

Implementation of Money Wakaf In Man 1 Medan City (R&D Study Of Islamic Religious Education Learning Module)

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ABSTRACT

The objectives of this study are: 1). To analyze the effectiveness of the development of cash waqf materials in MAN 1 Medan city, 2). To analyze the design of the cash waqf learning module at MAN 1 Medan city, 3). To implement cash waqf in MAN 1 Medan city based on the Islamic Religious Education learning module. The research method used is Research And Development (R&D). The results of this study are that researchers create product types of cash waqf modules and E-Mobile-based waqf applications that are named E-Cash Waqf which can be downloaded on Playstore. First, research on the development of cash waqf materials through modules at MAN 1 Medan City is very effective. Second, the design of teaching materials for cash waqf material through validation results averaged 87.18%, in terms of presentation an average of 97.91%, language aspects averaged 75% and design validation averaged 82.29% and IT validation with an average of 93.11%. Third, the implementation of cash waqf materials based on modules developed based on e-mobile found results starting from the pre-test of 77.84% while the results of the post-test were 91.23%. From the studies conducted, it can be recommended that innovation through e-modules that are developed greatly influence the learning outcomes of students. They also find a novelty about cash waqf material in the form of applications available on PlayStore.

Keywords: Module, Cash Waqf, Waqf E-Cash Application.

A. INTRODUCTION

The existence of waqf as one of the teachings of Islam that has contributed to the trajectory of history, which is not limited to the obligations of a believer. Instead, it enters the heart of community development. It can be said that waqf is the best instrument in overcoming the problems of several problems that arise in the midst of the people. From the perspective of Islamic history, waqf has played a very significant role in improving the welfare of Muslims, both in the fields of education, health services, social services and public interests, religious activities, development of science and Islamic civilization in general.

As is known in Islamic history, waqf is an Islamic law that was very popular in the development of Islamic economics in classical times, (Harahap, Munardi, et al. 2022) both during the time of the Prophet, the Al-Rasyidin Khulafa, the Umayyads, the Abbasids to the Ottoman Turks. Islam at that time experienced rapid progress and was often referred to as the golden age of Islam, through the waqf management method, so that waqf at that time became a lifestyle without expecting anything in return.

Well-managed waqf has been proven to be comprehensively successful as an instrument for the welfare and benefit of the general public. Like the Cuban mosque, the Prophet's Mosque, Umar R.A's date grove in Khaibar, (Harahap 2020) Usman Ibn Affan R.A's raumah well and Abu Tolha's date grove in Bairuha which are still there as traces of Islamic civilization.

During the Umayyad dynasty, waqf has become capital for building educational institutions and building libraries and paying the salaries of staff, (Harahap 2019b) teachers' salaries, as well as scholarships for students and students. As is well known, during the Umayyad dynasty, waqf management was pioneered under the supervision of a judge, namely Taubah bin Ghar al-Hadhrany as a judge in Egypt during the reign of the caliph Hisham bin Abdul Malik (724-743 AD) (Harahap 2019a) from the Umayyad dynasty and a waqf office was established which functioned as place of registration and control of the donated property. The waqf institution during the Umayyad dynasty was recorded as the first institution to manage waqf administration (Muhammad Sapii Harahap 2022) in Egypt and the first in all Islamic countries.

During the Abbasid dynasty, the existence of the waqf institution was continued and an institution was formed named Shadr al-Wukuf, this institution took care of administrative matters and chose the management staff of the waqf institution. Then waqf during the Ottoman Empire as it is known that 70% of the assets of the Ottoman empire were waqf,

namely living with waqf (Harahap and Misry 2022) such as birth in hospitals, eating and drinking, schools, libraries, campuses, companies, non-profit institutions, marriage, buildings, factories, city infrastructure, markets, shopping shops, mosques, (Harahap 2022) security systems, treatment at hospitals, cemeteries are all managed by the system and the results of waqf.

Waqf managed by a system in educational institutions can still be seen as a world waqf phenomenon, namely the Al-Azhar campus in Cairo, Egypt. Islamic countries in the management of waqf, especially in educational institutions, in this case, the al-Azhar campus in Cairo is used as an example. While in Indonesia there are also several formal educational institutions managed by the waqf system such as the Waqf Board of the Islamic University of Indonesia (UII), the Indonesian Muslim Waqf agency, (Harahap, Nunzairina, Subari, et al. 2022) and the Gontor Ponorogo modern Islamic boarding school, even in North Sumatra there are also educational institutions managed by the waqf system, (... Muhammad Sapii Harahap 2022) namely Islamic boarding schools. Raudhatul Hasanah Medan. As for the legal basis of waqf in the Qur'an

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

Meaning: "You never come to (perfect) virtue, before you spend some of the wealth that you love. and whatever you spend, surely Allah knows it." (QS. Ali Imran /3: 92)

From this verse, it can be concluded that waqf is one of the complements of worship, namely by spending some of the treasures that are loved. Supported by the hadith of the Prophet which explains the recommendation (Harahap, Sinaga, et al. 2023) of waqf as Shari'a and worship, namely the hadith narrated by the Muslim priest from Abu Hurairah. The hadith texts are;

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Meaning: "When a human being dies, then his deeds are cut off except from three sources, namely charity (waqf), knowledge that can be benefited, and pious children who pray for him." (Narrated by Muslim 3084).

Waqf according to positive law, namely: 1). Waqf according to the compilation of Islamic law, waqf is "the legal act of a person or group of people or legal entity that separates part of his property and institutionalizes it forever for the benefit of worship or other public needs according to Islamic teachings" 2). And waqf according to law no. 41 of 2004 article 1 namely: "Waqf is Islamic law, namely the legal act of wakif (the party who endows his

property) to be used forever or for a certain period of time in accordance with his interests for the purposes of worship and/or public welfare according to sharia” and based on Law number 41 of 2004 article 16 paragraph 1 concerning waqf assets a. Immovable objects, b. Movable objects, movable objects as referred to in paragraph 1 letter b are property that cannot be used up due to consumption, including: a). Money, b). Precious metals, c). securities, d). vehicles, e). intellectual property rights, f). Lease rights, g). Other movable objects in accordance with sharia provisions and applicable laws and regulations.

It turned out that MAN 1 Medan was found to have waqf materials. This is obtained from the expression of the Principal, and more specifically the Vice Principal who teaches fiqh subjects. Fiqh subjects, which start from class X to class XIII with more detailed findings for class X in the odd semester for all majors and class IX in the even semester specifically for the religion department and there is also waqf material content which is located in chapter IX page 235 in the fiqh book for class X Madrasah Aliyah written by M. Rizal Qosim. However, the fiqh book does not contain cash waqf content, it only contains legal basis, history, types of waqf. The facts found in MAN 1 certainly open up opportunities for further discussion, which can be used as a basis for students' understanding of waqf. Even so, it is only limited to the most basic understanding of waqf which is more conventional in nature such as waqf of goods. Not yet entered, in the interpretation of the shift in waqf law which has entered the realm of cash waqf. This problem can certainly be said to be the lack of waqf literacy. Also, the issue of ultimate aim for new material at the level of understanding (cognition) has not yet touched the affective and psychomotor domains for the implementation level regarding waqf material.

At other MA levels the author can mention the MAN 3 case study in Medan City, which has material on waqf but the narrative of waqf material is still based on conventional understanding, like the previous MA location. The problem of literacy and contemporary reading resources that are not optimal, for example, is in the library, and the comprehensive understanding of educators on the new meaning of waqf (cash) is the same problem. Also, the movement that emerged from understanding the material was limited to the knowledge intake of students without any socialization of the waqf movement.

Preliminary studies carried out by researchers in the Islamic education environment, starting from Islamic boarding schools, which in fact have a broader understanding of Islamic religion, are still limited to initial understanding of waqf material, which tends to be conventional in meaning. Which has not touched on contemporary interpretations such as the

existence of cash waqf. Also, at the MAN level, in terms of the juridical curriculum, it has not explicitly touched on waqf itself, but there is still a learning climate that provides new hope for understanding waqf by finding it in textbooks that are used as references at the school. as is the case with MAN 1 and MAN 3 in Medan City. Of course the selection of this textbook (package book), in terms of the importance of waqf materials, should be appreciated by the two institutions. although, the next issue, on the understanding and movement of cash waqf, needs to be taught and carried out.

The above narrative has become an academic concern for researchers who are interested in raising the title of their dissertation on cash waqf in line with the cash waqf movement which was inaugurated by the President of the Republic of Indonesia and cash waqf material has not yet been found in the curriculum at formal educational institutions. and also the incompleteness of waqf material in private madrasah in a number of cases so that it was considered necessary to make a material module on waqf. And to support the waqf movement that has been inaugurated by the government, researchers will design a product, namely an application that makes it easier for students in particular and the public in general to make it easier for waqf in accordance with the times by implementing it based on e-mobile, namely waqf in one hand. There is also the title of the researcher's dissertation, namely: "IMPLEMENTATION OF MONEY WAKAF IN MAN 1 MEDAN CITY (R&D Study of Islamic Religious Education Learning Module)".

B. LITERATURE REVIEW

1- Definition of Waqf

The word "Waqf" comes from the Arabic "Waqafa". The origin of the word "Wakafa" means "hold" or "stop" or "stay" in place "or remain standing". The word "Wakafa-Yaqufu-Waqfan" means the same as "Habas-Yahbisu-Ordination".¹ The word al-Waqf in Arabic has several meanings. It means; withhold, withhold assets to be donated, not transferred.

Waqf According to Abu Hanifah Waqf is holding an object which, according to law, remains in waqif in order to use its benefits for virtue. Based on this definition, the ownership of waqf assets cannot be separated from the waqif, in fact he is justified in withdrawing it and he may sell it. If the wakif dies, the property becomes an inheritance for his heirs. So what arises from waqf is only "contributing benefits". Therefore the Hanafi school defines waqf as: "Not taking an action on an object, which has a permanent status as property, by giving its benefits to a benevolent (social) party, both now and in the future". The Maliki school is of

the opinion that the waqf does not release the waqf's property from the ownership of the waqif, but the wakaf prevents the waqf from taking actions that can release his ownership of the property to another and the waqif is obliged to give the benefits in charity and may not withdraw the waqf. The waqif's actions turn his wealth into use by the mustahiq (recipient of the waqf), even though what he owns is in the form of wages, or makes the proceeds used as endowments of money. Waqf is done by pronouncing the lafadz waqf for a certain period according to the wishes of the owner. In other words, the owner of the property restrains the object from being used in ownership, but allows the proceeds to be used for good purposes, namely to benefit the object in a reasonable manner while it remains the property of the waqif. The endowment is valid for a certain period, and therefore it may not be required as a perpetual waqf (forever). Syafi'i and Ahmad argue that waqf is releasing the waqf property from waqif ownership, after completing the waqf procedure. The waqif may not do anything to the waqf property, such as treating the owner by way of ownership to another, either in exchange or not. If the wakif is waqf, the property that is donated cannot be inherited by the heirs. The waqif distributes the benefits of the assets that are donated to the mauquf'alaih (those who are given the waqf) as binding alms, where the waqif cannot prohibit the distribution of these donations. If the wakif forbids it, then the Qadli has the right to force it to give it to the mauquf'alaih. Therefore the Syafi'i school of thought defines waqf as: "not taking an action on an object, which has the status of belonging to Allah SWT, by giving its benefits to a virtue (social)".

In the Encyclopedia of Indonesian Islam compiled by the IAIN Syarif Hidayatullah team, known by Prof. Dr. H. Harun Nasution stated that waqf comes from the word waqafa, which according to language means to hold or stop. In fiqh law, the term means handing over a long-lasting property right to a person or nazhir (waqf custodian) or to the manager, provided that the proceeds or benefits are used for things that are in accordance with Islamic sharia teachings. In this case, the object being donated is no longer the property of the beneficiary nor is it the property of the place of surrender, but has become the right of Allah (public rights). Formulation of Government Regulation No. 28 of 1977 concerning Waqf of Owned Land states that waqf is a legal act of a person or legal entity that separates part of his wealth in the form of owned land and institutionalizes it forever for the benefit of worship or other public purposes in accordance with Islam (Article 1 paragraph 1).

2- History of Waqf Development

In Islamic history, waqf has been known since the time of Rasulullah SAW because waqf was prescribed after the Prophet SAW Medina, in the second year of Hijriyah. There are two opinions that have developed among Islamic jurisprudence experts (fuqaha') about who was the first to implement the waqf sharia. According to the opinion of some scholars, it was said that the first person to carry out waqf was Rasulullah SAW, namely the endowment of land belonging to the Prophet SAW to build a mosque. This opinion is based on a hadith narrated by Umar bin Syabah from 'Amr bin Sa'ad bin Mu'ad, he said: And it was narrated from Umar bin Syabah, from Umar bin Sa'ad bin Mu'ad said: "We asked about waqf initially in Islam? The Muhajirin people said it was Umar's waqf, while the Ansor people said it was Rasulullah SAW's waqf." (Asy-Syaukani: 129).

Rasulullah SAW in the third year of Hijriyah once donated seven date groves in Medina; including the gardens of A'raf, Shafiyah, Dalal, Barqah and other gardens. According to the opinion of some scholars, it was Umar bin Khatab who first implemented the Waqf Shari'a. This opinion is based on a hadith narrated by Ibn Umar ra. ., I got a piece of land in Khaibar, I haven't got such good property, so what do you order me?" Rasulullah SAW. said: "If you like, you keep (basically) the land, and you give (the results) in charity, not sold, donated and not inherited. Ibn Umar said: "Umar gave charity (proceeds from managing the land) to the needy, relatives, slaves, sabilillah, Ibnu sabil and guests. And it is not forbidden for those who manage (nazir) waqf to eat from the proceeds in a good (proper) way or feed other people with no intention of accumulating wealth "(HR.Muslim).

3- Pillars of Waqf

Pillars of Waqf There are four pillars that must be met in waqf. First, people who donate (al-waqif). Second, the object being donated (al-mauquf). Third, people who receive the benefits of waqf (al-mauquf 'alaihi). Fourth, lafadz or pledge of waqf (sighah).

4- The conditions of a waqf person (al-waqif)

There are four conditions for al-waqif, the first is that the waqf person must fully own the property, meaning that he is free to endow the property to whoever he wants. Second, he must be a reasonable person, an idiot, a madman, or someone who is drunk does not have legal waqf. Third, he must be baligh. And fourthly he must be a person who is able to act legally (rasyid). The implication is that stupid people, people who are muflis and people with weak memory do not legally donate their wealth.

5- Conditions for donated assets (al-mauquf)

The donated property is not legally transferable, unless it fulfills several conditions specified by the ah; First, the waqf must be a valuable item. Second, the value of the waqf must be known. So if the amount of the property is not known (majhul), then the transfer of ownership at that time is not valid. Third, the donated property must be owned by the beneficiary (wakif). Fourth, the assets must stand alone, not attached to other assets (mufarrazan) or also known as (ghaira shai').

6- Conditions for people who receive waqf benefits (al-mauquf alaih)

In terms of classification, there are two types of people who receive waqf, first certain (mu'ayyan) and not certain (ghaira mu'ayyan). What is meant by certain is, clearly the person receiving the waqf, whether one person, two people or a group, all of which are certain and cannot be changed. Meanwhile, what is not certain means that the place of waqf is not specified in detail, for example a person for the needy, the poor, a place of worship, etc. The requirement for the person receiving this particular waqf (al-mawquf mu'ayyan) is that he must be a person who is allowed to own property (ahlan li al-tamlik), then Muslims, free and infidel zimmi who fulfill this condition may own waqf assets. As for stupid people, slaves, and crazy people, it is illegal to receive waqf. Conditions related to ghaira mu'ayyan; The first is that those who will receive the waqf must be able to make the waqf for good by means of which they can draw closer to Allah. And this waqf is only intended for the benefit of Islam.

7- element of waqf

Waqf is carried out by fulfilling the waqf elements, namely: 1) Wakif is the party that endows his property, 2) Nazhir is the party that receives waqf property from the Wakif to be managed and developed according to its designation, 3) Waqf Assets, 4) Waqf Pledge, 5) designation of waqf assets, 6) waqf period. these elements must be fulfilled properly and in accordance with predetermined conditions so that waqf can be accepted and its validity recognized by the authorities.

8- Terms of waqf

In general, the terms of waqf waqf include (Siah Khosyiah, 2010: 31): 1.The object is durable, 2. The object is handed over directly, 3.There is a stipulation, 4. It is not accompanied by false conditions, 5. The waqf statement. Waqf requirements are conditions that must be met in order for an asset to be used as waqf. Some of the waqf requirements that are often stated in Islamic law are a) Intention, b) Waqf object, c) Mustahiq, d) Trust, and e) Waqf law.

9- Definition of Design

Design is the process of planning and manufacturing a product or service that takes into account aesthetic, functional and technical aspects. Design can be used in various fields, such as architecture, interior, fashion, graphics, products, and others. Design can be used to improve the quality and value of a product or service, as well as make it more attractive and easy for consumers to use. The word design means one of the processes that can be carried out to make a dream turn into a reality. Molenda also provides the same statement related to the definition of design, namely a blueprint for solutions that can be carried out when solving various existing problems. The word design in Seels and Richey's book has a meaning as one of the processes in ensuring a condition of the learning process, development, namely making a specific design which is still a process into a physical form. Another understanding is explained by Smith and Ragan, both of whom explain that design is a pattern or shape, it can also be interpreted as a plan or planning, or design which is a systematic planning process that takes place or is carried out before the start of the developments of a work or activity.

10- Understanding the development of teaching materials

Development of teaching materials is a process used to create, compile, and refine learning materials to be used in the teaching and learning process. This development process includes various stages, starting from the identification of learning needs, planning, gathering resources, preparing materials, validation, up to production and distribution. The development of teaching materials is carried out with the aim of providing learning materials that suit the learning needs of students, meet competency standards, and refer to the specified curriculum. In addition, the development of teaching materials is also expected to help the teaching and learning process become more effective and efficient.

11- Understanding the implementation of cash waqf

The term "cash waqf" emerged as a solution to the problems that exist in traditional waqf. Traditional waqf is limited to land or building waqf, which cannot be used directly for social and economic activities. Therefore, cash waqf emerges as a solution to enable waqf providers to provide funds or financial assets that can be used directly for social and economic activities. Cash waqf also allows the waqf giver to determine specific waqf objectives and monitor the process of using the waqf funds or financial assets. Cash waqf is also expected to increase effectiveness and transparency in the waqf process. Cash waqf has gained popularity in recent years with the emergence of online waqf platforms that facilitate the process of granting cash waqf.

C. METHOD

The type of research used in this research is research & development. Research and development is a research method used to develop or validate products used in education and learning (Neoloka, 2016: 34). Research and development methods or in English research and development are research methods that are used to produce certain products and test the effectiveness of these products. research to test the effectiveness of these products (Sugiono, 2018: 297). Research and development (R&D) is commonly known as the conception and implementation of new product ideas and experiments to create new products or improve existing products (Putra, 2011: 81).

D. RESULTS AND DISCUSSION

4.1. A Brief History of Madrasah Aliyah Negeri 1 Medan

Madrasah Aliyah Negeri 1 Medan at its inception was a preparatory Madrasah for the State Islamic Institute, abbreviated as SPIAIN, which was established on February 1 1968, located in the District Attorney Judge School building on Jalan Imam Bonjol, then SPIAIN moved to the Hope Education Foundation kedung with participants students totaled 19 people. The first Director of SPIAIN was Drs. H. Mukhtar Ghaffar which was confirmed by Committee Decree Number: 08/SP-IAIN/1968 dated March 27 1968. As of April 1 1979 the Government changed all SPIAIN, PHIAIN, SGHA, PPPUA and others to become State Madrasah Aliyah, SPIAIN North Sumatra also turned into a MAN with a permanent building in the IAIN Sumut complex on Jalan Sutomo Ujung Medan. In 1980 and 1981 the Medan MAN building was built on Jalan Willem Iskandar. Furthermore, MAN Medan moved to a new location.

4.2. Implementation of Cash Waqf at MAN 1 Medan City Based on the Islamic Religious Education Learning Module

Implementation of cash waqf is the process of implementing or implementing cash waqf in predetermined social and economic activities. Implementation of cash waqf includes several stages, including: 1). Determination of waqf objectives: Waqf objectives must be clear and specific, according to the needs of the community and the standards set. 2). Provision of funds or financial assets: The waqf giver provides funds or financial assets to be used for specified waqf activities. 3). Distribution of funds or financial assets: Waqf funds or financial assets are passed on to the party responsible for carrying out designated waqf activities. 4). Implementation of waqf activities: Predetermined waqf activities are carried out in accordance

with predetermined waqf objectives. 5). Supervision and evaluation: Monitoring and evaluation is carried out to ensure that the waqf activities that have been determined are carried out properly and in accordance with the waqf objectives that have been determined (Syafiq, 2016: 1-25).

The implementation of cash waqf should be carried out in a transparent, accountable and responsible manner. Some things that need to be considered in the implementation of cash waqf are: 1). Determination of waqf objectives that are clear and in accordance with the needs of the community. The purpose of waqf must be recognized by the authorities such as the government and in accordance with specified standards. 2). Provision of funds or financial assets that are carried out in a transparent and accountable manner. The waqf giver must be able to know how the waqf funds or financial assets are used. 3). Distribution of funds or financial assets that are carried out responsibly to the party responsible for carrying out designated waqf activities. 4). Implementation of waqf activities that are carried out properly and in accordance with the waqf objectives that have been determined. 5). Monitoring and evaluation is carried out periodically to ensure that the waqf activities that have been determined are carried out properly and in accordance with the waqf objectives that have been determined. 6). Transparency in the information and reports provided to the waqf giver and the public regarding the results of the waqf carried out. 7). Selection of waqf institutions that are responsible and experienced in managing cash waqf (Atabik, 2016: 1-26).

If the implementation of cash waqf is carried out in a transparent, accountable and responsible manner, it is expected to provide positive results in implementation. Some of the results expected to be obtained from the implementation of good cash waqf include: 1). Increased effectiveness and transparency in the waqf process. 2). Improving the quality and relevance of social and economic activities carried out. 3). Increased public understanding and participation in the waqf process. 4). Increase in available funds or assets for social and economic activities donated. 5). Increasing public credibility and trust in the waqf process. 6). Increased development of human resources related to waqf, such as waqf managers, waqf givers, and waqf validators. 7). Increased public awareness of the importance of waqf in advancing the economy and social welfare (Yuliafitri, 2017: 217-226).

The implementation functions of cash waqf are: a) Obtaining funds or financial assets that can be used for social and economic activities being donated. b) Acquire funds or financial assets that can be used to improve the quality and relevance of social and economic activities donated. c) Acquire funds or financial assets that can be used to increase public

understanding and participation in the waqf process. d) Acquire funds or financial assets that can be used to increase effectiveness and transparency in the waqf process. e) Acquire funds or financial assets that can be used to increase credibility and public trust in the waqf process. f) Acquire funds or financial assets that can be used to improve the development of human resources related to waqf, such as waqf managers, waqf providers, and waqf validators. g) Obtain funds or financial assets that can be used to increase public awareness of the importance of waqf in advancing the economy and people's welfare (Jamal, 2020: 49-66).

The objectives of implementing cash waqf are: a) Obtaining funds or financial assets that can be used for social and economic activities being donated. b) Strengthening community economic empowerment and improving the community's quality of life through funding projects that benefit the community. c) Support the development and improvement of the quality of social and economic services for the community such as education, health, economic empowerment etc. d) Provide easy and transparent means for waqf providers to provide funds or financial assets that can be used for the social and economic activities being donated. e) Increasing effectiveness and transparency in the waqf process and increasing credibility and public trust in the waqf process. f) Facilitate the development of human resources related to waqf, such as waqf managers, waqf givers, and waqf validators. g) Disseminate public awareness of the importance of waqf in advancing the economy and social welfare (Fanani, M, 2011).

Then related to the type of implementation of cash waqf can be understood through several categories, namely: a) Cash Waqf Money: is the most common form of waqf, in which the waqf giver donates money to be used for the social and economic activities being donated. b) Asset Cash Waqf: is a form of waqf that is carried out by donating assets such as land, buildings, or other property. c) Investment Cash Waqf: is a form of waqf that is carried out by donating funds or assets that will be used for investment which is expected to provide a good return. d) Educational Cash Waqf: is a form of waqf that is carried out by donating funds or assets to be used in the education sector. e) Health Cash Waqf: is a form of waqf that is carried out by donating funds or assets to be used in the health sector. f) Social Cash Waqf: is a form of waqf that is carried out by donating funds or assets to be used in the social sector. g) Cash Waqf for Economic Empowerment: is a form of waqf that is carried out by donating funds or assets to be used in the field of economic empowerment (Rudianto, 2021: 41-58).

These types of cash waqf implementation can be developed according to the needs and conditions of the community and the goals to be achieved by the waqf giver. And in making

product designs this research focuses on creating educational cash waqf products, where the results of productive waqf management that are developed will channel the benefits to the education sector in accordance with what has been designed in the E Cash Waqf application feature. Provisions and implementation based on E-Mobile based on modules that have been designed by researchers found that students easily understand waqf material and are able to use the E-Cash Waqf application in implementing waqf in cash.

It's just that to grow the will and awareness of the importance of waqf, it is necessary to have a consistent waqf movement and establish waqf management to achieve the waqf goal, so that waqf is not just science but there is a waqf movement and making waqf a lifestyle so that the waqf goal is to provide benefit. for the people.

The urgency of discussing the new findings (novelty) for this development research, after carrying out various steps up to the final stage in the assessment, it turns out that the development of Islamic religious learning modules on waqf materials gives significance to student learning outcomes. It's not just learning outcomes, but researchers have created a work module in the form of an application that has been registered on the PlayStore. This finding is of course intended for wider use of waqf material content at the MA level and then designed for general public knowledge. At the same time, it is projected in the future as an instrument to facilitate knowledge, socialization and practice of cash waqf among the community. Throughout the tracking of researchers, no innovation has been found for this digital-based waqf material while providing facilities for applications to make it easier for people to donate. Of course, like the study in Chapter II, it has been revealed that waqf materials found a development of studies that did not stop at the nature of goods or objects. However, there is a source of reference that cash waqf is permissible. This is the moment for researchers to be inspired that the emphasis on waqf material which is considered unusual or untouched in the world of Islamic-based educational institutions, needs to be carried out by an innovation for the benefit of an efficient study for the wider community.

E. CONCLUSION

Based on the formulation of the problem, research objectives, research results and discussion in research on the development of fiqh teaching materials on cash waqf material: provisions and implementation based on E Mobile. The following conclusions can be drawn: 1) The development of cash waqf material at the MAN 1 educational institution in Medan city is very effective, considering that waqf material in general is already contained in fiqh textbooks, so the presence of cash waqf material in teaching materials will add to the body of

knowledge for students and teachers in MAN 1 city of Medan. 2) Product design results of fiqh teaching materials on cash waqf material: provisions and implementation based on E-Mobile, which was developed for class XI MAN 1 students in Medan city, meets the requirements and is suitable for use. This is evidenced by the results of material expert validation which includes content with an average of 87.18% on the "Very good" criteria, presentation feasibility with an average of 97.91% on very good criteria, aspects of language with an average of 75% on good criteria and design validation experts with an average of 82.29% on the "Good" criteria and IT expert validation results with an average of 93.11% on the "very good" criteria. 3) Based on student learning outcomes using fiqh teaching materials that have been designed on cash waqf material: provisions and implementation based on E-Mobile are better. From the results of the pretest 77.84% in the good category, the posttest results were 91.23% in the very good category, and the implementation of cash waqf in MAN 1 Medan city is based on the Islamic education learning module, namely by educating students about cash waqf and implementing it based on E-Mobile E-Cash Waqf, and through this education and simulation students can more easily understand waqf material and know the convenience of waqf and students can implement it directly using E-Mobile while the application can be downloaded at this link: https://play.google.com/store/apps/details?id=com.suryadarmanst.e_cashwaqf.dev

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