

## **The Strategy of Collecting and Distributing Qur'an Waqf at Trans Studio Bandung Grand Mosque: SWOT Analysis**

**Muhammad Fauzi Arif**  
Universitas Islam Bandung  
Surel: muhammadfauziarif@unisba.ac.id

**Fahmi Fatwa Rosyadi Satria Hamdani**  
Universitas Islam Bandung  
Surel: fatwa19@unisba.ac.id

### **Abstract**

This research aims to determine Al-Quran waqf's funding and distribution strategy at Trans Studio Bandung Grand Mosque. The type of this research is qualitative and uses a descriptive study method. The research approach is SWOT analysis. Data collection techniques used interviews, observation, and documentation. The research results show that Al-Quran waqf's funding and distributing strategy at Masjid Trans Studio Bandung is carried out in two ways: 1) opening a waqf outlet and 2) presenting strategy. The results of the SWOT analysis are Strengths, the existence of a special team that focuses on managing Al-Quran waqf, the potential for Al-Quran waqf is quite large, the geographical location, e-money waqf transactions system, a good network of collaboration partners. Weaknesses include not having an Al-Quran waqf funding raising target, needing a schedule for Al-Quran waqf education, needing more professional human resources, and not optimizing social media to inform the waqf program. The opportunities are to develop in achieving the Al-Quran waqf program optimizing cooperation with external parties. The threats include the existence of Al-Quran waqf institutions that are more experienced and known by the public, and public literacy regarding Al-Quran waqf still needs to improve.

**Keywords:** SWOT Analysis; Grand Mosque Trans Studio Bandung; Qur'an Waqf

### **Abstrak**

Penelitian ini bertujuan untuk mengetahui strategi pendanaan dan penyaluran wakaf Al-Quran di Masjid Agung Trans Studio Bandung. Jenis penelitian ini adalah kualitatif dan menggunakan metode studi deskriptif. Pendekatan penelitiannya adalah analisis SWOT. Teknik pengumpulan data menggunakan wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa strategi pendanaan dan penyaluran wakaf Al-Quran di Masjid Trans Studio Bandung dilakukan dengan dua cara: 1) membuka outlet wakaf dan 2) strategi presentasi. Hasil analisis SWOT adalah Kekuatan, adanya tim khusus yang fokus pada pengelolaan wakaf Al-Quran, potensi wakaf Al-Quran cukup besar, letak geografis, sistem transaksi wakaf e-money, jaringan yang baik. mitra kolaborasi. Kelemahannya antara lain belum adanya target penggalangan dana wakaf Al-Quran, perlunya jadwal pendidikan wakaf

Al-Quran, perlunya sumber daya manusia yang lebih profesional, dan belum optimalnya media sosial untuk menginformasikan program wakaf. Peluang yang bisa dikembangkan dalam mencapai program wakaf Al-Quran adalah dengan mengoptimalkan kerjasama dengan pihak eksternal. Ancaman tersebut diantaranya adalah keberadaan lembaga wakaf Al-Quran yang lebih berpengalaman dan dikenal masyarakat, serta literasi masyarakat mengenai wakaf Al-Quran masih perlu ditingkatkan.

**Kata Kunci:** Analisis SWOT; Masjid Agung Trans Studio Bandung; Wakaf Qur'an

## INTRODUCTION

Indonesia is a country whose majority religion is Islam. Based on data from the Ministry of Home Affairs, as of December 31, 2021, the number of Muslims was 237.53 million or 86.9% of Indonesia's population of 273.32 million.<sup>1</sup> Based on this data, Indonesia is a country that has the potential for waqf to reach 180 trillion rupiah per year. However, the success of collecting waqf funds has remained relatively high, based on data from the Indonesian Waqf Board as of March 2022 regarding the acquisition of waqf funds of 1.4 trillion.<sup>2</sup> Several challenges must be faced in improving waqf in Indonesia, even though it has shown quite good progress. One is the awareness of Muslims regarding waqf, government support, waqf certification bureaucracy, management of waqf nazir, digitization, and integration of waqf data.<sup>3</sup>

Many Al-Quran waqf movements have recently emerged, organized by government institutions, the private sector, community organizations, and mosques. This Al-Quran Waqf program emerged from concerns that many Al-Quran Mushafs in several mosques were damaged by age. One is the Al-Quran waqf movement by the Great Mosque of Trans Studio Bandung (MATSB).<sup>4</sup> The MATSB Al-Quran waqf movement started in March 2022 and based on data, has distributed Al-Quran waqf as many as  $\pm 6,000$  copies of the Al-Quran. Of course, this waqf movement must be managed well, from collection to distribution.<sup>5</sup>

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<sup>1</sup> Dimas Bayu, "Sebanyak 86,9% Penduduk Indonesia Beragama Islam" (<https://dataindonesia.id/varia/detail/sebanyak-869-penduduk-indonesia-beragama-islam/>, Diakses pada 05 agustus 2023 pukul 09.15 WIB).

<sup>2</sup> Badan Wakaf Indonesia, "Indeks Wakaf Nasional 2022" (<https://www.bwi.go.id/8706/2023/04/16/indeks-wakaf-nasional-2022/>, Diakses pada 05 Agustus 2023 pukul 09.30 WIB).

<sup>3</sup> Siraj, *An Empirical Investigation into the Accounting, Accountability and Effectiveness of Waqf Management in the State Islamic Religious Councils (SIRCS) in Malaysia*. Cardiff University.

<sup>4</sup> Badan Wakaf Indonesia, Kemenag Bandung Gelar Wakaf Alquran (<https://www.bwi.go.id/483/2010/08/13/kemenag-bandung-gelar-wakaf-alquran/>, diakses pada 15 Agustus 2023 pukul 20.00 WIB)

<sup>5</sup> Wawancara dengan Ketua LAZIS Masjid Agung Trans Studio Bandung pada 10 Agustus 2023

Managing Al-Quran Waqf is an important thing to do.<sup>6</sup> The aim is to provide benefits to the people. Therefore, research on strategies for managing Al-Quran waqf by the Great Mosque of Trans Studio Bandung must be carried out. This research aims to determine the strategy for collecting and distributing Al-Quran waqf, which is then seen from a SWOT analysis perspective to see its strengths, weaknesses, opportunities, and threats. This type of qualitative research uses descriptive methods to clearly describe the strategy for collecting Al-Quran waqf up to the distribution process. Data collection techniques through interviews, observation, and documentation. The research informants were the chairman of the DKM MATSB and the ZISWAF management. Observations were made through direct observation and participation in collecting and distributing Al-Quran manuscripts for documentation in monthly Al-Quran waqf reports and photos of activities.

After the strategy for collecting and distributing Al-Qur'an waqf is clearly outlined, it is analyzed based on Strengths, Weaknesses, Opportunities, and Threats. The respondents in this research were Mr. Ir. Budi Nazarudin, a chair of the DKM Grand Mosque Trans Studio Bandung, Mr. Hendra, a chair of LAZIS, and LAZIS staff.

## DISCUSSION

### Understanding Waqf

Waqf comes from the Arabic word "*waqafa*," which can be interpreted as "*habs*" or "*habasa*," meaning to stop, stop and hold. The word "*habasahu*" means to hold back in the *Lisan al-Arab* dictionary. Meanwhile, Qahaf believes that waqf can mean pausing or withholding the benefits or advantages of something consumed other than by the party who is the target of the waqf.<sup>7</sup>

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<sup>6</sup> Fahmi Fatwa Rosyadi Satria Hamdani, Intan Manggala Wijayanti, Muhammad Yunus, and Irma Yulita Silviyani. 2023. "Pemberdayaan Dewan Kemakmuran Masjid di Kelurahan Tamansari dalam Arah Kiblat dan Manajemen Keuangan". Panrita Abdi - Jurnal Pengabdian Pada Masyarakat 7 (3):554-67. <https://doi.org/10.20956/pa.v7i3.20045>.; Muhammad Hanif Al-Hakim, Azhar Alam, Ade Indra. Penyuluhan perencanaan keuangan keluarga Islami warga RT Kuncen Sukoharjo. RESONA: Jurnal Ilmiah Pengabdian Masyarakat, 2020, 3.2: 66-75.

<sup>7</sup> Nurodin Usman, Pengelolaan Wakaf Produktif Untuk Kesehatan (Studi Kasus Badan Wakaf Masjid Agung Semarang), *Muaddib, Jurnal Studi Kependidikan dan Keislaman*, Vol. 4, No. 2 (Juli 2014) hlm. 5.

Law 41 of 2004 states that it is a legal act for a wakif to separate and/or hand over part of his property to be used forever or for a certain period per his interests for worship and/or general welfare according to Sharia.<sup>8</sup>

There are two types of waqf: 1) Direct waqf, namely waqf assets that are directly used for waqf recipients, and waqf assets that remain in the hands of the waqf nazir, such as mosques for prayer or hospitals for treatment. 2) Indirect waqf is an investment waqf. The investment results (benefits or profits) are distributed to the waqf recipient, while the waqf assets remain in the hands of the waqf nazir.<sup>9</sup>

## Legal Basis of Waqf

### 1. Al-Qur`an

Waqf in the Al-Quran is not conceptually explained directly but is explained through the term *infaq fi sabilillah*. These verses include:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

You will only attain (perfect) virtue once you invest some of the wealth you love.

Whatever you spend, Allah is All-Knowing about it. (QS. Ali Imron: 92)

This verse explains the virtues of those who donate only to hope for Allah Ta'ala's approval and will receive a double reward in this world and the hereafter.<sup>10</sup>

### 2. Hadith from the Prophet sallallahu 'alaihi wasallam

From Abu Hurairah radhiyallahu 'anhu, he said that the Messenger of Allah sallallahu 'alaihi wa sallam said,

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يُنْتَفَعُ بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ

"If a person dies, then his deeds are terminated except for three things (namely): almsgiving, knowledge that is utilized, or the prayers of a pious child" (HR. Muslim no. 1631)

<sup>8</sup> Junaidi Abdullah, "Tata Cara dan Pengelolaan Wakaf Uang di Indonesia", *Jurnal Zakat dan Wakaf: ZISWAF*, Vol. 4, No. 1, (Juni 2017), hlm. 90

<sup>9</sup> Badan Wakaf Indonesia, Sejarah Perkembangan Wakaf di Timur Tengah (<https://www.bwi.go.id/7772/2022/02/23/perkembangan-wakaf-di-timur-tengah/>), diakses pada 15 Agustus 2023 Pukul 15.45 WIB)

<sup>10</sup> Murthado Ridwan, Wakaf dan Pembangunan Ekonomi, *Jurnal Zakat dan Wakaf (ZISWAF)*, Vol. 4, No. 1 (Juni 2017) hlm. 110.

This hadith explains that almsgiving is a good deed that will continue to flow and have continuous benefits, for example, land waqfs, books, and copies of the Koran. Even Ibnu Hajar Al-Asqalani included this hadith in the discussion of waqf in the Book of Bulughul Maram.

Shaykh 'Abdullah Al-Fauzan believes this hadith is proof of the validity of waqf, its benefits, and great rewards from Allah, such as land waqf, books, and copies of the Koran. If the waqf is utilized, the rewards will continue to flow to those who donate it.<sup>11</sup> Imam Ash-Shan'ani stated that the jumhur ulama interpreted almsgiving with waqf, and it turns out that the first waqf in Islam was the waqf from 'Umar bin Al-Khattab as per the hadith issued by Ibn Abi Syaibah. The Muhajirun said, "The first waqf in Islam was the waqf from Umar."<sup>12</sup>

### Fundraising Strategy

Fundraising strategies are needed in waqf management. Linguistically, strategy comes from the Greek word "*stratageta*," which can be interpreted as the science or art of becoming a general. Nowadays, strategy can be interpreted as a structured plan to achieve certain goals or desires for future success, or it can be interpreted as a long-term plan to achieve goals.<sup>13</sup> Formulating a strategy has at least three stages, namely, 1) strategy formulation stage, 2) strategy implementation stage, and 3) strategy evaluation stage.<sup>14</sup>

Waqf collection can be interpreted as a process that contains elements of influencing, informing, reminding, persuading, motivating, or enticing other people to hand over their property voluntarily for good to be given to people who need it more.<sup>15</sup> There are two methods of raising funds, namely:<sup>16</sup>

#### 1. Direct Fundraising

This method uses direct participation techniques from donors. For example, sending direct letters to donors (direct mail), direct advertising, long-distance fundraising, or direct presentations.

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<sup>11</sup> 'Abdullah bin Shalih Al-Fauzan, *Minhah Al-'Allam*, (Dar Ibnul Jauzi) jilid 7, hlm. 11.

<sup>12</sup> Muhammad bin Isma'il Al-Amir Ash-Shan'ani, *Subul As-Salam Al-Muwshilah ila Bulugh Al-Maram*, ((Dar Ibnul Jauzi) jilid 5, hlm. 226.

<sup>13</sup> Huzzatul Fikriyah dan Muhammad Zen, Strategi Penghimpunan Dana Wakaf Produktif di Baitulmaal Muamalat, *Jurnal Manajemen Dakwah*, Vol. 5 No.1 (Juni 2019) hlm.39.

<sup>14</sup> Huzzatul Fikriyah dan Muhammad Zen, Strategi Penghimpunan Dana Wakaf..., hlm.40

<sup>15</sup> Trisno Wardy Putra, Penghimpunan Dana Zakat Infak dan Sedekah di Badan Amil Zakat Nasional, *Laa Maisyir*, Vol. 6, No. 2, (Juli 2019) hlm. 247

<sup>16</sup> Huzzatul Fikriyah dan Muhammad Zen, Strategi Penghimpunan Dana Wakaf..., hlm. 41

## 2. Indirect Fundraising

This method uses techniques that do not involve direct participation from donors; fundraising is carried out without providing direct accommodation to donor responses. Examples of advertising (advertorials), image campaigns (image campaigns), and organizing events.

### **Trans Studio Bandung Grand Mosque Al-Quran Waqf Collection Strategy**

Achieving the targets and objectives of the Trans Studio Bandung Grand Mosque Al-Quran waqf, namely, to assist the community in procuring new Al-Quran in mosques, ta'lim assemblies, Islamic School, and Islamic boarding schools in the interior because the existing Al-Quran has been damaged and ripped. Based on the results of interviews with the chairman of DKM and chairman of LAZIS, Trans Studio Bandung Grand Mosque, and data on the collection of Al-Quran waqf from April 2022 to August 2023, 6791 copies of the Al-Quran have been collected of course this achievement is based on the collection strategy that has been carried out, namely:

#### 1. Waqf outlet strategy

The technique is to open a waqf outlet where the congregation can reach an area around the frequently visited mosque. The Trans Studio Bandung Grand Mosque Al-Quran waqf outlet is next to the mosque's main door. This outlet has brochures, x-banners, or direct presentations related to Al-Quran waqf. The goal is that people are interested in giving waqf and can donate directly to the outlet.

#### 2. Presentation strategy

This strategy aims to inform and socialize the Trans Studio Bandung Grand Mosque's Al-Quran waqf program directly to the congregation through announcements before the Friday sermon. With this strategy, many mosque congregations will know about Al-Quran waqf and can be motivated to give waqf.

### **Trans Studio Bandung Grand Mosque Al-Quran Waqf Distribution Strategy**

Another important factor in distributing waqf is distribution. Waqf must be distributed based on the benefit and welfare of the people. Imam As-Syatibi believes that the benefit of the people is divided into the benefits of religion, soul, thinking, reproduction, and economics.

Most people still think that waqf is only related to religious needs, such as establishing Islamic boarding schools, mosques, and land for cemeteries. Waqf should be used for more than that, such as education, economics, health, and other community empowerment programs.<sup>17</sup>

The distribution comes from English, namely, distribute means distribution or distribution. So, distribution can be interpreted as distributing or distributing funds to several people or regions. Some people interpret distribution as the distribution or distribution of daily necessities from the government to civil servants, the community, and others. Philip Kotler believes that distribution is a series of organizations that need each other, in which there is a process of processing products or services that are ready to be marketed and used by consumers.<sup>18</sup>

Based on the results of interviews with the chairman of DKM and chairman of LAZIS, Trans Studio Bandung Grand Mosque, and data on the distribution of Al-Quran waqf, it has reached 6289 copies of the Al-Quran. The distribution strategy carried out by the Great Mosque of Trans Studio Bandung is as follows:

#### 1. Direct distribution strategy

This method directly determines the need for Al-Quran manuscripts from several mosques, Islamic School, Islamic boarding schools, and ta'lim assemblies. Technically, the DKM went to several places in remote areas, took notes, and then gave copies of the Al-Quran to the head of the DKM mosque, the head of the Islamic boarding school, or the teacher as the person in charge of the institution.

#### 2. Semi-direct distribution strategy

This strategy is carried out through the Mobil Iqra program, namely the Trans Studio Bandung Grand Mosque DKM visit program in collaboration with CT ARSA to several target areas around Greater Bandung to increase community literacy. This program also has regular coaching on Tahsin of the Al-Quran. This program distributes Al-Quran waqf to communities and institutions in need.

#### 3. Indirect distribution strategy

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<sup>17</sup> Mulyono Jamal, Jaman Arroisi, dkk, Implementasi Pendistribusian Wakaf Tunai Sebagai Penunjang Usaha Kecil Menengah di Badan Wakaf Uang & Badan Wakaf Tunai MUI Yogyakarta, *ULUL ALBAB: Jurnal Studi dan Penelitian Hukum Islam*, Vol.3, No.1 (Oktober 2019) hlm. 59

<sup>18</sup> Amelia, Strategi Fundraising dan Pendistribusian Dana Wakaf Aksi Cepat Tanggap (ACT) Pekanbaru, *Skripsi*, Univeristas Islam Negeri Syarif Kasim Riau 2020, hlm. 18

This type of distribution is carried out through several intermediaries so that the Al-Quran is not given directly by the DKM Grand Mosque Trans Studio Bandung. This distribution technique is based on proposals from educational and community institutions. For example, a proposal to request Al-Quran manuscripts from the Bandung Islamic University to support the Al-Quran Mushaf Distribution program implemented by the Islamic Ruhul Section of Unisba.

### **SWOT Analysis of Strategy for Collection and Distribution of Al-Quran Waqf at Trans Studio Bandung Grand Mosque**

Based on the results of this research, a SWOT analysis will be used to determine the strengths, weaknesses, opportunities, and threats that Trans Studio Grand Mosque can face in managing Al-Quran waqf.

1. Strengths/Strengths of Strategy for Collection and Distribution of Al-Quran Waqf Trans Studio Bandung Grand Mosque
  - a. DKM Trans Studio Bandung Grand Mosque formed a special team to collect and distribute Al-Quran waqf. So, the waqf management team focuses on and is not involved in managing funds other than Al-Quran waqf.
  - b. Has a large potential for collecting Al-Quran waqf. It can be seen from the average number of pilgrims reaching  $\pm$  700 people per day. This amount will have a greater and wider impact on increasing the number of people donating to Al-Quran.
  - c. Strategic geographical location. The Trans Studio Bandung Grand Mosque is in a shopping, family entertainment, and classy hotel area, so visitors from the mosque belong to the upper middle class. This strategic position will at least increase the collection of Al-Quran waqf.
  - d. Using the e-money system. It is one of the practical steps used by the Great Mosque of Trans Studio Bandung. People in this digital era tend to make transactions using e-money because it is easier and more efficient.
  - e. Collaboration with Trans Studio Mall, Trans Luxury Hotel, Bank Mega, and surrounding mosques is the strength of the Trans Studio Bandung Grand Mosque because this makes it easier to collect and distribute Al-Quran waqf.



- f. A good collaborative network makes analyzing and attracting donors for waqf and building trust easier. It cannot be ignored that Mr. Chairul Tanjung built the Trans Studio Bandung Great Mosque. He is one of the well-known entrepreneurs in Indonesia. He is now involved in various businesses, including Trans Corp, and indirectly, the Trans Studio Bandung Great Mosque is part of that company.
2. Weaknesses/weaknesses of the Strategy for Collection and Distribution of Al-Quran Waqf at Trans Studio Bandung Grand Mosque
    - a. still needs an annual waqf collection target that must be achieved. At least, it makes the management team less motivated to increase the collection of Al-Quran waqf.
    - b. Not yet carried out educational activities to the community. Education and outreach aim to increase the congregation's awareness of Al-Quran waqf because a program can be known and recognized by the public if they know and understand the program so that, ultimately, awareness of waqf will emerge and can increase public trust in the mosque.
    - c. Not yet maximizing social media as a means of outreach to the public so that they know clearly about the programs that have been created. It can reduce the level of public trust.
    - d. lack of professional human resources in managing the Al-Quran waqf at Trans Studio Bandung Grand Mosque.
  3. Opportunities/Opportunities for Collection and Distribution of Al-Quran Waqf Trans Studio Bandung Grand Mosque
    - a. The latest Trans Studio Bandung Grand Mosque Al-Quran waqf program has just been established so that opportunities for developing Al-Quran waqf can still be increased through more innovative methods according to current developments.
    - b. Establishing a collaborative network with various parties such as companies, communities, and community organizations so the public can better know the Trans Studio Bandung Grand Mosque Al-Quran waqf program.
  4. Threats in the Collection and Distribution of Al-Quran Waqf at Trans Studio Bandung Grand Mosque
    - a. Public literacy regarding Al-Quran waqf is relatively low, so DKM must carry out massive and innovative outreach.

- b. There are Al-Quran waqf collection institutions that are more experienced in waqf management, so the Trans Studio Bandung Grand Mosque, Al-Quran Waqf team, needs to improve their competence so that this waqf program is achieved according to the desired target.

## CONCLUSION

Based on the results of previous research and analysis, it can be concluded that the strategy for collecting Al-Quran Waqf at Trans Studio Bandung Grand Mosque is carried out in two ways, namely: 1) strategy for opening waqf outlets in the area around the mosque, 2) Presentation strategy by informing the Al-Quran waqf program directly to the congregation through announcements before the Friday sermon.

Based on the SWOT analysis, the resulting Strengths, the existence of a special team that focuses on managing Al-Quran waqf, the potential for Al-Quran waqf is quite large, as seen from the number of mosque worshipers per day, the geographical location of the mosque is in a shopping area, has an e-money system for transactions waqf, a wide network of cooperation partners. The weaknesses include needing a target for collecting Al-Quran waqf, not having carried out scheduled outreach and education about Al-Quran waqf, not having professional human resources, and not optimizing social media to inform the public about the waqf program. The opportunities are: We still have the opportunity and time to develop in achieving the Al-Quran waqf program, optimizing cooperation with external parties. The threats include the existence of Al-Quran waqf institutions that are more experienced and known by the public, and public literacy regarding Al-Quran waqf still needs to improve.

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