



Cash Waqf Fundraising In The Digital Era

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Abstract: Waqf is one of the Islamic philanthropic instruments that embodies both spiritual and socio-economic dimensions in community development. Over time, the concept has evolved into cash waqf, which enables broader public participation in waqf practices. In Indonesia, cash waqf has gained legal recognition through Law No. 41 of 2004 and the Fatwa of the National Sharia Council (DSN-MUI) No. 2 of 2002. Furthermore, advances in information technology have led to the digital transformation of cash waqf management, particularly through online fundraising models such as crowdfunding platforms. This study aims to explore the potential, challenges, and development of digital fundraising models for cash waqf in the digital era. Employing a descriptive qualitative approach through literature review, the findings indicate that cash waqf holds significant potential as an alternative source of financing for productive sectors such as education, healthcare, and micro-enterprise development. However, its implementation faces several challenges, including low waqf literacy, limited professionalism among waqf managers (nazhir), and inadequate regulatory support for digitalization. Therefore, a collaborative effort involving the government, Islamic financial institutions, and the public is required to build an inclusive, transparent, and sustainable digital waqf ecosystem.

Keywords: cash waqf, digital fundraising, nazhir, waqf literacy, Islamic economics

Introduction

Islam views humans not only as individuals but also as social beings with a responsibility for the welfare of others. In the context of Islamic economics, this social responsibility is realized through instruments such as zakat (alms), infaq (donations), sedekah (charity), and waqf (endowments). Waqf, as a form of social worship, has significant potential to support community development, particularly in the areas of education, health, and economic empowerment.

Over time, the concept of waqf has undergone transformations, one of which is the emergence of cash waqf. Cash waqf allows individuals to donate a sum of money, which is then managed productively, with the proceeds used for social purposes. In Indonesia, cash waqf has gained legitimacy through various regulations, such as DSN-MUI Fatwa No. 2 of 2002 and Law No. 41 of 2004 concerning Waqf.

With advances in information technology, cash waqf practices are beginning to transform digitally. Various waqf institutions in Indonesia have adopted this technology. digital platform to make it easier for people to donate waqf.¹ For example, the Indone-

¹ Najmudin Najmudin et al., "Minat Milenial Kota Serang Dalam Berwakaf Uang Melalui Platform Digital Di Masa New Normal", *Sy'ar Iqtishadi : Journal of Islamic Economics, Finance and Banking* 6, no 2 (02 Desember 2022): 183–98, <https://doi.org/10.35448/JIEC.V6I2.17737>.

sian Waqf Board (BWI) has developed applications and websites that provide information and facilities for giving waqf online.² This digital transformation is expected to increase community participation in waqf and improve transparency and accountability in waqf management.³ However, the implementation of digital cash waqf in Indonesia still faces various challenges.⁴ One of these is the low level of digital literacy among the public regarding cash waqf. A survey conducted by the Indonesian Muslim Association (BWI) showed that public understanding of waqf remains low, which impacts their participation in waqf.⁵ In addition, there are still limitations in the technological infrastructure and regulations that support digital waqf management.⁶ On the other hand, the potential of digital cash waqf is enormous, particularly in supporting the economic development of the community. With proper and transparent management, digital cash waqf can become an alternative source of funding for various social and economic programs. Therefore, in-depth research is needed to understand the concept and development of cash waqf fundraising models in the digital era.

Theoretical Basis

Cash Waqf and Fundraising

Etymologically, the word "waqf" comes from the Arabic word "waqafa" which means "to hold," "to stop," or "to remain in place." This word means to hold something so that it does not change hands or is used for a specific purpose. In this context, waqf means to hold property so that its benefits can be used for public or religious purposes. According to Law of the Republic of Indonesia Number 41 of 2004 concerning Waqf, waqf is a legal act of a waqif to separate and/or hand over part of his property to be used forever or for a certain period of time in accordance with its interests for the purposes of worship and/or general welfare according to sharia⁷. Cash waqf is a waqf made by an individual, group of people, institution, or legal entity in the form of cash. The waqf money is managed productively by the nazhir, and the results are used for the

² Dara Agustin et al., "OPTIMALISASI POTENSI LOKAL UNTUK MEWUJUDKAN KETAHANAN EKONOMI DAN SOSIAL BERKELANJUTAN", *Jurnal Akselerasi Merdeka Belajar dalam Pengabdian Orientasi Masyarakat (AMPOEN): Jurnal Pengabdian kepada Masyarakat* 2, no 3 (15 Maart 2025): 1512–17, <https://doi.org/10.32672/AMPOEN.V2I3.3158>.

³ Haniah Lubis, Nuryanti Nuryanti, en Eggi Zulfahri Adibtia, "Digital-Based Cash Waqf Management at Waqf Institutions in Indonesia", *Management of Zakat and Waqf Journal (MAZAWA)* 6, no 1 (29 Desember 2024): 19–38, <https://doi.org/10.15642/MZW.2024.6.1.19-38>.

⁴ Najmudin et al., "Minat Milenial Kota Serang Dalam Berwakaf Uang Melalui Platform Digital Di Masa New Normal".

⁵ S. Sulistiani, "Literasi Wakaf Melalui Media Sosial Untuk Meningkatkan Kesadaran Berwakaf Pada Masa Pandemi Covid-19", 2021, <https://doi.org/10.29040/JIEI.V7I3.3031>.

⁶ Tantangan Dan, Peluang Choirunnisak, en Azka Amalia Jihad, "Optimalisasi Inovasi Wakaf Di Indonesia Era Digital Dalam Menjawab Tantangan Dan Peluang", *Jurnal I-Philanthropy: A Research Journal On Management Of Zakat and Waqf* 4, no 2 (16 Desember 2024): 117–28, <https://doi.org/10.19109/IPHI.V4I2.25847>.

⁷ "Undang-Undang Republik Indonesia Nomor 41 Tahun 2004 - Wikisumber bahasa Indonesia", toegang verkry 23 Mei 2025, https://id.wikisource.org/wiki/Undang-Undang_Republik_Indonesia_Nomor_41_Tahun_2004?utm_source=chatgpt.com.

benefit of mauquf alaih (beneficiaries of the waqf).⁸ Law No. 41 of 2004 stipulates that waqf assets consist of immovable and movable assets, including money. BWI Regulation No. 1 of 2020 states that cash waqf is a waqf in the form of money managed productively, with the proceeds being used for the good of Allah.⁹

Digital transformation in waqf management refers to the application of information technology to increase efficiency, transparency, and accountability in the collection and distribution of waqf funds. According to research by Fajriansyah et al. (2025), the digitization of cash waqf enables the collection, management, and distribution of waqf funds to be more effective and targeted. Through digital platforms such as Pasi-famal.id, information related to waqf can be easily accessed, increasing public trust and participation in waqf.¹⁰ The Sharia crowdfunding model is a collective approach to raising waqf funds through a digital platform. Research by Sukma & Latifah (2021) shows that Sharia financial institutions such as BNI Syariah and Bank Syariah Mandiri have implemented this model through the soberkah.id/wakaf platform. The funds raised are used to support productive programs such as MSME and agricultural development, in line with Sharia principles.¹¹

Research methodology

This research uses a descriptive qualitative approach. This approach was chosen to describe the phenomenon of cash waqf and its development in the digital era, particularly from a historical perspective, conceptually, and in terms of digital fundraising implementation, as well as the challenges faced by waqf management institutions.

Qualitative research is intended to understand the phenomena experienced. research subjects holistically and descriptively in the form of words and language, on a specific natural context by utilizing various scientific methods¹². This approach is relevant for studying the conceptual, social, and policy aspects related to the implementation of cash waqf.

⁸ "Mengenal Wakaf Uang - Badan Wakaf Indonesia | BWI.go.id", toegang verkry 23 Mei 2025, https://www.bwi.go.id/5880/2021/01/28/mengenal-wakaf-uang/?utm_source=chatgpt.com.

⁹ "Nazhir Wakaf Uang – Data Wakaf", toegang verkry 23 Mei 2025, https://www.data.bwi.go.id/nazhir-wakaf-uang/?utm_source=chatgpt.com.

¹⁰ Fajriansyah Abdillah et al., "Optimalisasi Wakaf Uang Berbasis Digital dalam Meningkatkan Inklusivitas Filantropi Islam di Yayasan Edukasi Wakaf Indonesia", *Adzkiya : Jurnal Hukum dan Ekonomi Syariah* 13, no 1 (19 Mei 2025): 1–15, <https://doi.org/10.32332/8EVZY531>.

¹¹ Bustami Bustami en Muhammad Lutfi Hakim, "Strategy of Cash Waqf Development on Gerakan Wakaf Produktif at Baitulmaal Munzalan Indonesia Foundations in Digital Era", *Al-Tahrir: Jurnal Pemikiran Islam* 20, no 1 (13 Mei 2020): 97–119, <https://doi.org/10.21154/ALTAHRIR.V20I1.1934>.

¹² Abdul Majid, "Qualitative Data Analysis", red Andi Hafizah en Qurrota A'yun, 2017, 118, https://books.google.com/books/about/ANALISIS_DATA_PENELITIAN_KUALITATIF.html?id=sMgyEAAAQBAJ.

Results and Discussion

The Potential of Cash Waqf in Indonesia

From an economic perspective, cash waqf has enormous potential for development in Indonesia. Unlike conventional waqf, which tends to be limited to immovable assets such as land or buildings, which are generally only accessible to the upper-class, cash waqf opens wider access for all levels of society to participate in waqf activities. The concept of cash waqf allows individuals to donate small amounts, but when done collectively and in an organized manner, the impact can be significant socially and economically.

According to the Indonesian Waqf Board (BWI), the potential for cash waqf in Indonesia is estimated to reach IDR 180 trillion per year, based on the assumption that approximately 100 million productive Muslims can donate IDR 100,000 per month. However, the realization of this potential remains very low. BWI data from 2022 shows that the accumulated cash waqf funds collected were only around IDR 328 billion.¹³

The potential of cash waqf lies not only in the ease of participation, but also Also, the flexibility and speed of fund mobilization. Cash waqf can be directly used to finance productive sectors such as MSME development, education, healthcare, or long-term social investments through productive waqf instruments. In this regard, cash waqf serves as an alternative financing source that can support sustainable development.¹⁴

Furthermore, the development of cash waqf also has a strong spiritual dimension. Waqf is a form of ongoing charity, where the rewards for good deeds continue to flow as long as others benefit from them. This combination of religious motivation and economic rationality makes cash waqf a strategic instrument for empowering the community's economy.¹⁵

However, there are several major challenges in developing cash waqf in Indonesia. First, there is low waqf literacy in the community. Many people still understand waqf traditionally. They have not understand that waqf can be given in cash and managed productively. This poses a serious obstacle to increasing community participation. Education and waqf literacy campaigns are crucial.¹⁶

Second, the capacity and professionalism of the nazhir. Waqf management institutions, or nazhir, often lack the managerial capacity and professionalism to manage funds productively, transparently, and accountably. Strengthening capacity through

¹³ Muhammad Zainul Abidin, Sekolah Tinggi Agama Islam Binamadani, en Institut Agama Islam Tasikmalaya, "OPTIMALISASI WAKAF UANG PRODUKTIF DI INDONESIA", *Syarie: Jurnal Pemikiran Ekonomi Islam* 5, no 2 (18 Agustus 2022): 109–21, <https://doi.org/10.51476/SYARIE.V5I2.376>.

¹⁴ Marina Zulfa en Muhammad Arif, "POTENSI WAKAF TUNAI DALAM MENDORONG PENGEMBANGAN UMKM DI KOTA PEKANBARU", *Jurnal Tabarru': Islamic Banking and Finance* 3, no 2 (01 November 2020): 173–84, [https://doi.org/10.25299/JTB.2020.VOL3\(2\).5758](https://doi.org/10.25299/JTB.2020.VOL3(2).5758).

¹⁵ Abdul Wahab, "Wakaf Tunai, Potensi Dan Pembedayaannya: Sebuah Pemikiran", *Jurnal Masharif Al-Syariah: Jurnal Ekonomi dan Perbankan Syariah* 5, no 2 (2020), <https://doi.org/10.30651/JMS.V5I2.7825>.

¹⁶ Redi Hadiyanto, "ANALISIS WAKAF TUNAI DAN PRAKTIKNYA DI INDONESIA", *Tahkim (Jurnal Peradaban dan Hukum Islam)* 7, no 1 (10 Julie 2024): 124–42, <https://doi.org/10.29313/TAHKIM.V7I1.13431>.

training and certification is a necessary strategic step.¹⁷ Although several digital platforms, such as Dompot Dhuafa, Kitabisa.com, and Global Wakaf ACT, have provided online cash waqf services, there is no comprehensive regulatory framework specifically governing digital waqf. This creates legal uncertainty and can hamper the development of innovative waqf management.¹⁸

Development of Cash Waqf Fundraising Models in the Digital Era

Developments in information and communication technology (ICT) have brought significant transformations to various aspects of life, including the zakat, infaq, sedekah, and waqf (ZISWAF) fundraising model. One recent innovation is the implementation of a digital-based cash waqf fundraising model, which utilizes online platforms to simplify the donation process and management of waqf funds.

Digital fundraising models, such as crowdfunding, have become an effective alternative for raising funds for waqf. Platforms like Kitabisa.com and Sedekahonline.com allow individuals to contribute to waqf programs easily, transparently, and flexibly. Through this approach, the public can participate in waqf without having to go through the conventional process that requires direct interaction with waqf management institutions.¹⁹ However, despite the enormous potential for digitizing cash waqf, several challenges need to be addressed. One major obstacle is low public literacy regarding the concept of cash waqf and its benefits. Many individuals still perceive waqf only as relating to immovable assets such as land or buildings, thus lacking an understanding of the flexibility and potential of cash waqf in supporting social and economic development.²⁰

Furthermore, the limited human resources (HR) competent in managing cash waqf also poses a barrier. Nazhir, or waqf managers, often lack the capacity and expertise to manage waqf funds professionally and in accordance with Sharia principles. This can undermine public trust in the effectiveness and transparency of cash waqf management.

Regulations that do not fully support the digitalization of waqf are also becoming This presents a unique challenge. Although regulations regarding cash waqf exist, there are no specific regulations detailing waqf management through digital platforms. This lack of regulation can create legal uncertainty and hinder innovation in developing digital-based cash waqf fundraising models.

To optimize the potential of cash waqf in the digital era, collaborative efforts are needed between the government, Islamic financial institutions, and the public. The government needs to develop regulations that support the digitalization of waqf and provide training and certification for nazhirs (Islamic waqf administrators) to enhance their

¹⁷ Lubis, Nuryanti, en Adibtia, "Digital-Based Cash Waqf Management at Waqf Institutions in Indonesia".

¹⁸ Vera Rahmayanti, Husna Hayati, en Muhammad Fakhri Amir, "WAKAF UANG DIGITAL: POTENSI DAN TANTANGAN DALAM PENGEMBANGAN EKONOMI DI INDONESIA", *Lan Tabur: JURNAL EKONOMI SYARIAH* 6, no 1 (2024): 62–75, <https://doi.org/10.53515/LANTABUR.2024.6.1.62-75>.

¹⁹ Badan Wakaf Indonesia. (2020). *Laporan Potensi dan Pengelolaan Wakaf di Indonesia*.

²⁰ Muhammad Fathrul Quddus, Manoarfa, H., & Suci Aprilliani Utami. (2022). Problems and Solutions for Cash Waqf Collection in Indonesia: Analytical Hierarchy Process Approach. *Jurnal Ekonomi Syariah Teori Dan Terapan*, 9(5), 710–730. <https://doi.org/10.20473/vol9iss20225pp710-730>

capacity. Islamic financial institutions can play a role in providing a secure and transparent digital platform for managing cash waqf. Meanwhile, the public needs to be educated about the concept and benefits of cash waqf so they can actively participate in waqf programs. By addressing these challenges, the digital-based cash waqf fundraising model has great potential to support sustainable social and economic development in Indonesia.

Conclusion

This research shows that cash waqf has significant potential to support the economic development of the community, particularly through digital fundraising models such as crowdfunding. The advantages of this model include easy access, transparency, and flexibility in community participation. However, its implementation still faces obstacles, such as low waqf literacy, limited nazhir capacity, and the lack of specific regulations for waqf digitalization. For future development, increased education, strengthening the capacity of nazhir (Islamic waqf administrators), Sharia-based technological innovation, and regulations that support a more inclusive, secure, and sustainable digital waqf ecosystem are needed.

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