use of productive waqf results.

In addition to the Qur'an waqf, BSI Maslahat Surabaya also carries out mosque construction programs in various regions, especially in tourist areas and remote areas. One of the most famous is the BSI Mosque in the Penanjakan Bromo area known as the "Mosque Above the Clouds". This mosque is a symbol of BSI Maslahat's contribution in supporting worship facilities for the community and tourists in the Bromo area. In addition, the construction of similar mosques is also carried out in Malang, Magetan, and Labuan Bajo, which are managed with the concept of waqf through money. In this case, the community participates by providing waqf through money which is then used for the physical construction of the mosque. The ownership of these assets then becomes a permanent waqf that cannot be traded, according to the provisions of sharia waqf law.

In its implementation, the management of productive waqf results at BSI Maslahat Surabaya is directed to produce broad social benefits. The funds from the management of sharia deposits (with a margin of 3% to 4% per year) are used to finance social activities such

as the purchase of the Qur'an, educational programs, and community assistance. In fact, this institution has also developed a productive livestock waqf program in Trenggalek, although it is still limited due to high risks. This program shows the institution's efforts in finding a productive waqf model that is oriented towards economic empowerment.

In addition to fund management, BSI Maslahat Surabaya also pays attention to aspects of religious human resource empowerment. Mosque takmir who are members of the BSI mosque waqf program are professionally recruited, and even given a fixed salary by the institution. Interestingly, BSI Maslahat carries the principle of social inclusivity, where in some assisted mosques, there are marbots or administrators who come from the non-Muslim community. This reflects the value of tolerance and the spirit of "Sharia for All" which is the big vision of BSI and BSI Maslahat.

With these various programs, BSI Maslahat Surabaya has succeeded in presenting a modern, productive, and very effective waqf concept, not only stopping at physical development, but also touching on spiritual, social, and educational aspects of the community. The entire implementation of this program is clear evidence that money waqf can be an important instrument in creating economic independence for the community and strengthening the Islamic social finance ecosystem in Indonesia.

### **Challenges and Opportunities for Waqf Management at BSI Maslahat Surabaya**

In the implementation of the productive waqf program, BSI Maslahat Surabaya faces various challenges that are quite complex, both from the internal side of the institution and from external factors of the community. But on the other hand, this institution also has a great opportunity to continue to grow along with increasing public awareness of money waqf and digital innovation in Islamic financial management. Based on the results of interviews with management, a number of these challenges and opportunities can be described as follows.

In terms of internal challenges, BSI Maslahat Surabaya still faces limitations of human resources (HR) who have special competencies in the field of productive waqf. Although the institution has a solid organizational structure, the need for professionals in the fields of Islamic investment management, waqf asset management, and public communication is still a major concern. In addition, the limited operational budget and promotional support at the regional branch level also have an impact on the limited reach of waqf programs throughout the East Java region. On several occasions, the institution also said that coordination between regional and central offices still needs to be strengthened so that the process of distributing and reporting programs can be faster and more efficient.

The next challenge comes from external factors of the community, especially related to the low literacy of money waqf among the general public. There are still many people

who think that waqf can only be done in the form of land or buildings, so that the potential for waqf money collection has not been done optimally. In addition, public trust in the management institution is also still an important issue. Some communities still demand transparency and concrete evidence of the results of the use of waqf funds. Therefore, BSI Maslahat Surabaya continues to strive to improve accountability through periodic financial reports, publication of activities, and program delivery through social media and BSI Maslahat's digital platform.

However, behind these challenges, there is a great opportunity that can be taken advantage of by BSI Maslahat Surabaya. First, the strong support from Bank Syariah Indonesia (BSI) as the parent institution is a strategic advantage. The synergy between BSI

and BSI Maslahat allows the collection of waqf funds to be carried out massively through the digital banking network and BSI branches throughout East Java. This provides easier access for the public to do business digitally through features such as BSI Mobile or BSI Maslahat Digital Platform. Second, the increasing trend of Islamic philanthropy among the younger generation is also a great opportunity. Millennials and Gen Z are now more open to the concept of impactful investment and Islamic social finance, so BSI Maslahat can take advantage of this opportunity by strengthening digital and literacy campaigns on campus.

In addition, the policies of the government and the Indonesian Waqf Agency (BWI) that increasingly support the development of national productive waqf also open up wide opportunities for collaboration. BSI Maslahat Surabaya has collaborated with various institutions, such as universities, Islamic boarding schools, and community organizations, in the form of education programs and waqf asset management. This increasingly strong regulatory support is an important foundation for institutions to expand the scope of programs and increase professionalism in waqf management.

Overall, despite being faced with a number of challenges, BSI Maslahat Surabaya has a great opportunity to become a pioneer of productive waqf at the regional level. The combination of digital technology support, BSI's extensive network, and the spirit of social empowerment makes this institution have the potential to become a national model in the management of money waqf based on productivity and sustainability. The key to future success lies in increasing public literacy, management transparency, and innovation in creating waqf products that are relevant to the needs of the times.

#### **Transparency and Accountability of Waqf Management at BSI Maslahat Surabaya**

Transparency and accountability are the main principles in the management of waqf at BSI Maslahat Surabaya. As a national *amil zakat* institution that also acts as the official money waqf of *nadzir*, BSI Maslahat has a great responsibility to maintain public trust through trustworthy, professional, and open fund management. Based on the results of interviews with the institution, BSI Maslahat Surabaya runs a good Sharia-based governance system that emphasizes the value of honesty (*shiddiq*), trust, professionalism, and public responsibility for each fund managed.

Every receipt of waqf funds, both through digital channels and physical branches, is recorded and verified systematically through the Integrated Fund Management System (IFMS). This system is directly connected to BSI Maslahat headquarters in Jakarta, so that every transaction made by donors or *wakatives* can be monitored in real-time. Through this system, each incoming fund will be categorized based on program, region, and type of waqf (productive waqf, social waqf, or asset waqf). This allows the institution to maintain transparency from the receipt process to the distribution of funds.

BSI Maslahat Surabaya also implements a strict reporting policy. Financial statements and operational activities are prepared periodically, quarterly and annually, then audited by independent auditors appointed by the head office. In addition, the institution is also required to submit an official report to the Indonesian Waqf Board (BWI) as a form of *nadzir* accountability. This audit process not only ensures the correctness of financial data, but also assesses the suitability of activities with applicable sharia principles. With this internal and external audit mechanism, BSI Maslahat seeks to ensure that all waqf funds are used on target and in accordance with the purpose of waqf.

In terms of public openness, BSI Maslahat Surabaya actively conveys information on activities through various communication channels, both social media, official websites, and annual activity reports. The public can easily access information about the number of receipts, fund distribution, and achievements of the waqf program. For example, the publication of the BSI Mosque waqf activities in Bromo and the Magetan Qur'an House is often displayed on official channels as a form of social responsibility. This is proof of the institution's commitment to maintaining public trust while increasing public awareness of the strategic role of waqf in social development.

From the results of the interview, it is also known that BSI Maslahat Surabaya implements the principle of zero abuse policy, where every use of waqf funds must receive written approval from the central management. This system prevents irregularities in the use of funds, while strengthening donor confidence. In addition, BSI Maslahat also implements a traceable fund mechanism, where waqf can find out the status and development of the waqf programs they support through digital platforms. This kind of transparency is one of the advantages of BSI Maslahat compared to several similar institutions.

In the context of social accountability, this institution is not only responsible to waqf and regulators, but also to the wider community. Each waqf program implemented is evaluated based on indicators of social and spiritual benefits, such as the number of beneficiaries, the level of welfare of the surrounding community, and the improvement of worship or educational facilities. This approach shows that BSI Maslahat is not only oriented towards fundraising, but also ensures the sustainability of the benefits of waqf funds.

With this open and scalable governance system, BSI Maslahat Surabaya is able to build a reputation as a credible and professional modern waqf institution. The increasing level of public trust is proof of the institution's success in implementing the principles of transparency and accountability. In the future, strengthening the aspects of digital reporting and nadzir certification at the regional level is expected to further strengthen BSI Maslahat's position as a model of productive and integrity waqf management in Indonesia

#### **Trends for Taking Waqf Maslahat Tnuai BSI in 2022 – 2024**

The management of cash waqf by Bank Syariah Indonesia (BSI) through BSI Maslahat shows a significant increasing trend in the last three years. Based on the official report of BSI Maslahat and the publication of the Indonesian Waqf Agency (BWI), the collection of cash waqf by BSI experienced stable annual growth, showing the increasing interest and participation of the public in waqf through Islamic banking.

In 2022, BSI Maslahat managed to collect approximately IDR 19.4 billion in cash waqf from various programs, such as productive waqf, education waqf, and Qur'anic waqf. This figure increased to around IDR 26.8 billion in 2023, supported by the expansion of digital channels such as [the goamal.org platform](https://www.goamal.org) and waqf QR code innovations in BSI mobile banking. Entering 2024 (until the first quarter), the trend shows a sustained increase with the realization of collections reaching IDR 8.1 billion, and is projected to reach IDR 30 billion by the end of the year if the participation trend continues.

Year	Total Cash Waqf Collection (Rp. Billion)
2022	19,4
2023	26,8

2024	8.1 (as of Q1) / Year-End Forecast 30.0
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Table 1. BSI Cash Waqf Collection Trends in 2022 – 2024

Source : Estimate based on BSI Maslahat Internal Report and BWI Projection (2024)

This data shows that BSI's cash waqf management between 2022 and 2024 is not only administrative, but reflects growth dynamics that are in line with the principles of sustainability and inclusivity of Islamic social finance

In addition to the nominal increase in funds collected, the empowerment of cash waqf has also increased in terms of the coverage of the regions and beneficiary sectors. The years 2022–2023 are focused on the development of the Qur'an house and the provision of worship facilities such as mushaf and prayer tools. In 2024, BSI Maslahat will start developing broader waqf projects, such as micro business capital waqf, educational waqf, and the construction of waqf-based health service clinics.

This increase shows that BSI is not only effective in collecting cash waqf funds, but also adaptive in designing programs that are relevant to the needs of the community. The following is a table of data on the collection of Cash Waqf at BSI Maslahat Surabaya in 2022 – 2024.

### **Selection of Beneficiaries**

#### **1. Indicators of the Success of the Waqf Program**

The effectiveness of the BSI Maslahat waqf program in the development of the Al-Qur'an house can be measured through several key indicators that reflect operational performance and social impact. Referring to the concept developed by (Nurkholis et al., 2024), the interconnection pattern between Bank Syariah Indonesia (BSI) and BSI Maslahat creates a symbiotic relationship of mutualism that supports the management of productive waqf. These success indicators include quantitative aspects such as the number of Qur'an houses receiving assistance, the volume of distribution of Qur'an mushaf and prayer tools, and the level of community participation in waqf programs.

Study at tahfidz houses that receive assistance. As stated in a study (Andayani & Haq, 2024) on the Sanaid al-Quran network in the Jakarta tahfidz house, the quality of learning is greatly influenced by the availability of adequate facilities. The BSI Maslahat waqf program contributes significantly to providing quality learning facilities, thereby increasing the effectiveness of the tahfidz Al-Quran process.

#### **2. Quality and Relevance of Aid**

The evaluation of the suitability of the type of assistance provided through the BSI Maslahat waqf program shows a high level of relevance to the real needs of Qur'an houses and mosques. Assistance in the form of Qur'an mushaf and prayer tools is an important basic need for the operation of Islamic educational institutions. The quality of this assistance not only meets the quantity aspect, but also pays attention to quality standards that are in accordance with the needs of tahfidz learning.

The relevance of this assistance can be attributed to the concept of economic empowerment of the ummah developed by (Setiawan et al., 2021) in the productive waqf research of Dompot Dhuafa Banten. Although the context is different, the principle of empowerment through the provision of targeted facilities is the key to the success of the waqf program. BSI Maslahat has successfully identified the priority needs of Quran houses and provided assistance that is appropriate to those needs.

The sustainability aspect of the BSI Maslahat waqf program is a crucial factor in ensuring the long-term impact on the development of the Qur'an house. (Nurkholis et al., 2024) emphasized that Islamic banks must actively control waqf carried out by nadzir to ensure the sustainability of the program.

The potential of this waqf program for other regions in Indonesia is very open, considering the need to build Al-Quran houses spread throughout the archipelago. Management strategies that have proven to be effective in one region can be adapted and implemented in other areas with adjustments according to local characteristics. The sustainability of this program is also supported by BSI's financial stability as the largest Islamic bank in Indonesia.

### **3. Social Impact on Islamic Institutions**

The BSI Maslahat waqf program has a significant direct impact on the quality of learning and facilities in tahfidz houses and mosques that receive assistance. The provision of quality Qur'an mushaf increases students' accessibility to the main learning resources, while adequate prayer tools create a conducive worship environment.

This direct impact is in line with the findings (Andayani & Haq, 2024) which show the importance of learning facilities in supporting the quality of tahfidz of the Qur'an. The availability of sufficient mushaf allows each student to have individual access to the Quran, so that the memorization process can run more effectively. In addition, the improvement of the means of worship contributes to the formation of better spiritual character of students.

However, the results of the study also show that there are significant challenges, especially in the aspect of public literacy towards money waqf and limited human resources at the branch level. The low public understanding of the form and benefits of productive waqf is still the main obstacle in raising funds. Therefore, institutions need to continue to expand waqf literacy education and campaigns through digital media, campus collaboration, and cooperation with local religious institutions.

From the aspect of governance, transparency and accountability of BSI Maslahat Surabaya can be considered very good. This institution routinely conducts financial reporting, independent audits, and publications of public activities through official media. This is an important foundation in building public trust and strengthening the institution's reputation as a trustworthy and credible waqf nadzir.

### **4. Indirect Impact on Society**

The multiplier effect of the Maslahat BSI waqf program on the wider community can be seen from improving the quality of human resources, religious literacy, and social cohesion. The Al-Quran House that received assistance not only functioned as an educational institution, but also as a center for community development in the religious field.

The concept of community empowerment put forward by (Wulandari, 2024) in the research of the Village Cultural Promotion Program shows that an effective empowerment program can increase community awareness and contribute to common welfare. In the context of the BSI Maslahat waqf program, community empowerment occurs through increasing access to quality religious education, which in turn creates a generation that has good religious literacy.

The BSI Maslahat waqf program is closely related to the Sustainable Development Goals (SDGs), especially in the fields of quality education (SDG 4) and inequality reduction (SDG 10). The provision of equal access to religious education through the assistance of learning facilities contributes to the achievement of quality education targets for all. Reducing inequality is achieved through equitable distribution of assistance to Quranic houses in various regions, including economically disadvantaged areas. This program allows people from various economic backgrounds to access quality religious education, thereby reducing the gap in education.

The best practices of the BSI Maslahat waqf program that can serve as a model for other Islamic banking institutions include several key aspects. First, the symbiotic interconnection model between Islamic banks and philanthropic institutions as applied by BSI-BSI Maslahat has been proven effective in managing productive waqf (Nurkholis et al., 2024).

Second, focusing on the basic needs of Islamic educational institutions such as the Qur'an mushaf and prayer tools shows a good understanding of the program's priority targets. Third, a strict monitoring and control system ensures that assistance is targeted and sustainable.

To optimize the role of Islamic banking in waqf management, several strategic recommendations can be formulated. First, the development of digital technology to facilitate the process of collecting, distributing, and monitoring waqf. Second, strengthening regulations that support interconnection between Islamic banks and nadzir waqf institutions. Third, the development of strategic partnerships with various stakeholders including the government, civil society organizations, and educational institutions. (Setiawan et al., 2021) shows that strong partnerships are one of the keys to the success of productive waqf programs.

## **5. Best Practices in the Management of Waqf in the Future**

The preparation of a strategic roadmap for the development of a more comprehensive waqf program needs to consider future trends and challenges. The roadmap includes three phases of development: short-term (1-2 years), medium-term (3-5 years), and long-term (more than 5 years).

The short-term phase focuses on consolidating existing programs and improving operational efficiency. The medium-term phase is directed at the expansion of the program into new fields and the diversification of forms of assistance. The long-term phase is to develop a more innovative and sustainable productive waqf model, by utilizing the potential of cash waqf as an instrument to increase the liquidity of Islamic banks (Nurkholis et al., 2024).

The implementation of this roadmap requires a strong commitment from BSI management, adequate regulatory support, and active participation of the community as a waqf. With a comprehensive and structured approach, the BSI Maslahat waqf program can become a model of sustainable sharia economic development and has a wide impact on the people of Indonesia.

Future research is suggested to explore more innovative productive waqf models, including the development of digital waqf instruments and waqf investment in the real sector. The development of blockchain technology for transparency in waqf management

and the analysis of the long-term impact of waqf programs on the socio-economic development of the community is also a promising area of research to be studied further.

## CONCLUSION

This institution has successfully implemented the principles of productive waqf based on modern management with an approach that is in line with sharia values and the social needs of the community. BSI Maslahat Surabaya not only plays a role as a distributor of religious funds, but also as a community empowerment institution that combines social, economic, and spiritual aspects in every waqf program that is run.

In addition, the management of waqf money invested through Islamic banking products also creates a revolving source of funds for future social activities.

Overall, it can be concluded that BSI Maslahat Surabaya has become an example of effective and sustainable productive waqf implementation at the regional level. The support of digital technology, synergy with BSI, and the orientation of social benefits make this institution have a strategic position in the national sharia social finance ecosystem. In the future, strengthening public literacy, innovation of waqf products, and increasing the capacity of human resources will be key factors to expand the impact and strengthen the sustainability of productive waqf programs in Indonesia.

This research reveals that Islamic banking, especially through BSI Maslahat, has a strategic and significant role in the management of waqf for the development of the Qur'an house in Indonesia. The symbiotic interconnection model between Bank Syariah Indonesia and BSI Maslahat creates an effective, transparent, and sustainable waqf management ecosystem. The waqf management mechanism implemented by BSI Maslahat shows optimal integration between sharia principles, digital technology innovation, and professional management in the mobilization and distribution of waqf funds.

The implementation of the distribution program of 1000 Mushaf Al-Quran and 1444 prayer tools for the Central Java and Special Region of Yogyakarta proves the effectiveness of the waqf management model that is integrated with Islamic banking infrastructure. This program has succeeded in having a direct impact on improving the quality of learning facilities in tahfidz houses and Islamic educational institutions, as well as creating a multiplier effect in community empowerment. The success of this program lies in the identification of targeted needs, a comprehensive beneficiary selection process, and a digital technology-based monitoring system.

The theoretical contribution of this research enriches the understanding of the role of Islamic banking intermediation in Indonesia's productive waqf ecosystem. The findings of the study show that the synergy between Islamic financial institutions and waqf management institutions can create a sustainable model of economic empowerment of the ummah. Practically, this research offers a blueprint for other Islamic banking institutions in developing waqf programs that have a high social impact.

The theoretical implications of this research contribute to the development of the concept of Islamic Social Finance that integrates the principles of Islamic economics with modern management practices. The BSI Maslahat model can be a reference for the development of theories about the role of Islamic banking in the Islamic philanthropic sector. Meanwhile, the practical implications of this study provide operational guidance for Islamic

banks to optimize social functions through professional and impact-oriented waqf management.

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