

Motivation Wakif Land Nazhir Nahdlatul Ulama

Sholeh¹, Agus Sholahuddin², Zainur Rozikin²

¹*Doctoral Program in Social Science, University of Merdeka Malang, Indonesia*

²*University of Merdeka Malang, Indonesia*

Corresponding Author: Tommy Hariyanto

Abstract: Waqf has been widely practiced in Indonesian society as religious, social, and economic potential strength. One of its categories is land waqf which can be used to build mosque or other public facilities. Land waqf especially the one used to build mosque can be a method to keep the continuity of religious teaching. Thus, how does Waqif (Donor) choose the Nazhir (property manager), how Nahdlatul Ulama's (NU) efforts in attracting waqif to choose this organization as Nazhir, how NU keep its teaching of Ahlussunnah wal Jamaah through Nazhir selection in land waqf are interesting phenomenon happening. In this study, the problems defined are: (1) what are the factors that motivate society to practice land waqf?; (2) what are the factors that cause and motivate society to choose Nahdlatul Ulama (NU) as Nazhir for their land waqf? The method used is qualitative approach to understand the phenomenon holistically. The research is focused on the observation of real condition in the field. The research subject is NU people who have done land waqf using NU as Nazhir. The data collection technique is through observation, depth interview, and documentation. The main instrument is the researcher himself, while the data gained is analyzed using Strauss and Cobin coding model. From data collection, analysis, and investigation, the conclusions of the study are: 1) The factors that motivate society to practice land waqf are reason of religious command, willingness of obeying parents' mandate, aim of giving advantage to society, and hope of gaining continuous rewards. 2) The internal factors that motivate NU people in choosing NU as their Nazhir are social status influence and wealth meaning. Meanwhile, the external factors that motivate people are the influence of societal environment that practices aswaja teaching which balances dunya and akhirat value as well as the continuous rewards for shadaqah (charity); the industrial change didn't affect the religious practice; the importance of information spread about waqf done by LWP PCNU Sidoarjo, the service and credibility of LWP PCNU Sidoarjo committee, and the appreciation given to waqif and their family.

Keywords: Motivation, Land Waqf, Nazhir (property manager), Nahdlatul Ulama

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I. INTRODUCTION

One of the forms of worship to get closer to Allah with regard to property is waqf. As one of the teachings of Islam, endowments have contributed into supporting the development of Islamic societies. Most of the houses of worship, educational institutions and religious institutions of other Islam was built on land donated land. The practice of waqf is also significant for the socio-economic, cultural and religious. Therefore, Islam put endowments as one of important worship. Worship waqf is a manifestation of one's faith steady taste and sense of solidarity towards others. Endowments also serves as an adhesive relationship, be it a vertical relationship to God and the horizontal relationship to fellow human beings. Therefore,

As institutions, endowments can be used as one of the pillars and the means to develop social and economic fields in order to support and increase the degree of Muslim life. As a process, perwakafan can be used as a movement to revive the spirit of Muslims and make waqf institutions as the basis of social and economic growth of the movement of Muslims.

Do waqf deed can not be separated from the pledge Nazhir and endowments. Both regulations as mentioned above, provides a definition which the parties Nazhir receive from wakif waqf property to be managed and developed in accordance with the designation. As for what is meant by that statement will pledge endowments wakif spoken orally or in writing to Nazhir for donating his property.

Explanation of the Law No. 41 of 2004 states that the purpose of the Unitary Republic of Indonesia as stated in the Preamble of the Constitution of the Republic of Indonesia Year 1945, among others, is to promote the general welfare. One strategic step to improve the general welfare by increasing the role of endowments. Waqf deed is one religious institution which not only aims at providing a variety of social and religious facilities, but also has potential economic power to promote the general welfare, so it needs to develop its utilization in accordance with Shari'a principles.

But the practice of waqf in the general public is still not fully implemented in an orderly and efficient. There are still many cases of waqf property is not well maintained, abandoned, or even switch hands to a third party. This can occur for several reasons which include Nazhir negligence and incompetence in managing and developing the waqf property. These issues can also be due to the attitude of indifference to the public, as well as the lack of public understanding of the status of waqf property that should be protected for the common good in accordance with the objectives, functions and purposes.

This study focused on donations of land. This is because it can not be denied that the land is something that is considered important in human life. The existence of land can not be separated from all human activities and continue to live her life. Benefits on the ground, one of them in the form of economic benefits. This is in accordance with the views expressed by (John Salindeho: 1993) which states that the land is an object of economic value in the eyes of the Indonesian nation, he also frequently gives vibrations in peace, and often creating turbulence in the community, and he also frequently pose obstacles in the implementation of development.

This study is expected to provide a snapshot of two things: first, the factors that motivate wakif so they want to give up their land for diwakafkan. Second, is to examine the factors behind wakif so they dropped the option Nazhir the Nahdlatul Ulama (NU) in this case is the Branch Executive Nahdlatul Ulama (PCNU) Sidoarjo regency as the manager of their waqf land.

II. LITERATURE REVIEW

Motivation

Motivation in the Great Dictionary of Indonesian interpreted as encouragement that arise in a person consciously or unconsciously to act with a certain purpose. In this dictionary also mean psychological motivation is the effort that can cause a person or a particular group of people motivated to do something because they want to achieve the goals it wants or gets satisfaction with his actions. Hamalik (1992: 175) and Djamarah (2002: 123) divide motivation into three functions, namely:

1. Encourage behavior or a deed. Without motivation it would not arise in a deed.
2. As a director, namely direct actions to the achievement of objectives in accordance with the wishes.
3. As a driver, that motivation will determine the size of the fast or slow job.

Spiritual Motivation

According to Ansari (1993), a Muslim spiritual motivation is divided into three, namely the faith Motivation, Motivation Worship, Motivation Muamalah. Motivation creed is the conviction alive, that is the pledge that departed from the heart. Motivation faith can be interpreted as the motivation of the faith arising from the force. In the view of Allport and Ross in BeitHallahmi and Argyle (1997), the motivation of faith is an intrinsic attitude. In line with Allport and Ross, Ansari (1993) states that this faith dimension refers to the extent of the Muslim faith with the teachings of fundamental and dogmatic. Contents include the faith dimension of faith in God, the angels, the Apostles, the book of God, heaven and hell, as well as making up and qadar.

Benefaction

HanafiMazabinterpret endowments as hold property so that it becomes the law of God. A person who is donating something meant he had to relinquish ownership of that property and give it to God to be able to provide benefits to humans regularly and continuously, may not be sold, assigned or inherited. According mazab Imam Malik, endowments is to give something proceeds benefit from the property, where the property substantially remain stable over the ownership of the benefits provider, although momentarily. According to Islamic law compilation, endowments interpreted as a legal act of a person or group of persons or legal entities that separates most of her possessions and instituted them in perpetuity for the benefit of worship or other public purposes in accordance with the teachings of Islam.

Nazhir

Law No. 41 of 2004 on Waqf and Government Regulation No. 42 Year 2006 on the implementation of Law No. 41 of 2004 on Waqf has defined the meaning of Nazhir. Article 1, paragraph 4 second rule explains that what is meant by Nazhir is the party who receives property from wakif endowment to be managed and developed in accordance with the designation. Nazhir position as the people in charge to maintain and take care of waqf property had an important position in perwakafan. Nazhir such an important position in perwakafan, thereby functioning least endowments for mauqufalaihNazhir rely heavily on endowments. However it does not mean that Nazhir have absolute power to assets mandated. Mauqufalaih is meant here that the parties designated to benefit from the designation of waqf property in accordance with the will of wakif statement set forth in the Deed of Pledge Waqf (AIW). In general, the scholars agreed that the power Nazhirwaqf endowments used in accordance with the desired objectives Wakif. Asaf AA Fyzee argued, as quoted by Dr. UswatunNazhirHasanah

that obligation is to do everything feasible to maintain and manage the property. As superintendent waqf property, Nazhir can employ a number of representatives to organize the elements relating to the duties and obligations (bwikotamalang.com, downloaded today Monday, November 28, 2016).

Theory of Social Behavior

The behavior is a person's response or reaction to stimuli from other people or the environment. A person's decision to take a particular action is generally preceded by an intention to commit such acts, the strong intention will encourage an action, intention is a manifestation / actualization response to stimulants contained, although there is also the emergence of intent on their own volition then called authorities wills, Factors that influence the intention of which is the attitude and subjective norm. The role of attitudes and subjective norms in determining the intention to behave and ultimately determine the behavior described by the theory of attitude developed by Fishbein and Ajzen (in Schiffman and Kanuk, 2007: 240). The attitude is an expression of someone who reflects the likes and dislikes of an object. The attitude of a person relates to his behavior, a positive attitude will lead to a positive attitude to an object and vice versa. The relationship between attitudes, subjective norms and intentions of a person against a particular object ultimately actualized in behavior in the form of action, activity, and specific activity.

Theory of Social Action

The theory of social action or named also the theory of this action is expressed by Max Weber. In this theory he was trying to interpret and understand the social relationships between social action and explain the causal relationship between the various factors of the social action. Max Weber (in Suyanto, 2010: 18) describes four social action that affects the system and social structure, namely:

1. Instrumental rationality, the social action carried out by someone based on consideration and conscious choices related to the purpose of the action and the availability of the tools used to achieve them;
2. Value-oriented rationality. The rational nature of this action is related tools are just as conscious considerations and calculations, while the objectives are in conjunction with the individual values that are absolute. Examples of this type of action is worship;
3. Traditional action, ie a person shows a particular behavior as a habit acquired from their ancestors, without conscious reflection or planning;
4. Affective action, which is dominated by feelings or emotions without intellectual reflection or conscious planning.

Phenomenological Theory

In view Natanton (Mulyana, 2002: 59), phenomenology is generic / common that refers to all the views of social sciences which assumes that human consciousness and the subjective meaning as a focus for understanding social action. In relation to cultural studies was a subjective view indispensable informants. Subjective will be valid if there is an intersubjective process between cultural researcher with the informant. Main insight of phenomenology is "understanding and explanation of reality must be engendered phenomenon of reality itself" (Aminuddin, 1990).

III. RESEARCH METHOD

Research Approach

This study used a qualitative approach which is the study of phenomena or specific populations obtained by researchers on the subject of research. As for the subject can be an individual, organizational or perspective of the individual or group. The purpose of qualitative research is to explain all the aspects that are relevant to the observed phenomena. And identifies the characteristics of the phenomenon or problem.

Research Focus

Based on the description of the background of the problem and formulation of the problem, then the focus of the present study can be broken down into a few things. The focus of the present study are:

1. The motivation of citizens for donating land consisting of: reasons, desires, goals and expectations.
2. Factors what lies behind wakif to represent Nazhir ground by selecting the Nahdlatul Ulama (NU) at the Branch Executive Nahdlatul Ulama (NU) Sidoarjo regency, which includes:
 - a. Internal factors: social status and meaning of wealth
 - b. External factors: The influence of Islam AhlwalJamaah, Industrialization and Encouragement Changes, The Role of Waqf Information Services & Credibility Endowments and awards.

Data Analysis Technique

Organizing and managing the data of at least able to find themes and propositions as substantive

theory. Given the approach of this study is a qualitative approach, then the data collection and analysis of data may not be separated from one another, take place simultaneously and continuously before, during and after data collection (Muhajir, 2007).

IV. DISCUSSION

Findings in Research

1. Reasons Represent

Represent, is one part of the charity. It even includes a large charity. So not every Muslim "is able" to implement it. As the narrative Mr. Modin Village Karangbong, Muslims from the village of represent Karangbong which was only certain citizens. He said only people who love to give charity who would represent. One of them is Ibu Siti Khaulah. In addition to implementing the five pillars of Islam, he understands charity as a way to collect supplies for the afterlife is the religious orders. Although not all Muslims are able to do, but for those who understand the importance of collecting supplies for the afterlife always tried to carry it out. Especially those who have enough wealth. Including providing some land endowments to a small mosque or the mosque. Ibu Siti Khaulah, understand that it is of course represent religious orders. If it is able to be implemented. For religious orders that, if executed later benefits will be back to himself. Hence the reason represent, as religious orders, thus fulfilling the balance related to the meaning in the worldly life and the Hereafter.

2. Desire Represent

In addition to running a reason religious orders, as well represent they believe to be a way to obtain a reward uninterrupted, that is specifically for the waqf reward is intended for parents who have died. The wakif refer to actions done as an expression of their devotion to parents who have died. There is a statement as follows: "... so that we can be a filial son ...". The above statement into the interesting part for me. The act of a filial to parents, known as birul walidain. Devoted to parents is ruling fard ayn for every Muslim. There is a hadith, which is very famous among the residents of the Nahdlatul Ulama (NU) is understood as a command to devote to both parents. That hadith that reads "..... Ridha Allah contained in contentment to two people, and the wrath of God contained in fury to two parents "Thus, represent to implement the mandate of the parents, all of them explain the desire of the wakif in represent. Three wishes, as mentioned above, has the same meaning of the understanding of the life of this world and the hereafter. In this case, the wakif declared his intention to run the mandate as a manifestation of their devotion to the parents who gave the mandate, even though his parents had died. has the same meaning of the understanding of the life of this world and the hereafter. In this case, the wakif declared his intention to run the mandate as a manifestation of their devotion to the parents who gave the mandate, even though his parents had died. has the same meaning of the understanding of the life of this world and the hereafter. In this case, the wakif declared his intention to run the mandate as a manifestation of their devotion to the parents who gave the mandate, even though his parents had died.

3. Interest Represent

In addition to a description of the reasons and the desire of action represent, field research also obtain important information that represent action turned out to have a purpose. Research in the village of the District Grabagan Reinforcement, providing a clear overview of the planned objectives and the description of the action represent feeling of satisfaction. Thus, based on interviews of informants in four locations, illustrated by common goals that motivate action represent is an aspiration that has been planned to give the benefit of their wealth in the form of land and buildings for the general public in order to be comfortable in performing worship. Statements by informants as to avoid anyone "urik-urik", avoid anyone who wants to "right-clicking i" (master personally), avoid percek-choke's and other terms, implies the same purpose, namely the aim to provide a means of worship for other people in comfort. After the parts have their possessions referred wakafkan, all informants expressed satisfaction, that they have to benefit others through the endowment of wealth they have.

4. Hope Represent

The concept of expectation, as part of the concept of motivation, a situation which is constructed of a conviction on a deemed true even though they have not at all feel and see in plain view on a form of truth. The hope of obtaining the reward is the construction confidence really be true even though they have not at all feel and see in plain view on a form of truth. However, the wakif it to be true. Thus, hope to obtain reward continues to flow is the motivation of the wakif in implementing represent action.

Internal factors

All wakif in the research area is rich people in the village. They acquire property in the form of land which comes largely from their parents. However, not everyone is rich in the village are people donating land for a prayer room or mosque. Referring to the explanation of Mrs. Khaulah, can be called that they were represent are people who are "able to" manage their wealth. The explanation is quite interesting for this study, so that individually, we discuss on the meaning of wealth.

High social status as rich people in the village, it is attached to all the wakif background. But being a village rich man not be able to receive their important role in the village. They were able to accept the social roles of prestige in the village are rich people who can run a "moral obligation" as a rich man in the village. The wakif, of social status in the village, the village people rich. They have a lot of land inherited from their ancestors. The wakif a village rich people capable of running the "obligations" of their social in the village.

From the images above show moral qualities, the ability to meet the social obligations of people who have a high social status with the inherent quality of each position and the role of each person, is a condition that is proven to help determine the status of each in community. From this study, obtained a description that motivation endowments tend to be owned by the inherent social moral of the social status.

External factors

The scholars of the Ahlussunah wal Jamaah tawasul agreed to allow intermediaries to God with good deeds, as people perform prayers, fasting and reading the Koran. There is a very popular hadith narrated in Saheeh book that tells about three people trapped in a cave, bertawasul first person to Allah for good deeds to both parents. The second man bertawasul to God for his actions are always steer clear of moral turpitude even if there is an opportunity to do so. The third man bertawasul to God for his actions which were able to keep the mandate intact. Then Allah SWT provides a way out for the three of them. Likewise bertawasul through the pious. The best alms, According to the wakif is a charity Whose reward uninterrupted and continuous flow as Discussed in the previous section. The wakif believe one reward uninterrupted source is by Donating Reviews their land for a mosque or prayer room. Ibu Siti Khaulah explained to me, with represent the Nahdlatul Ulama (NU), he is sure to gain the reward uninterrupted, good for him even ancestors.

V. CONCLUSION

1. Factors that motivates wakif to the make donations of land.

Represent wakif ground action as the result of research, has a reason, desires, goals and expectations. To the four it greatly Affects Reviews their motivation in action endowments. Represent reasons as religious orders are the first findings to endowments for the establishment of a prayer room or mosque. Represent reason, as a religious order, related to the meaning strike a balance in the worldly life and the Hereafter. Represent ground to a prayer room or mosque understood as a great charity that issued the owned assets, such as land for the benefit of a mosque or prayer room. In addition, represent desire to carry out the mandate of the elderly, Also is a motivation that Affect represent action. Mandate of the parents for Donating land for a prayer room or mosque is usually delivered while still alive, and into commands to be executed by the wakif as a child. Endowments run this command, they understood as a form of Filial Piety. If not implemented, then they ignore the mandate of their parents, by contrast, when implemented they later get a reward. In addition, the wakif has its own purpose in represent, namely to provide benefits to society in the form of a prayer room or mosque, usually an action that has aspired to the wakif, as planned. Last is the expectation of action represent. From the research revealed the concept of hope, that by doing endowments, they hope to get the reward that continues to flow uninterrupted. An important note that I found, that motivation represent measures can be implemented if there is no dispute within the family members of wakif. Thus the action motivation represent wakif NU influenced by reasons as religious orders, the desire to carry out the mandate of the elderly, the purpose of providing benefits to the community, and hopes to get the reward. uninterrupted, which can be implemented when there are no disputes and disputes between families.

2. The factors that underlie and motivate wakif to choose NU as Nazhir endowments.

Internal factors that MOTIVATE wakif Nahdlatul Ulama (NU) in represent Nazhir Nahdlatul Ulama (NU) is a social status and meaning of wealth. External factors that MOTIVATE wakif Nahdlatul Ulama (NU) in represent Nazhir Nahdlatul Ulama (NU) is the influence of the teachings of Islam Ahl wal Jamaah, industrialization and Encouragement Changes, role perwakafan information, services and credibility Nazhir, as well as awards.

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