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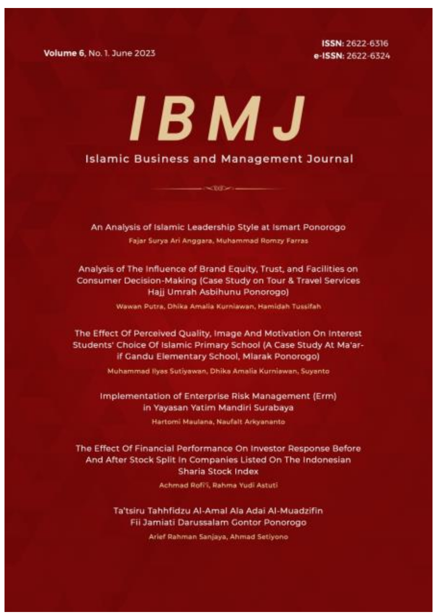

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Article

RESILIENCE: HOW ACADEMICS STAY AFTER MULTIPLE PSYCHOLOGICAL CONTRACT BREACHES

Yayan Firmansah[1],. Zabeda Abdul Hamid[2],. Suhaimi Mhd Sarif[3] (2023)*

Affiliation 1 ; Department of Business Administration, Kulliyyah of Economics and Management Sciences, International Islamic University Malaysia, firmansah.yayan@live.iium.edu.my (Correspondence)*
Affiliation 2 ; Department of Business Administration, Kulliyyah of Economics and Management Sciences, International Islamic University Malaysia, zabeda@iium.edu.my
Affiliation 3 ; Department of Business Administration, Kulliyyah of Economics and Management Sciences, International Islamic University Malaysia suhaimims@iium.edu.my

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Abstract: This qualitative phenomenological study explores the lived experiences of academics who have encountered multiple breaches in their psychological contracts within academic institutions. Through in-depth interviews with participants from diverse disciplines and career stages, the study investigates the coping mechanisms and adaptations in daily work activities employed by academics to navigate the emotional aftermath of psychological contract breaches. The findings reveal a multifaceted landscape of resilience, encompassing strategies such as seeking social support, engaging in professional development, utilizing creative outlets, and intentionally cultivating autonomy. Furthermore, adaptations in daily work activities include reorienting research focus, innovating teaching methodologies, embracing interdisciplinary collaborations, and committing to continuous learning. Comparisons with existing literature underscore both consistent themes and novel dimensions, contributing to a nuanced understanding of academic resilience. The study concludes with actionable recommendations for institutions to support the well-being and resilience of academics, emphasizing the importance of autonomy, interdisciplinary collaboration, and reflective practices. Future research directions are also proposed to deepen our understanding of academic resilience in the face of evolving challenges within the contemporary academic landscape.

Keywords: Resilience, Psychological Contract Breach, Multiple Breach, Academics

1. Introduction

In the ever-evolving and dynamic landscape of academia, where the pursuit of knowledge intertwines with institutional expectations, scholars find themselves navigating a complex web of psychological contracts that underpin their relationships with academic institutions (Griep et al., 2016; Moser et al., 2017; Vantilborgh et al., 2014). While existing scholarship has delved deeply into the subjective experiences of academics during instances of breaches in these psychological contracts, an emerging and compelling area of inquiry invites us to explore the aftermath of such breaches comprehensively. This exploration seeks to unravel the multifaceted mechanisms that empower academics to resiliently persevere and remain unwavering in their commitment to scholarly pursuits, even in the face of repeated breaches.

The academic journey is a nuanced interplay of intellectual pursuits and intricate relationships, encompassing unspoken agreements, expectations, and reciprocal understandings between scholars and their respective institutions (Alcover et al., 2017; Griep et al., 2016; Krivokapic-skoko & O'Neill, 2008; Sewpersad et al., 2019). As these psychological contracts encounter breaches, the repercussions extend far beyond the immediate emotional and professional domains, intricately weaving into the very fabric of scholars' daily lives and interpersonal relationships (Firmansah et al., 2023). The profound complexity of this interplay between personal and professional spheres in the aftermath of multiple breaches forms the crux of this exploration.

This study embarks on a journey into uncharted territory, aiming to understand the tenacity exhibited by academics as they grapple with the multifaceted repercussions of enduring multiple psychological contract breaches. Beyond merely acknowledging the challenges posed by these breaches, our endeavor is to cast a penetrating spotlight on the remarkable resilience, unveiling the coping mechanisms and profound psychological fortitude that enable academics to navigate the complexities of the aftermath and persist resolutely in their scholarly endeavors.

Through a nuanced lens, we aspire to provide the rich narratives and experiences of academics who have weathered the storm of multiple breaches, recognizing the diversity and uniqueness of their individual journeys. These stories serve as invaluable threads weaving a tapestry of collective wisdom, offering profound insights into how individuals, despite facing adversity, summon the strength not only to endure but to thrive within the academic arena. By unraveling the intricacies of these journeys, we aim to contribute to a deeper understanding of the multifaceted mechanisms that underpin academic resilience.

This comprehensive exploration does not only seek to document individual narratives but also aims to foster a broader dialogue within the academic community. It endeavors to transcend the confines of singular experiences and resonate within the broader scholarly discourse. In doing so, we acknowledge not only the challenges posed by psychological contract breaches but also celebrate the indomitable spirit and resilience that propel academics forward, allowing them to remain steadfast in their pursuit of knowledge and meaningful scholarly contributions. As we embark on this expansive journey of exploration and reflection, our commitment lies in shedding light on the myriad facets of resilience, ensuring that the collective voice of academia resonates and inspires a community united in its pursuit of intellectual growth and enduring commitment to scholarly excellence.

2. Literature Review

The landscape of psychological contracts in academia has been a subject of substantial scholarly inquiry, with researchers examining the intricate dynamics that govern the relationships between academics and their institutions (Deas & Coetzee, 2020; Mousa, 2020; O'Driscoll, 2013; Yesufu, 2016). While much attention has been given to understanding the nature of psychological contracts and the impact of breaches, there is a notable gap in the literature regarding the aftermath of multiple breaches and the resilience exhibited by academics in the face of such challenges.

The concept of psychological contracts in academia revolves around the unwritten expectations, obligations, and mutual understandings between academics and their institutions (Rousseau, 1989). These contracts, often implicit, play a pivotal role in shaping the academic experience, influencing job satisfaction, commitment, and overall well-being (J. A.-M. Coyle-Shapiro & Conway, 2005; Morrison & Robinson, 1997).

Psychological contract breaches occur when there is a perceived violation of these implicit agreements (Morrison & Robinson, 1997). While prior research has delved into the experiences of academics during breaches, limited attention has been given to understanding the enduring effects and the cumulative impact of multiple breaches on the academic environment.

The existing body of literature has extensively explored the immediate consequences of psychological contract breaches. Scholars have investigated how such breaches affect job satisfaction, commitment, and the overall well-being of academics (J. A.-M. Coyle-Shapiro & Conway, 2005; J. Coyle-Shapiro & Kessler, 2000). However, the exploration of the effects and the resilience exhibited by academics following repeated breaches remains an underexplored avenue.

Resilience, in the context of academia, refers to the ability of individuals to bounce back from adversity, adapting to challenging circumstances and persisting in their scholarly pursuits (Meneghel et al., 2019; Yang et al., 2022). Research has highlighted the importance of resilience in mitigating the negative effects of workplace stressors (Ross et al., 2022). However, the specific mechanisms through which academics exhibit resilience after facing multiple psychological contract breaches are yet to be comprehensively understood.

Prior studies employing phenomenological approaches have shed light on the experiences of academics during stressful events (e.g., Aydin et al., 2021; Creely et al., 2022; VanLeeuwen et al., 2021). However, the application of such methodologies to understand the nuanced nature of resilience in the aftermath of multiple psychological contract breaches remains relatively scarce.

This article seeks to address the aforementioned gaps in the literature by adopting a phenomenological approach to explore the experiences of academics who have weathered multiple breaches. By unraveling the narratives of resilience, coping mechanisms, and adaptive strategies employed by academics, this study aims to contribute to a deeper understanding of the long-term impact of psychological contract breaches and the tenacity exhibited by academics in persisting with their scholarly endeavors.

To conclude, while the literature has provided valuable insights into the nature and immediate effects of psychological contract breaches in academia, a comprehensive understanding of the aftermath and the resilience displayed by academics facing repeated breaches remains an essential area for further exploration. This study endeavors to fill this gap by employing a nuanced methodology to illuminate the complex tapestry of academic resilience in the face of multiple psychological contract breaches.

3. Research Methods

The study employs a qualitative phenomenological research design to explore the lived experiences of academics who have faced multiple breaches in their psychological contracts. Phenomenology is particularly well-suited for this research, as it seeks to understand and interpret the essence of human experiences (Creswell, 2007; Moustakas, 1994). This approach allows for an in-depth exploration of the intricate nuances surrounding resilience in the aftermath of psychological contract breaches.

3.1 Participant Selection

The participants for this study were purposefully selected to ensure a diverse representation of academics from various disciplines and career stages. Inclusion criteria encompassed individuals who have explicitly experienced multiple breaches in their psychological contracts with their academic institution.

3.2 Data Collection

Semi-structured interviews served as the primary method for data collection. The interviews were conducted in-person or virtually, based on participant preferences. The semi-structured nature of the interviews allows for flexibility, enabling participants to articulate their experiences freely while ensuring that key themes related to resilience and the aftermath of psychological contract breaches are explored.

3.3 Data Analysis

Thematic analysis, as outlined by Braun and Clarke (2021), was employed to analyze the qualitative data. This iterative process involves familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final report. Rigorous attention was given to the identification of patterns and variations in participants' accounts to ensure the depth and richness of the analysis.

3.4 Trustworthiness

To enhance the trustworthiness of the study, various strategies was employed. These include prolonged engagement with the data, member checking to verify interpretations with participants, and reflexivity to acknowledge and minimize potential biases. Additionally, triangulation was applied by comparing and contrasting data from multiple participants and employing peer debriefing for external validation of findings.

3.5 Ethical Considerations

The study adheres to ethical guidelines, including informed consent, confidentiality, and the right to withdraw without consequences. The research was carried out with integrity, respecting the autonomy and dignity of participants. Ethical approval was obtained from the relevant institutional review board.

Through this qualitative phenomenological approach, the study aims to provide a rich and nuanced understanding of how academics navigate the aftermath of multiple psychological contract breaches, shedding light on the resilient strategies employed in the face of adversity.

4. Results and Discussion

Participants recounted a range of psychological contract breaches, with common themes emerging. Transactional breaches, such as unmet promises related to workload distribution and resource allocation, were prevalent. Additionally, relational breaches, including a perceived lack of support during challenging periods and strained interpersonal dynamics, were recurrent in participants' narratives.

The emotional toll of these breaches was profound. Participants expressed feelings of disappointment, frustration, and, in some cases, betrayal. The emotional impact extended beyond the professional realm, seeping into their personal lives, affecting relationships and overall well-being.

4.1 Coping Mechanisms

Participants demonstrated a diverse array of coping mechanisms in response to the emotional upheaval triggered by psychological contract breaches. A predominant theme was the seeking of social support both within and outside academic circles. Engaging in candid conversations with trusted colleagues provided a valuable outlet for expressing frustrations and sharing experiences. Additionally, some participants sought mentorship from senior faculty members or external mentors, finding solace in guidance that extended beyond the confines of their immediate academic environment.

Another noteworthy coping strategy involved active participation in professional development opportunities outside the institution. Participants described attending conferences, workshops, and seminars that offered fresh perspectives and alternative approaches to academic work. This proactive engagement served as a means of empowerment, allowing participants to reclaim a sense of agency in shaping their academic trajectories.

Interestingly, several participants highlighted the therapeutic nature of creative outlets as coping mechanisms. Engaging in artistic endeavors, writing, or even physical activities emerged as powerful channels for emotional release and personal rejuvenation. Such activities not only provided an escape from the academic pressures but also fostered a renewed sense of purpose and creativity.

Furthermore, a recurring theme in coping mechanisms was the intentional cultivation of a sense of autonomy within their work. Participants sought ways to regain control over aspects of their academic lives, whether by negotiating more flexible work arrangements, diversifying their research agendas, or spearheading collaborative initiatives that aligned with their personal values. This active pursuit of autonomy emerged as a resilience strategy, allowing academics to redefine their professional narratives in the aftermath of breaches.

The identified coping mechanisms align with existing literature on academic stress and coping. Seeking social support has been recognized as a key strategy (Hobfoll et al., 2003), with this study reinforcing the importance of both intra and inter-institutional networks. Similarly, the engagement in professional development opportunities resonates with studies highlighting the positive impact of continuous learning on academic well-being (Zou, 2019). The innovative use of creative outlets as coping mechanisms expands upon existing research, emphasizing the role of holistic approaches in maintaining emotional balance (Bankins, 2015).

Additionally, the deliberate cultivation of autonomy emerged as a significant coping mechanism in response to psychological contract breaches. This resonates with research emphasizing the role of autonomy in academic job satisfaction and well-being (Krivokapic-skoko & O'Neill, 2008; Sewpersad et al., 2019; Shen, 2010). However, our findings add a layer by showcasing how autonomy serves as a resilience-driven response to breaches, allowing academics not only to cope but to proactively shape their professional narratives.

4.2. Adaptations in Daily Work Activities

Participants articulated adaptive changes in their daily work activities, driven by a desire to realign their professional pursuits with intrinsic values and goals. A prevalent adaptation was a shift in research focus, with academics exploring avenues that resonated more closely with their passions and intellectual curiosity. This recalibration not only rejuvenated their scholarly pursuits but also reignited a sense of purpose in their academic journey.

Some participants reported innovative adaptations in their teaching methodologies. Experimenting with new pedagogical approaches and incorporating experiential learning opportunities became a means of injecting renewed enthusiasm into their roles as educators. Collaborative teaching initiatives, both within and outside their institutions, emerged as a powerful strategy to foster a sense of community and shared purpose.

Additionally, participants detailed a deliberate reorientation of their research focus as a strategic adaptation to psychological contract breaches. Academics explored interdisciplinary collaborations and community engagement projects that transcended the traditional boundaries of their disciplines. These adaptations not only broadened the scope of their work but also created opportunities for meaningful connections with diverse communities, offering a sense of fulfillment beyond the confines of the university.

The adaptations in daily work activities were not merely reactive measures but strategic responses aimed at reclaiming a sense of fulfillment, autonomy, and alignment with personal values. These changes reflected a resilience-driven process of self-discovery, where academics transformed challenges into opportunities for professional growth and innovation.

The adaptations in daily work activities align with previous studies on academic flexibility and innovation. Reorienting research focus as a response to challenges echoes research on academic identity and the importance of aligning scholarly pursuits with personal values (Ooms et al., 2019; Yu et al., 2023). Innovations in teaching methodologies and interdisciplinary collaborations correspond with literature emphasizing the dynamic nature of academia and the need for innovative teaching practices. Additionally, community engagement projects as adaptive strategies resonate with the increasing emphasis on societal impact in academic endeavors.

The emphasis on reflexive practice and continuous learning as adaptive strategies aligns with recent calls for a more reflexive academia (Barnes et al., 2022). This finding contributes to the discourse on academic identity and highlights the role of self-awareness in navigating challenges (Ching, 2021). Moreover, the commitment to continuous learning reflects a proactive response to the ever-evolving academic landscape, aligning with literature on the importance of lifelong learning for academic resilience (Barnes et al., 2022; Hussein et al., 2016).

While some coping mechanisms align with existing research, the study introduces novel dimensions, such as the therapeutic use of creative outlets and the intentional cultivation of autonomy. These nuanced aspects enrich the existing discourse on academic coping, providing a more comprehensive understanding of how academics not only endure but actively thrive in the face of repeated psychological contract breaches.

5. Conclusion

5.1 Conclusion

This qualitative phenomenological study delved into the lived experiences of academics who faced multiple breaches in their psychological contracts, uncovering a rich tapestry of coping mechanisms and adaptations in daily work activities. The findings not only resonate with existing literature on academic stress and coping but also contribute novel dimensions to our understanding of academic resilience.

The coping mechanisms identified, including seeking social support, engaging in professional development, utilizing creative outlets, and deliberately cultivating autonomy, highlight the intricate ways in which academics navigate the emotional aftermath of psychological contract breaches. These strategies not only serve as coping mechanisms but also reflect a resilience-driven response, allowing academics not merely to endure challenges but to proactively shape their professional narratives.

Adaptations in daily work activities, such as reorienting research focus, innovating teaching methodologies, embracing interdisciplinary collaborations, and committing to continuous learning, showcase the dynamic nature of academic work. These adaptations, driven by a desire to align with personal values and foster a sense of fulfillment, underscore the transformative potential inherent in challenges.

5.2 Recommendations

Future studies in the realm of academic resilience and psychological contract breaches could explore several avenues to deepen our understanding and provide actionable insights for both scholars and institutions. Thus, it is needed to conduct longitudinal studies to track the trajectories of academic resilience over an extended period. Examining how coping mechanisms and adaptations evolve over time and their sustained impact on well-being can provide valuable insights into the long-term dynamics of academic resilience.

Furthermore, future studies could also complement qualitative findings with quantitative research to establish broader patterns and correlations. Surveys and standardized scales could quantify the prevalence of specific coping mechanisms, allowing for statistical analyses of their effectiveness and generalizability across diverse academic settings. It is also recommended to compare the experiences of psychological contract breaches and resilience in academia with those in other professions. Drawing parallels and distinctions can provide insights into whether the challenges faced by academics are unique to the academic environment or reflective of broader societal trends.

Practically, recognizing the pivotal role of autonomy in academic resilience, institutions should proactively support policies that foster autonomy in academic work. This includes flexible work arrangements, transparent communication about expectations, and avenues for academics to have a meaningful voice in decision-making processes. Institutions should also encourage and facilitate interdisciplinary collaborations, recognizing the potential for such initiatives to not only enhance the academic experience but also serve as adaptive strategies in the face of challenges. Creating interdisciplinary spaces, funding opportunities, and recognition for collaborative efforts can contribute to a more dynamic and resilient academic environment. Furthermore, acknowledging the therapeutic role of creative outlets, institutions can integrate these avenues into their culture. Establishing spaces for artistic expression, wellness programs that include creative activities, and recognizing the value of such outlets in academic well-being can contribute to a more holistic and resilient academic community. Overall, by acknowledging the multifaceted nature of challenges and embracing adaptive strategies, institutions can contribute to the cultivation of a resilient academic community that thrives amidst the complexities of the modern academic landscape.

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Islamic Business and Management Journal

THE EFFECT OF HALAL LABEL ON PRODUCT PACKAGING ON MUSLIM CONSUMER PURCHASE INTENTION

Labolo[1], Sultan Nanta Setia Dien. Alfansyuri, Nurul Arsyi[2]. Khairani, Novita[3]. (2023)*

Affiliation 1 ; University of Darussalam Gontor Ponorogo, Indonesia, sultannanta3321@gmail.com
Affiliation 2 ; University of Darussalam Gontor Ponorogo, Indonesia, nurularsyialfansyuri@gmail.com
Affiliation 3 ; University of Darussalam Gontor Ponorogo, Indonesia, novitakhairani58@student.hes.unida.gontor.ac.id

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Editor:

Abstract: *The halal label is an important thing in society, especially for Indonesian people, the majority of whose population adheres to Islam. Researchers found that there are several food products consumed by Muslims that have not included a halal label. Mini Market Latansa Gontor 5 of the 100 products sold 20 of them have not been labelled halal, which means 20% do not have a halal label. The methodology that researchers use is quantitative which is a field survey by taking a sample of 130 teachers of Pondok Modern Darussalam Gontor 5 Magelang. The purpose of this study was to determine whether there is an influence and how much influence the halal label has on the interest in purchasing food products at Mini Market Latansa Gontor 5. The data obtained is then processed using the IBM SPSS v.21 application. The results obtained are, of the 20 statements with an error rate of 5%, rCount is greater than rTable with a value level of 0.159, meaning that all statements are valid. The reliability test obtained a Cronbach alpha value of 78.9% for questionnaire X (halal label) and 88.3% for questionnaire Y (consumer purchase interest) greater than 60%, meaning that both questionnaires are reliable. From the results of the simple linear regression test, the probability number is 0.000, which is smaller than 0.5, meaning that there is a significant relationship between X (halal label) and Y (consumer purchase interest). From the results of the T test, it is obtained that the Thitung amount of the level of influence of halal labelling on purchasing interest is 11.398 greater than 1.97838, meaning that variable X has a real influence on variable Y. From the results of the detirminization coefficient test (R2), the result is 0.504, meaning that the level of influence of variable X (halal label) on variable Y (consumer purchase interest) is 50.4%, while the remaining 49.6% is influenced by other factors not examined in this study.*

Keywords: *Halal Label, Influence on Purchase Intention, Mini Market*

1. Introduction

Labels, which encompass logos and/or text, function as integral components of products, offering consumers essential information such as product names, brand identities, composition, nutritional content, expiration dates, additional ingredients, and legal status. The issuance of labels is governed by the Republic of Indonesia Law Number 33 of 2014 concerning the Assurance of Halal Products. In the context of food products, labeling comprises any information presented in the form of images, text, their combination, or other forms attached to, enclosed within, or part of the packaging.

Islamic principles, as articulated in the Quranic verse Al-Nahl 114 and Hadith, emphasize the obligation for Muslims to consume Halal and Thoyyib sustenance, extending beyond food to encompass other consumables like hygiene products. As conscientious consumers, individuals, especially within Muslim communities, are encouraged to scrutinize products before purchase, exercising their personal right to choose (Ab Talib, Ai Chin, and Fischer 2017).

Drawing from Warto and Samsuri, the decision-making process for consumers involves the actual purchase of products. The inclusion of a Halal label on food products, provided by manufacturers, serves as crucial information regarding the product's Halal status. General regulations mandate that the placement of a Halal label on a product necessitates prior examination and certification by authorized bodies, ensuring transparency in composition and production processes (Warto and Samsuri 2020).

While the inclusion of a Halal label is not mandatory, products entering predominantly Muslim regions like Indonesia are obliged to carry the label and be accountable for the product's Halal status (Tohe et al. 2021). This ensures consumers' rights to accurate, clear, and honest information, promoting adequate protection. Marketers are urged to consider the Halal aspect to instill confidence among Muslim consumers, as exemplified by the phenomenon of students (santri) purchasing products without scrutinizing the Halal label.

Though historical practices lacked formal certification and labeling, the underlying principle was permissibility until evidence suggested otherwise(Anzellyta and Fittria 2022). Quranic verses addressing food highlight the obligation to consume Halal and wholesome sustenance. Contemporary certification and labeling, therefore, play a pivotal role in manifesting confidence, certainty, and caution in avoiding products containing Haram elements.

The Mini Market La Tansa Gontor 5, established to meet the needs of students within the Gontor Islamic boarding school, sells various products, including food items. Approximately 20% of the 100 food products available lack a Halal label, signifying a gap in meeting the needs of the student population.

Given the aforementioned background, the author is motivated to explore the research topic, "The Influence of Halal Labeling on Consumer Interest in Purchasing Food Products at Mini Market La Tansa Gontor 5 Magelang," acknowledging the significance of Halal certification in consumer decision-making within the specific context of a student-oriented market.

2. Literature Review

2.1. Halal Label

The concept of a halal label is multifaceted and holds significant importance in various domains. The halal label serves as an assurance of the compliance of a product with Islamic dietary laws, encompassing not only the permissibility of the ingredients but also the production processes and ethical considerations (Rahim, Shafii, and Shahwan 2015) . It guarantees the safety and cleanliness of a particular food product, providing a sense of security to consumers, especially Muslim consumers (Juliana et al. 2022). The influence of religiosity can strengthen or weaken the impact of the halal label on purchasing decisions (Isnaini, Zaida, and Zulmiati 2021). Furthermore, the halal label extends beyond food products, encompassing non-food items such as cosmetics, pharmaceuticals, and personal care products (Husna, Mohd Ashmir Wong, and Osman 2022) . The presence of a halal label is instrumental in increasing sales and attracting the purchasing power of Muslim consumers (Davids and Sabrain 2022).

The significance of the halal label is not limited to consumer perception but also extends to business performance and industry development. It has been linked to the financial performance of halal food firms, indicating its potential as a strategic orientation for firms operating in the halal industry (Rahim, Shafii, and Shahwan 2015). The implementation of halal certification by international food companies underscores its impact on business performance. Additionally, the halal industry is recognized as an innovation that can contribute to economic growth (Al-Fatih and Esfandiari 2020). The enforcement of halal compliance is crucial for the development and potential of the halal industry, both domestically and internationally (Ahyar 2020) .

2.2. Consumption Behavior

Consumption according to Islamic principles encompasses a holistic approach that extends beyond fulfilling individual desires. In Islamic financial jurisprudence, consumption is viewed as an action that contributes to the well-being of oneself and others, emphasizing the ethical and moral dimensions of consumption (Biplob and Abdullah 2021). Islamic economics aims to achieve material and spiritual aspects in consumption, emphasizing the balance between total utility and marginal. The purpose of consumption in Islam is to attain worldly and hereafter happiness, reflecting the broader spiritual and ethical dimensions of consumption (Aisya and M. Syam 2021). Islamic dietary laws categorize food into permissible (halal) and forbidden (haram), reflecting the significance of ethical considerations in consumption. The consumption of halal products, including food, drink, clothing, cosmetics, and other goods, is guided by the principles of Shariah, emphasizing adherence to Islamic regulations in the sourcing and preparation of products (Huriah et al. 2022) . Furthermore, tourism activities in Islam are expected to align with the values of Islamic law, reflecting the comprehensive integration of Islamic principles into various aspects of consumption (Nadhifah et al. 2022).

2.3. Consumer Interest

Consumer trust is another critical aspect that influences purchasing decisions. Trust in a brand or online store can significantly impact consumer interest and buying behavior. The framework of consumer decision-making also plays a pivotal role in understanding the factors that influence consumer interest and purchasing decisions. Furthermore, the theory of perceived risk emphasizes that consumers are motivated to minimize perceived risks, which can influence their interest and purchasing decisions (Suprapto and Efendi 2018).

The influence of social media on consumer interest and purchasing decisions has been explored, highlighting the role of social media in shaping consumer perceptions and interest in products (Syafrial and Firdaus 2022) . Moreover, the theory of green consumerism has been developed to understand the factors that drive interest and purchasing behavior in the context of environmentally friendly products (Allen A. Ch. Manongko 2019).

2.4 Previous Research

In the upcoming research, the researcher has gathered discussions related to similar studies to facilitate the identification of research variables. The aim is to obtain an understanding aligned with the research topic, considering previous research or interconnections, thus preventing redundancy with earlier studies that share similar themes. Based on the author's exploration, several studies have been conducted, including:

The first study, conducted by Hikmawati with the title "The Influence of Halal Labeling on Purchasing Decisions at Cake and Bakery Shop Chocolicious in Makassar City," suggests that the implementation of Halal labels on Chocolicious products significantly influences consumer purchasing decisions. This is because Muslim consumers from various backgrounds are aware of the importance of caution in choosing products. The primary consideration is the Halal labeling, which ensures the quality of a product (Hikmawati 2019).

In the second study titled "The Influence of Halal Labels and Lifestyle on the Purchasing Decisions of Imported Processed Food Products (Among the Muslim Community in Metro City)" by Nicky, it is found that the presence of a Halal label does not have a partial effect on the purchasing decisions of imported processed food products. This is indicated by a significance value of 0.623 > 0.1 or t-value < t-table (-0.493 < 1.611). It implies that, even in the absence of a Halal label, consumers still buy imported processed food(Nicky 2019).

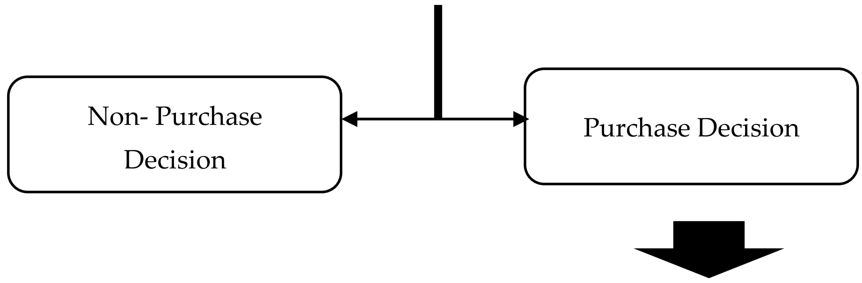
The third study, conducted by Rikka Cahyati in 2016 at the Faculty of Economics, with the thesis titled "The Influence of Halal Labeling on the Purchase Interest in Luwak White Coffee among Economics Faculty Students at 17 August 1945 University Samarinda," analyzes the impact of buyer interest on the inclusion of Halal labels on white coffee products among economics students at the 17 August 1945 University in Samarinda(Rikka Cahyati 2013).

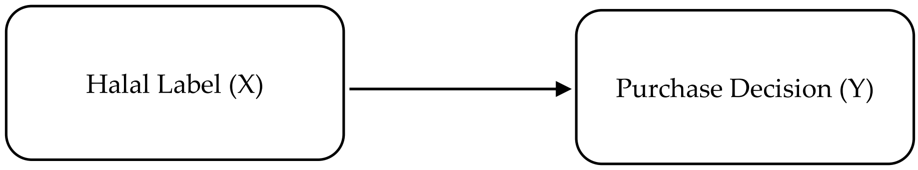
In this research, the focus is on examining the interest of teachers as consumers in the purchase of products from Mini Market Gontor 5 and whether it influences their purchasing decisions.

2.6. Research Framework

According to (Sugiyono 2011) , the framework is a conceptual model of how theory relates to various factors that have been identified as important problems. A good framework briefly explains the relationship between independent and dependent variables based on literature review. The framework must be consistent with the formulation of research problems and be the basis for formulating hypotheses.

Understanding the importance of the Halal Label listed on food products at Mini Market La Tansa Gontor 5





3. Research Methods

This study using a quantitative approach. Which in this study requires data from real life or directly taken through company data, observation questionnaires and supporting documents to analyze data from the people concerned at the research site (Susilana 2015), such as Mini Market cooperatives to find out how the influence of halal labels and product prices on consumer purchasing decisions. This research will be conducted at Mini Market La Tansa Gontor 5 Magelang.

The data sources for this research consist of primary and secondary data. Primary data is directly obtained from research respondents using a questionnaire as the measurement tool. The questionnaire, a method of data collection, involves presenting written questions or statements to respondents to elicit responses according to the researcher's inquiries (Setiaman 2020). The primary data for this study is gathered by distributing statements to teacher-consumers of KMI Gontor 5 who have shopped at Mini Market La Tansa, utilizing a Likert scale. Secondary data, on the other hand, is acquired from other sources such as books, journals, previous research, and necessary documents. With the basis of both primary and secondary data sources, the researcher assigns greater weight to primary data and complements it with secondary data.

A questionnaire is a set of written questions formulated so that respondents record their answers, usually in an open-ended manner. This technique can use questionnaires, checklists, and scales as research instruments. Then the data is entered into SPSS version 21 Because the questionnaire fully represents the research (through written questions), it must be stated clearly, simply, and use words or terms that do not cause double understanding, accompanied by filling instructions(Setiaman 2020).

Each sample was distributed a questionnaire consisting of a number of questions regarding knowledge of halal according to Islam, belief in halal products, knowledge of halal labels and their types as well as understanding the meaning of halal and haram food. Against the interest in purchasing food at Mini Market Latansa Gontor 5 which is used with a Likert scale. This scale increases the approval or disapproval of the sample

3.1 Population and Sample

The population is a generalized area consisting of objects/subjects with specific qualities or characteristics set by the researcher for study and drawing conclusions (Sugiyono 2011). The purpose of defining the population is to determine the sample size to be drawn from the population and to limit the scope of its generalization. The population for this research comprises all teacher-consumers of Mini Market La Tansa, totaling 194 individuals.

A sample is a subset of the characteristics possessed by the population. It is impractical for researchers to study every member of a population, especially if the population is large, due to limitations in resources such as time and manpower. Therefore, researchers use a sample taken from the population to conduct their study.

The number of samples taken by researchers using the slovin formula is as follows:

N=N/(1+N.e^2)

That is :

n : Sample

N : Total Population

E: error (acceptable error)

Determination of the sample size in this study amounted to 194 people, using a margin of error of 5%, the number of samples taken by researchers is as follows:

N = N / (1+N.e^2)

N=194/(1+194. 〖(5%)〗^2)

N=194/(1+194.(〖0,05)〗^2)

N=194/(1+0,485)

N=194/1,485

= 130.6 (rounded to 130)

So the results for the calculation of the number of samples in this study used as many as 130 teachers from Pondok Modern Darussalam Gontor Campus 5 Darul Qiyam Magelang. Researchers use a margin of error of 5% and 95% truth because this level is used for social and economic fields (Susilana 2015).

No	Dimension	Definition	Indicators	Scale
1	Halal Label (X)	Halal Labeling is the inclusion of halal writings or statements on product packaging to indicate that the product in question has the status of a halal product. (Rikka Cahyati 2013)	1.Knowledge of halal according to Islam 2. Product confidence, 3. Knowledge of label types, 4.Understanding the meaning of	Likert 1-5

			halal and haram food	
2	Purchase Decision (Y)	Purchasing Decisions are consumer decisions to buy or not buy a product or service by choosing one of several alternative choices available.	1.Understanding the importance of halal labeling, 2.Understanding the food products to be consumed, 3. understanding the selection of other people's food products	Likert 1-5

Table 1. Research Dimension

4. Result and Discussion

The following describes the results of data processing from distributing questionnaires about the influence of Halal Label on interest in purchasing food products at Mini Market La Tansa Gontor 5 Magelang for teacher consumers at Pondok Moderen Darussalam Gontor Campus 5 Magelang.

No	Indicators	STS	TS	N	S	SS
X1	I know the definition of halal according to Islam	0%	0%	0%	36,20%	63,80%
X2	I believe the products I consume are halal products	0%	0%	0%	47,70%	52,30%
X3	With the halal label issued by LPPOM-MUI, I am sure that the food is halal.	0%	3,80%	0%	62,30%	33,80%
X4	With the halal label issued by LPPOM-MUI, I am sure that the raw materials for making the product are halal.	0%	5,40%	0%	61,50%	33,10%

X5	With the halal label issued by LPPOM-MUI, I am sure that the food does not have a negative effect on consumers.	0,80%	6,90%	0%	67,70%	24,60%
X6	I know the usefulness of the halal label	0%	2,30%	0%	62,30%	35,40%
X7	I know which food products are labeled as halal and which are not.	0%	1,50%	0%	66,90%	31,50%
X8	Without the halal logo, Muslim consumers believe the food is okay to eat because it was made by Muslims.	3,10%	20%	0%	62,30%	14,60%
X9	I know the types of labels written on the product packaging.	0%	9,20%	0%	70,80%	20%
X10	I know the difference between halal and haram food	0,00%	1,50%	0%	43,80%	54,60%

The data analysis reveals a compelling narrative about consumer perceptions and confidence regarding halal products. In response to the statement X1, a substantial majority of respondents, comprising 63.80% who strongly agree and 36.20% who agree, demonstrate a clear understanding of the Islamic concept of halal. Moving to statement X2, consumers exhibit a high level of confidence in the halal status of the products they consume, with 52.3% expressing strong agreement and 47.7% agreement.

Furthermore, statement X3 emphasizes the significance of the halal certification issued by LPPOM-MUI, with 62.3% agreement and 33.8% strong agreement among consumers. This trend continues in statement X4, where 61.5% agree and 33.1% strongly agree that the inclusion of the LPPOM-MUI halal label instills confidence in the halal status of raw materials. The assurance of health safety is evident in statement X5, as 67.7% agree and 24.6% strongly agree that the LPPOM-MUI halal label implies the food product's harmlessness. Consumer awareness extends to the purpose of the halal label, as indicated in statement X6, with 62.3% in agreement and 35.4% in strong agreement.

The overall awareness of products labeled as halal is highlighted in statement X7, where 66.9% agree and 31.5% strongly agree. Interestingly, statement X8 suggests that a significant percentage (62.3% agree, 14.6% strongly agree) of consumers believe that products made by Muslims are inherently halal, even without the halal label. Additionally, consumers demonstrate knowledge of various types of labels, as seen in statement X9, with 70.8% in agreement and 20% in strong agreement. Lastly, the data points to a strong understanding of the distinction between halal and haram foods in statement X10, with 43.8% in agreement and 54.6% in strong agreement. In conclusion, the findings paint a picture of informed consumers who are not only aware of the halal concept but also exhibit confidence in the certification process and labeling, showcasing a strong connection between consumer trust and the presence of the LPPOM-MUI halal label on products.

No	Indicators	STS	TS	N	S	SS
Y1	I know the importance of halal products in food products	0%	0%	0%	35,90%	64,10%
Y2	I believe consumers are interested in buying at Mini Market La-Tansa Gontor 5 because the products sold are in accordance with Islamic law.	0%	0%	0%	47,30%	52,70%
Y3	I believe product storage is not contaminated or mixed with haram goods	0%	0,00%	0%	61,80%	34,40%
Y4	I believe that the food I buy has been processed in accordance with Islamic law.	0%	5,30%	0%	61,10%	33,60%
Y5	I believe the halal certificate from MUI is intended for every type of food not just from the brand.	0,80%	6,90%	0%	67,20%	25,20%
Y6	I believe the ingredients used in making food products are halal.	0%	2,30%	0%	61,80%	64,10%
Y7	I feel a match with the products I buy at Mini Market	0%	1,50%	0%	66,40%	32,10%
Y8	I believe that the method of earning staples is in accordance with Islam.	3,10%	20%	0%	62,60%	14,50%
Y9	I buy products that only have a halal label	0%	9,20%	0%	71,00%	20%
Y10	I choose a product even though it does not have a halal label.	0,00%	1,50%	0%	44,30%	54,20%

The data analysis unfolds a narrative that illuminates the nuanced perspectives and convictions of consumers regarding halal products, encapsulated in statements Y1 to Y10. Firstly, a substantial majority of consumers, comprising 35.9% in agreement and 64.1% strongly in agreement, demonstrate a profound understanding of the pivotal role played by the halal label in food products. This awareness extends to their shopping preferences, as evidenced by the high level of interest (47.3% agree, 52.7% strongly agree) expressed in purchasing from Mini Market La Latnsa Gontor 5, emphasizing the alignment of products with Islamic principles.

Furthermore, consumers exhibit unwavering confidence in the safety and purity of their food, with 61.8% agreeing and 34.4% strongly agreeing that storage areas remain uncontaminated by prohibited items (Y3). This trust extends to the belief (61.1% agree, 33.6% strongly agree) that the food they purchase has undergone processes compliant with Islamic laws (Y4).

Moreover, the significance of halal certification is underscored by the overwhelming trust (67.2% agree, 25.2% strongly agree) placed in the notion that the certification from MUI is designed for all types of food, transcending specific brand considerations (Y5). Similarly, consumers exhibit a strong belief in the halal nature of ingredients (61.8% agree, 35.9% strongly agree) used in food product manufacturing (Y6).

In their shopping experience at Mini Market, consumers resonate with the products, as indicated by 66.4% in agreement and 32.1% strongly in agreement with the sense of compatibility (Y7). However, nuances arise in beliefs about income generation methods, with 62.6% agreeing, 14.5% strongly agreeing, 20% disagreeing, and 3.1% strongly disagreeing that these methods align with Islamic principles (Y8).

Furthermore, the influence of halal labels on purchasing decisions is evident, with a significant majority (71% agree, 20% strongly agree) expressing a preference for products adorned with such labels (Y9). Yet, a noteworthy proportion of consumers (44.3% agree, 54.2% strongly agree) lean towards products without halal labels, emphasizing a diverse range of considerations in their choices (Y10). In essence, the data narrative reveals a consumer base that is not only well-informed about halal principles but also showcases varied and dynamic preferences, reflecting a multifaceted relationship between Islamic values and their choices in the realm of food consumption.

Discussion of SPSS test results

A model is declared good if it has a normally distributed residual value, which aims to determine whether the residual value is normally distributed or not. A good regression model is to have a normally distributed residual value (Herawati 2016).

Table 2. Normalitiy Test Using SPSS

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		128
Normal Parameters[a,b]	Mean	0,0000000
	Std. Deviation	2,71794926
Most Extreme Differences	Absolute	0,092
	Positive	0,084
	Negative	-0,092
Test Statistic		0,092
Asymp. Sig. (2-tailed)		.010[c]
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

Basis for decision making If the significance value is> 0.05, then the residual value is normally distributed and if the significance value is <0.05, then the residual value is not normally distributed. From the data above, it can be seen that the asysmtotic significant value of the Kolmogrov-Smirnov test is 0.10> 0.05, it can be concluded that the data above is normally distributed (Herawati 2016).

The aim is to test whether the regression model occurs inequality of variance from the residuals of one observation to another. If Sig.>0.05 then there is no heteroscedasticity but if Sig.<0.05 there is heteroscedasticity (K. Perdana 2016).

Research Data

X = Halal Label

Y = Purchase Interest N = 130

Coefficients[a]

Model		Unstandardized Coefficients B	Unstandardized Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	4,721	2,313		2,041	0,043
	label halal	-0,100	0,054	-0,161	-1,850	0,067

a. Dependent Variable: LNU2I

From the table above, it can be concluded that the sig value is 0.067>0.05. Then variable X (Halal Label) does not occur heterocdasticity.

Validity Test

Number	**Variables**	**rCalculate**	**rTable**		**Description**
1	x1	0,428	>	0,159	Valid
2	x2	0,513	>	0,159	Valid
3	x3	0,638	>	0,159	Valid
4	x4	0,718	>	0,159	Valid
5	x5	0,680	>	0,159	Valid
6	x6	0,627	>	0,159	Valid
7	x7	0,569	>	0,159	Valid
8	x8	0,515	>	0,159	Valid
9	x9	0,607	>	0,159	Valid
10	x10	0,515	>	0,159	Valid
11	y1	0,622	>	0,159	Valid
12	y2	0,703	>	0,159	Valid
13	y3	0,740	>	0,159	Valid
14	y4	0,760	>	0,159	Valid
15	y5	0,670	>	0,159	Valid

16	y6	0,795	>	0,159	Valid
17	y7	0,848	>	0,159	Valid
18	y8	0,795	>	0,159	Valid
19	y9	0,581	>	0,159	Valid
20	y10	0,421	>	0,159	Valid

Looking at the table above, it can be seen that from the results of R count, all research indicators are greater than R table (Janna and Herianto 2021). For (df) 130-2 = with an error rate of 5% with a value level of 0.159 with a significance value greater than 0.05.

Realibility Test

If the Cronbach alpha value is greater than 60% then the questionnaire is considered reliable Nunnaly 1960 criteria (Samsu, S.Ag., M.Pd.I. 2017).

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0,769	0,789	10

Explanation: the Cronbach alpha value is 78.9%> 60%, so the X questionnaire is reliable (Samsu, S.Ag., M.Pd.I. 2017).

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0,846	0,883	10

Explanation: the Cronbach alpha value of 88.3%> 60%, so the Y questionnaire is reliable.

5. *Conclusion*

5.1 Conclusion

After the research is conducted, the following conclusions can be drawn:

Based from the result of the t_count value of the influence level of halal labeling = 11.398 with a significance level, for social variables of 0.000 <0.05. And the value of 〖t〗_count> t_table of 11.398> 1.97882. This means that H_0 is rejected and H_1 is accepted, meaning that the variable level of influence of halal labeling of Pondok Modern Darussalaam Gontor Campus 5 Teacher Consumers has a real effect on purchasing decisions for food products at Mini Market La Tansa.

From the results of the simple linear analysis of the t test and the coefficient of determination (R2), it is found that the variable level of influence of halal labeling has a real or significant effect on the decision to buy imitation products. This result can also be proven by the coefficient of determination (R2) that 50.4% of the decision to buy food products is influenced by the variable level of influence of halal labeling, the remaining 49.6% is explained and influenced by other factors outside of other variables not carried out in this study. The remaining 49.6% factor may be influenced by consumers who buy a product without seeing the halal label, based on the respondents' answers 44.3% agree, 54.2% strongly agree and disagree 1.5% on variable Y 10.

5. 2 Suggestion

1. The significant influence of the halal label on purchasing decisions, it is hoped that outside producers but do not have a halal label to be able to register their products with the competent authorities in order to immediately obtain a halal certificate.

2. Manufacturers must maintain product quality by maintaining product halalness. Because the halal label also affects consumer interest.

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Article

OPTIMIZING WAQF MANAGEMENT FOR SOCIAL IMPACT

Arizqiya Nurfattah[1*],. Royyan Bachtiar[2],.

Affiliation 1; International Center for Awqaf Studies, Universitas Darussalam Gontor, arizqiya.nurfattah@unida.gontor.ac.id (Correspondence)*
Affiliation 2; Fatih sultan mehmet vakıf University, Turkey, royyan.bachtiar@stu.fsm.edu.tr

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Abstract: Waqf is a distinctive instrument in the Islamic financial system that aims to provide social and economic benefits to society. In Indonesia, waqf has great potential to improve people's welfare, support social and economic development, and advance various sectors in the country, such as issues of access to education and health, among others. This is inseparable from the optimal management of waqf management which is the life of waqf sustainability. This paper reviews good waqf management supported by all aspects including digital aspects. It discusses the challenges faced by the development of digital technologies such as websites, blockchains, and so on in facilitating the management and development of waqf in Indonesia so that it can follow the pattern of steps in the digital era. The results of the study explain that digital innovations such as websites, blockchain, and others are very helpful in carrying out clearer and more accountable waqf management. In other words, the welfare of the state and society is supported by social activities derived from waqf assets, productive investment, and Sharia compliance. Optimal waqf management involves all aspects consisting of sharia compliance, regulations, and the use of adequate technology that has an impact on social activities, education, and even productive investment of waqf assets.

Keywords: Waqf Management, Social Impact, Digital Era

1. Introduction

Waqf in a social and economic context, has great significance as it is a distinctive instrument in the Islamic financial system that aims to provide social and economic benefits to society. Viewed from a social aspect, waqf is a manifestation of human values and social justice in Islam(Rohim & Ridwan, 2022). Through waqf, communities can have better access to education, health, and social services, because waqf assets are often intended for social infrastructure development(Rozalinda, 2012). Waqf not only contributes to social aspects but also has a significant economic impact(Nurfattah & Bachtiar, 2023). Waqf assets, such as land and property, can be a sustainable source of income that can continue to be developed in productive economic sectors to advance the local economy and create equitable employment. Through waqf funds, the economy in the community can be driven as a whole, especially through providing capital for micro-enterprises(Zulfa & Arif, 2020). This helps in reducing the unemployment rate and improving people's standard of living. Waqf also acts as a mechanism to conserve and utilize natural and physical resources in a sustainable manner (Shohibuddin, 1970). For example, waqf land that can be maintained sustainably so that it still provides long-term benefits.

Seeing the many problems above, waqf management plays a central role in ensuring that waqf assets are managed effectively and provide maximum social impact(Viviani et al., 2021). But there are still many problems found in waqf management, including; a). Lack of transparency and accountability in the management of waqf funds may cause concern and distrust of the public or interested parties. Therefore, it is important to have a clear and transparent accountability mechanism. b). The emergence of some legal problems related to the inheritance of waqf, transfer of ownership, or discrepancies between civil law and Islamic law in the context of a particular country. c). Legal instability in the form of changes in policy or legal regulations can affect waqf management. Unstable political and legal conditions can create uncertainty in waqf management. d). Non-conformity in the use of waqf assets which may involve inefficient use or even misuse of waqf assets. e). Inability to properly assess the value of waqf assets resulting in problems in financial management and resource allocation.

To overcome this problem, it is important to have a clear, transparent, and accountable waqf management policy. In addition, involving interested parties and supporting cooperation between waqf management institutions, government, and communities can help improve the effectiveness of waqf management. Waqf management must be proactive in managing risks, both financial risks and risks related to asset sustainability such as protection against market fluctuations and regulatory changes (Arkyananto & Maulana, 2023). By understanding the significance of waqf and engaging in effective waqf management, communities can ensure that human values and principles of social justice in Islam are well reflected through waqf contributions. Therefore, it needs to be highlighted and developed so that management in managing waqf assets can run effectively and be able to identify strategies to increase the social impact of waqf.

2. Literature Review

Nailis and Fariq stated that productive waqf is part of the management system, it can be seen that human resources in managing waqf can be skilled and professional. The impact of productivity in the collection and development of waqf will increase and can cover a wider range of utilization both in the use and distribution of waqf assets so that Baitul Mal institutions engaged in the development of waqf will be able to make a large contribution to the social community in the fields of education, economy, health and other social assistance(Sa'adah & Wahyudi, 2016).

The greatest strength of waqf management is its credibility. This is evidenced by the results of research by Sudirman who stated that the greatest strength possessed by the Tabung Wakaf Indonesia (TWI) in management is the credibility of TWI. This is inseparable from the existence of TWI which is a network of Dompet Dhuafa (DD). DD as an institution that is quite experienced in managing Islamic philanthropy is often referred to as a pioneer in raising and empowering people's funds, especially cash waqf. Waqf has unlimited opportunities when viewed from its potential, but the current problem has not been properly addressed. TWI plays a fit role here. Currently, there is no independent institution that specializes in handling waqf, especially cash waqf. A growing phenomenon today is the opening of business units that accept cash waqf but have not yet stood alone. There are several positive laws, both laws and government regulations, that reduce the function of waqf; complex waqf certification; and government policies that do not support private organizations are some of the current challenges that hinder TWI (Hasan, 2010).

Professional nazir is the most important thing to be addressed in waqf management because they are the key to successful waqf management to be more focused, productive, and strategic. As one of the sharia instruments, waqf management should be optimized for improving community welfare. For the optimization of waqf management, the position of nadzir is very significant because it is directly related to the success of waqf management. Therefore, the professionalism of a nazir is a necessity, of course, in addition to comprehensive socialization to change the paradigm of waqf so that it is not bound by the text of fiqh (Munir, 2013).

The success of waqf management can be supported by involving technological innovation, but based on Nurul Faizah's research, 3 crucial problems were found in the development of digital waqf. First, minimizing the expenses of waqf partners is the first step taken to save money. Although it is said that the digital era makes it easier, digitization and maintenance of platforms require a lot of money. therefore, institutions do not consider adding or recruiting employees in the IT field. Instead, they focus on the performance of existing employees according to their respective duties, principles, and functions. Second, in terms of education, waqf partner institutions continue to develop in educating the public to conduct waqf and about the benefits of waqf for the welfare of the community as a whole and around the waqf partner institution. This needs to be studied more deeply. Waqf partner institutions also continue to educate the public to maximize the potential of waqf. During the transition to the digital age, waqf institutions can conduct marketing. Third, from a conceptual perspective, waqf partner institutions want to build on the idea of waqf in a way that is by the law. Although waqf has evolved in the digital age, the objectives of the institution can be achieved through the concepts of waqf law and sharia waqf (N. F. Rahmah, 2021).

Ermi explained in her research findings that Waqf management using blockchain technology can increase waqf fund income because it guarantees transparency between wakif and nazir. Even the Indonesian Waqf Board is trying to develop a blockchain technical process towards increasing productivity. BWI's obstacles in implementing blockchain technology in Indonesia are due to the lack of waqf human resources who are technology experts. Increasing waqf human resources in technology is a big focus in optimizing waqf management in Indonesia so that it can follow the pattern of steps in the digital era(Suryani & Mursyidah, 2020).

3. Research Methods

This research is a literature review that examines waqf management in supporting social impacts. The scope of discussion in this study includes the definition of waqf, basic principles of waqf management, technological innovation in managing waqf, and social activities sourced from waqf assets. Data sources are obtained from various references that include books, journals, laws and regulations, and other related references. Research through the process of data collection, data analysis, and presentation of research results becomes a writing that is worth reading.

4. Results and Discussion

4. 1 Definition of Waqf and Basic Concepts of Waqf Management

In Arabic, the word "Waqf" or "Wact" comes from the word "Waqafa", which means "to hold", "stop", "silence", or "to remain didi." Broadly speaking, waqf is a form of charity or donation that is set aside or intended permanently for public interests, such as education, health, religion, or other social activities(Rohim & Ridwan, 2022). Waqf usually involves the gift of property, such as land or buildings, and the proceeds are utilized for the public good following the provisions set by the waqf giver. The legal aspects governing waqf vary depending on the country and legal system in force. In many countries with a majority

Muslim population, waqf is governed by Islamic law. The rules of waqf are not textually contained in the Qur'an, but the sources of waqf law refer to the laws of infaq and sadaqah, and scholars develop their laws based on interpretations of these sources.

The aspect of waqf regulation consists of aspects of registration, management, and some special provisions such as the use of waqf property for education, health, or social infrastructure development purposes. Some countries have special registration systems for waqf. This registration aims to protect the rights of wakif (waqf givers) and ensure the management of waqf under the objectives set. The law governs how waqf is managed. This includes the obligation of waqf managers to ensure that waqf properties are maintained and that their results and benefits are used per stipulated provisions. Waqf can also be governed by local civil and positive law in some countries that do not apply Islamic law exclusively. Therefore, the legal provisions governing waqf may vary across different jurisdictions.

The basic principles of waqf management lie in the aspects of accountability and transparency. Accountability means that the manager or trustee (agent) is responsible for providing accountability, showing, reporting, and disclosing all actions and operations that are responsible for the principal, who has the right and authority to hold accountable (Prof. Indra Bastian, 2019). According to the principle of accountability, the company must be able to provide reasonable and transparent accountability for its performance. To achieve consistent performance, accountability is needed (Yuliafitri & Rivaldi, 2017). As a caliph on earth, one is accountable to Allah Subhanahu Wa Ta'ala for what they do, and do. In Islam, this concept of accountability is what is meant by accountability.

Transparency, according to Schnackenberg and Tomlinson (2016), refers to the quality of information obtained and needed by various parties. Companies must provide relevant, adequate, timely, accurate, and comparable information so that stakeholders can use it to make decisions(Yuliafitri & Rivaldi, 2017). As the Qur'anic verse explains, "And perfect the measure when you measure, and weigh it with the correct balance. That's the main thing (for you) and the better the result." (Q.S Al Isra' 17:35). Islamic transparency principles strongly demand honesty in every information in the organization.

Accountability and transparency in waqf management are explained in the waqf core principle (WPC) and also PSAK 112 (K. Aryana, 2022)(I. Hasanah, 2020). Waqf Accounting. WCP places the operational standards and supervision of the waqf sector at the same level of prudence as the rest of the financial sector. WCP is positioned to ensure conformity and mutual recognition of other financial sector prudential standards, as well as current regulatory standards that prioritize aspects of governance(K. P. Aryana & Yuliafitri, 2023)(Prof. Indra Bastian, 2019). WCP also provides clear systematics and standards on the supporting elements of the applicable waqf system. There are five dimensions of WCP, namely: legal basis, supervision or supervision of waqf, good Nazir governance, risk management, and sharia governance. Of these five dimensions, 29 principles are explained, of which there are at least 6 principles that represent the value of accountability and transparency of waqf management institutions are as follows:

1) WPC-1 "Responsibilities, Objectives, Powers, Independence, Accountability, and Collaboration", In the main criteria of WCP 1, the main objective of waqf management and supervision is to encourage minimum standards for good regulation and supervision of waqf management and supervision systems. An ideal waqf management and supervision system should have a solid legal foundation in terms of waqf acts, and the waqf law should clearly define a regulatory and supervisory structure that includes sharia rules(Irfan Farid, 2022).
2) WPC-9, "Waqf supervisory Reporting", Waqf supervisors collect, review, and analyze prudential reports on the performance of waqf institutions both individually and consolidated. Waqf supervisors independently verify these reports by conducting on-site inspections or by using external experts. Waqf supervisors are authorized to require waqf institutions to provide timely and accurate supervisory information, such as their financial condition; provide clear guidelines for periodic reports outlining waqf accounting guidelines; and share data and information with central banks and other relevant authorities.
3) WPC-13, "Good Nazhir Governance" Waqf supervisors ensure that waqf institutions have strong and effective Nazhir governance policies and procedures. This policy covers sharia law, sharia compliance, strategic tools, control environment, waqf management knowledge, code of ethics, and Board responsibilities of waqf institutions. Nazhir is entitled to receive a portion of the profits from waqf assets or fund management as a certain percentage of the total profits of waqf assets and investment funds (Suryamah & Nova Lita, 2021). If the profit share from the waqf investment is not enough to pay the management fee, then the share can be paid from non-waqf wealth such as sadaqah, infaq, or taxes on wealth agreed on a national percentage basis.
4) WPC-26, "Shari'ah Compliance and Internal Audit", Waqf supervisors ensure that waqf institutions have Sharia compliance and an appropriate internal audit system to establish and maintain a Sharia-controlled operating environment (Lenap et al., 2023) (Lenap et al., 2023). Waqf supervisors should also ensure that waqf institutions have adequate internal control systems in place to establish organizational structures, accounting policies, and procedures, and to distinguish waqf funds from other charitable funds.
5) WPC-27, "Financial Reporting and External Audit" Waqf supervisors ensure that waqf institutions have reliable records of financial statements, annual publications, and external audit functions. Waqf supervisors shall ensure that financial statements are prepared following applicable accounting standards and that financial statements are published to the public annually with the opinion of an independent external auditor. Waqf supervisors have the authority to reject and cancel irresponsible external audits(Rochmantika & Pravitasari, 2021).
6) WPC-28, Disclosure and Transparency. Waqf supervisors ensure that waqf institutions regularly publish consolidated information that is easily accessible and re-

flects the financial condition, performance, risk exposure, risk management strategies, and waqf governance policies and procedures reasonably. If necessary, waqf institutions should also individually reflect profit conditions and performance adequately (U. Hasanah, 2012).

Meanwhile, PSAK 112 serves as a basis for assessing waqf transactions carried out by nazhirs and wakif organizations or legal entities(I. Hasanah, 2020; I. Hasanah & Maharani, 2021) So that the performance of waqf is well documented and the waqf system is improved, PSAK 112 becomes a tool that can assess the quality of accountable and transparent nazir reporting(Rosyidah, 2022). PSAK 112 was ratified on November 7, 2018, and aims to regulate waqf transactions regarding the receipt, management, and development of waqf assets (Arifson, 2020). Waqf entities and related economic activities are reporting entities; The financial statements of waqf entities are not consolidated into the financial statements of nazhir organizations or legal entities. The complete financial statements of the waqf entity include a. Statement of financial position at the end of the period; b. Report on the details of waqf assets at the end of the period; c. Activity reports during the period; d. Statement of cash flows during the period; e. Notes to financial statements.

Meanwhile, PSAK 101: Presentation of Islamic Financial Statements, together with other relevant PSAK, is used to regulate the presentation of these financial statements, although it is not specifically regulated in this statement (M. A. Rahmah, 2019; Wenti, 2022). As indicated in paragraph 47 of PSAK 112, accounting policies on waqf assets that are not regulated in the Statement of PSAK 112 may refer to other relevant PSAKs, such as PSAK 16: Fixed Assets for waqf assets in the form of fixed assets, PSAK 13: Investment Property for waqf assets in the form of investment property, PSAK 19: Intangible Assets for waqf assets in the form of intangible assets, PSAK 110: Sukuk Accounting for waqf assets in the form of sukuk, and PSAK 71: Financial Instruments, if the waqf assets are financial assets other than *sukuk*.

4.2 Technological Innovation in Waqf Management

Technological innovations in waqf management or digital waqf can have a positive impact on the management and development of waqf, which in turn can increase social and economic benefits. Waqf management can become more efficient, open, and accessible to more people with the help of technological innovation(Pramesti & Giri Persada, 2022). Technology helps increase transparency, speed, and efficiency in the management and development of waqf, which in turn can provide greater benefits to the community. Digital innovation in waqf management has been well formed, ranging from technology-based donation facilities to applications in managing waqf accounting. One example in the management of waqf accounting is the Cash Waqf Accounting System "SAWUT" which aims to reduce the gap between the potential and realization of waqf money receipts caused by the low professionalism of waqf managers or nazirs, as well as the use of technology. This application can serve the process of receiving cash waqf, the process of managing and developing cash waqf, and the distribution of money waqf benefits. From this example, waqf management can be helped maximally from the initial stage to the final stage of management. The use of information systems is also part of technological innovation. Information technology is a system that helps humans manage data in the form of information to facilitate decisions in carrying out organizational operations(Saufik, 2021). According to Adharani, the money waqf information system is an information system that works to make it easier for wakif to conduct money waqf transactions and manage waqf administration activities (Adharani & Khairunnisa, 2023).

Blockchain platforms can be an instrument to increase the transparency of waqf management by nazhirs. Blockchain can help waqf management become more efficient and effective from two points of view. First, if wakif and nazir are connected to a blockchain system, waqf donation transactions can be carried out with a high degree of transparency. Second, if global waqf can communicate with waqf nazhirs around the world, it is entirely possible for waqfs from one country to waqf in other countries, especially in countries in need. Although the funds flowed from various sources, such as crowdfunding platforms, blockchain can solve waqf management problems to improve accountability and transactions. Distribution tools such as cash waqf, Islamic loans, mudarabah, and sukuk, also known as debt, use smart contracts to ensure that all transactions run regularly and follow agreed procedures(Suryani & Mursyidah, 2020). Finterra is one example of a blockchain technology-based waqf management company that has a waqf body to determine if there are land assets that can be developed. Next, feasibility studies, financing plans, profit and loss simulations, and recommendations are carried out. Planning, organizing, actuating, controlling, and evaluating are all components of productive waqf management based on blockchain. The advantage of blockchain technology is that it meets the three needs of transaction actors. Transparency in a blockchain consists of records or sheets that can be read by both parties, trust in a blockchain consists of blockchain accompaniment, and accountability in a blockchain consists of consensus formed by smart contracts or chain codes. Long-term development is influenced by SDGS policies in waqf management.

4.3 Disbursement and Utilization of Waqf Funds

The sustainability of benefits is one part of waqf that cannot be eliminated. Therefore, this benefit continues to be optimized and distributed in various programs. Social programs and productive investment are the most dominant means of utilizing and distributing waqf funds (Dulfikar & Taufik, 2023). Productive waqf in Indonesia refers to the management of waqf assets intending to generate surplus or sustainable profits that are used to support social, economic, and humanitarian activities. The concept of productive waqf aims to utilize waqf assets optimally to provide long-term benefits to the community(Astuti, 2022). The productive waqf model can be applied in Indonesia through several things, including:

a) Land and property waqf

Land and property waqf is the transfer of title to land or property by the wakif to the nazir with certain purposes and conditions stated in the waqf deed(Baiq Rizki

Pratama, 2019). Land and property waqf aims to provide benefits to certain communities or groups, such as the provision of educational facilities, health services, housing for the poor, or community economic development. Nazhir has the responsibility to manage and ensure that waqf assets are used by the waqf provisions set by the wakif. Nazir must maintain and maintain these assets to remain productive. Land and property waqf consists of productive, consumptive, and mixed waqf. Productive waqf is land or property used for productive activities that generate income, such as agriculture, plantations, or other businesses that support the sustainability of waqf. Consumptive waqf is land or property used directly to meet community needs, such as the construction of schools, hospitals, or public facilities. Mixed waqf is a combination of productive waqf and consumptive waqf, where part of the proceeds from land or property is used for productive activities and partly to meet consumptive needs. Land and property waqf are expected to provide long-term benefits to the community. Therefore, sustainability and preservation of asset value are very important to ensure waqf continues to provide benefits for future generations(KNKS, 2019). Land and property waqf has great potential to have a positive impact on meeting the social and economic needs of the community. Good and transparent management will ensure that waqf can provide maximum benefits following the intention of the wakif.

b) Cash Waqf and investments

Money and investment waqf are forms of waqf that involve giving a sum of money or investing in a program or project for charitable purposes or the common good. Cash waqf involves giving a certain amount of money or assets into a waqf for use in charitable activities and involves allocating funds in the form of investments to generate profits that will then be used for waqf purposes. The main purpose of cash waqf and investments is to provide long-term benefits to society or the public interest. Funds generated from investment waqf can be used to support social, educational, health, and other programs. Nazhir has the responsibility to manage cash waqf and investment funds wisely. They must make investment decisions that can produce maximum returns per the principles of sharia. Types of Investment that can be applied are as follows: 1.) Property, cash waqf can be invested in property to provide public facilities or housing for those in need(Yasin, 2017). 2.) Stocks and Bonds: Investment waqf can be allocated in financial instruments such as stocks and bonds to earn profits that can be used for waqf activities (Nurfattah & Bachtiar, 2023). 3.) Productive Enterprises: Waqf funds can be invested in productive ventures that generate income, such as agricultural businesses or small industries.

Investment returns from money and investment waqf can be returned into waqf to improve sustainability and social impact. This can be done by allocating some or all of the proceeds of the investment back into charitable programs. Waqf money and investment must follow the principles of sharia and applicable law. Transparency and accountability in the management of waqf funds are very important. In addition, cash waqf and investments need to be monitored and managed with transparency. A good reporting mechanism will help show how waqf funds are used and their investment returns. Waqf funds invested in productive enterprises can empower the community's economy, create jobs, and improve general economic welfare. Cash waqf and investments are instruments that can have a long-term and sustainable impact in providing social and economic benefits to the community. Prudent management and transparency are key to the success of cash waqf and investments.

c) Waqf for social infrastructure

Waqf for social infrastructure is a concept where waqf assets, whether in the form of land, property, or funds, are allocated for the construction and maintenance of public facilities that can provide benefits to the community at large(Mudzakkir, 2018). Waqf for social infrastructure involves the use of waqf assets, such as land or property, or waqf funds, to build, maintain, or improve social facilities such as schools, hospitals, health centers, mosques, libraries, etc.(Mashuri et al., 2023). The main purpose of waqf for social infrastructure is to improve the quality of life of the community by providing better access to education, health, and other public facilities. It can help meet basic needs and improve people's welfare. Types of infrastructure that can be built are 1). Educational infrastructure: Schools, colleges, training centers, and other educational facilities. 2). Health Infrastructure: Hospitals, health centers, clinics, and other health facilities. 3). Religious Infrastructure: Construction or maintenance of mosques, prayer rooms, or other religious centers. 4). Housing and Public Infrastructure: Housing facilities for the poor, roads, bridges, and other public facilities. The Nazhir or responsible institution must have a management and maintenance plan in place so that the infrastructure continues to function properly after it is built. This includes planning routine maintenance, repairs, and upgrades if needed. Involving the community in the process of planning and implementing waqf projects can improve the sustainability and acceptance of the project. Community participation can include consultations, meetings, and active cooperation in the management of such facilities(Amanatillah & Anggraini, 2020). Waqf for social infrastructure provides an opportunity to improve community access to essential facilities that can improve the quality of life and support community development. With good management, waqf can be an effective instrument to provide long-term benefits to the community.

5. Conclusion

Productive waqf in Indonesia has great potential to improve people's welfare, support social and economic development, and advance various sectors in the country, such as issues of access to education and health, among others. With good management, productive waqf also enables community economic empowerment and contributes to sustainable development goals, also known as SDGs. Digital innovations such as websites, blockchains, and so on, play a big role in facilitating the management of waqf management that is more transparent and accountable. Social activities sourced from waqf assets, and productive investment as well as waqf support the welfare of the state and society. This cannot be separated from waqf management, which technological innovation strengthens. In other words, optimal waqf management involving all aspects consisting of sharia compliance, regulations, and the use of adequate technology has an impact on social activities, education, and even productive investment in waqf assets.

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Article

ANALYSIS OF THE INFLUENCE OF WORK DISCIPLINE AND EMPLOYEE MOTIVATION ON EMPLOYEE PERFORMANCE BMT BERINGHARJO

Rahma Yudi Astuti[1], Muhammad Wafiyuddin Balya Mahdi[2]

1 Affiliation; Department of Management, Faculty of Economics and Management,University of Darussalam Gontor Ponorogo rahmayudi67@unida.gontor.ac.id
2 Affiliation; Department of Management, Faculty of Economics and Management,University of Darussalam Gontor Ponorogo, wafiyuddinbalya@unida.gontor.ac.id

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Abstract: Human resources (HR) will play a positive or negative role in the performance of a company by applying work discipline and work motivation. However, BMT Beringharjo Still long work motivations based on Islamic values to improve HR performance. In addition, the success of the company is largely determined by the style of work motivation that exists in the organization that will affect employee performance. Therefore, this study will analyze how far the influence of work discipline in the organization and the work motivation retrered on improving the performance of BMT Beringharjo. This research uses a quantitative approach. The data collection technique used is primary data, by spreading questionnaires. Data was obtained from the employee population of 31 people. Data analysis using SPSS 26 which was analyzed deductively. The results of this study show that work discipline has a positive effect on employee performance with a sigh of 0.002< 0.1, while Islamic work motivation has a positive effect on employee performance at BMT Beringharjo with a sigh of 0.034< 0.1. With This result, the influence of work discipline and work motivation in it can get closer to Allah SWT through the practice carried out in every work in it. Recommendations for the company itself to always improve work discipline and work motivation in order to create an Islamic organizational culture in accordance with the existing vision, namely " Leading Bras, Trusted sharia Based business Sharia.

Keywords: *Work Motivation, Performance, Work Discipline.*

1. Introduction

The success of the company is determined by human resources, because without human resources, the company cannot achieve the company's goals. Good and optimal human resources will directly impact the company's success in achieving company goals. A successful company not only assigns tasks to employees, but also pays attention to what employees need so that employees can comfortably work. Human resources that have met their needs, automatically employees will provide more than expected by the company so that the productivity of employees is also considered very good by the company.

Discipline is basically the ability to control oneself so as not to perform inappropriate actions. (Anwar.2015) Labor discipline is a combination of reward, loyalty, compliance with applicable written and unwritten rules, the ability to carry them out and accept their punishment. Nwachukwu in Gabriel et al observed that the inability of management to enforce discipline can be the reason for employee dissatisfaction, low morale and consequently low productivity. Employee discipline can be seen from the responsibilities, attitudes, behaviors and actions of employees during their work in the company. (Agustini.2019) Work discipline can affect employee productivity and play an important role in achieving company goals. Employees who work in a disciplined manner such as arriving on time, obeying company rules and having good morale at work can increase employee productivity. Work discipline can grow with the motivation given to employees, so as to encourage employees to work productively to achieve company goals.

Work motivation is the result of a process that is internal or external for an individual, which causes the emergence of an attitude of enthusiasm and persistence in terms of carrying out certain activities. (Winardi.2011)

Good performance is indicated by the timeliness applied by employees. Employees do not delay work that has been assigned. In addition, employees are also able to meet the targets set by the company. However, different employee performance results are shown in job quality indicators. Based on the results of the research, the quality of work is classified as high, which is based on work results that are in accordance with standards and in accordance with company goals. Meanwhile, on observation, it is known that there are fluctuations in misstatements made by employees every month, which has an impact on the company's total losses. These results indicate that the company needs to help employees to minimize ordering errors in underlings.

The factors that trigger employee productivity problems are also due to poor compensation, employees who do not work in a disciplined manner and lack of motivation from employees. First, in the E-Journal of Management compensation, there is a problem, namely, employees are not satisfied with the compensation received, because compensation, especially salaries that should be received on time and can meet employee needs, is reversed, namely employees do not receive salaries on time and cannot meet employee needs. The company also does not provide hospital benefits in the form of retirement funds, making employees work half-heartedly or it can be said that employee productivity decreases.

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The study of motivation has long had its own charm for education, managers, and research circles, especially associated with the importance of efforts to achieve one's performance. Motivation is a series of attitudes and values that influence the individual to achieve a specific thing according to the goals of the individual. These attitudes and values are something that provides the power that encourages individuals for achieving goals. The motivation consists of two components, namely the direction of work behavior (work to achieve goals) and the strength of behavior (how strong the individual's efforts are in working). (Veithzal.2013) Motivation is an important determinant of individual performance. (Winardi)

Referring to the research conducted by Wahyu (2018) regarding the influence of work motivation and leadership style on employee morale at PT. Pos Indonesia Medan stated that work motivation and leadership style have a significant effect on the moral of employees at PT. Pos Indonesia. Several previous studies have stated that compensation, work discipline and motivation have a positive effect on employee productivity. Research conducted by Yamoah (2013) entitled Relationship Betwen Compensation and Employee Productivity states that compensation has a positive effect on employee productivity. Research conducted by Ananta & Adnyani (2016) entitled The Influence of Work discipline and Organizational Culture on Employee Work Productivity at Villa Mahapala Sanur-Denpasar stated that work discipline has a positive effect on employee productivity. Research conducted by Khan & Gautam (2014) entitled A Study of Impact of Motivation on Productivity of Employee states that motivation has a positive effect on employee productivity.

The people of South sulawesi in PT Intermedia are led by Mr. Subhan Yusuf. This 20-page newspaper costs IDR.2,500 and the subscription price is IDR.70,000/month. This newspaper was first published on May 2, 2012, in a three-day simulation form. This simulation aims to find the best and appropriate shape and face by the reader. Based on the Explanation, the influence of work discipline if it has been able to be implemented properly will have an impact on employee work productivity leading to the achievement of real goals. Employee work productivity can be measured through the quantity of work, quality of work, punctuality, and knowledge of work. With the existence of work discipline, it can be known how the work productivity of employees at PT Intermedia at south sulawesi.

2. Literature Review

2.1 Previous Research

This study, it will be explained about previous research that has a relationship with the Analysis of the Influence of Work Discipline and Work Motivation on Employee Performance BMT Beringharjo Ponorogo.

Research by Ulantini, et al., The research here will examine the effect of work motivation, work discipline and career development on employee performance. The population in this study were all employees of UPT Health center *Tembuku* I as many as 51 employees. The sampling method used is saturated sampling, the entire population is used as a sample. The analytical technique used is a structural equation model (Structural Equation Modeling/SEM) based on Partial Least Square (PLS).Work motivation and work discipline have a positive and significant effect on career development. Work motivation and work discipline have a positive and significant effect on employee performance. Career development has a positive and significant effect on employee performance.

Research by Siswanto, the purpose of this research is to find out which motivational variables have a significant effect on performance and which work discipline has a significant effect on performance. The sample in this study consisted of 30 respondents and used multiple linear regression analysis. From the regression equation, it can be seen that the work motivation variable has a significant effect on employee work efficiency. It can also be said that the higher the work motivation, the more it will affect the employee's performance. Employee discipline variable influences employee performance (Y). This means that with every increase in work discipline, employee performance will increase. (Bambang.2019)

Research by Setiawati & Putra, Management Study Program, Pelita Bangsa University. This study discusses work discipline, work motivation and work environment on employee performance. Referring to the phenomenon that occurred at PT. Sakura Java Indonesia related to a decrease in performance can be seen from the large number of employees who arrive late, are absent without permission, lack of motivation given by leaders and a less conducive work environment. This study aims to determine: (1) The Effect of Work Discipline on Employee Performance at PT. Sakura Java Indonesia (2) Effect of Work Motivation on Employee Performance at PT. Sakura Java Indonesia (3) The Effect of the Work Environment on Employee Performance at PT. Sakura Java Indonesia.(Setiawati.2022)

Fourther, research by Maswani, et al., the objective of this research is to the effect analysis of work discipline, work environment, and work motivation on employees' performance at PT. Bayutama Teknik. The research methodology that applied for this research was quantitative method scale and primary data which obtained from questionnaries. This sampling technique uses the random sampling method. Multiple linear regressions was used as the data analysis technique to test the validity, reliability test, classic assumption test (normality test, multicolloniearity test, autocorrelation test, heteroscedasticity test), and hypothesis testing t -statistical and f-statistic in order to examine the collective effect with a significance level of 5%. (Maswani.2021)

Research by Qomariah, et al., Employee performance is something that needs to get the attention of an organization in order to achieve the goals that have been proclaimed. This study aims to determine the effect of leadership style, work incentives and work motivation on employee performance at the Banyuwangi Regency Revenue Agency. The population in this study were employees of the Banyuwangi Regency Regional Revenue Agency, which totaled 101 employees. The sampling method used is a saturated sampling technique or census. The measuring instrument in the form of a questionnaire was used to conduct this research. Validity test and reliability test are used to test whether the measuring instrument is feasible to use or not. The data analysis method in this study uses PLS (Partial Least Square) using the Smart PLS application program. The results of the statistical test of this study state that leadership style has a significant effect on employee performance. Work incentives have a significant effect on employee performance. Work motivation has a significant effect on employee performance. (Qomariah.2022)

There are similarities and differences between previous research and research now. The following are similarities of previous research with Research Now. The difference between this study and previous research is that this study uses Islamic-based variables of work discipline and work motivation and how to improve performance in the Covid 19 era.

2.2 Theoretical Foundations

2.2.1. Work Discipline

Definition of Work Discipline

Discipline is a process that can foster a person's feelings to maintain and objectively improve the goals of the organization, through its compliance with organizational regulations. Discipline is the main thing that an individual or employee must uphold to show the company that he is able to hold the responsibility given to him properly and other things that the company carries on him. Through work discipline, it will be able to increase work productivity. (Saleh.2018)

Another factor that also plays an important role in the implementation of employee work productivity is the work career. According to Keith Davis and Werther W.B cited by Mangkuprawira. A career is all the work that a person holds during life in work. The main components of a career consist of career paths, career goals, career planning, and career development. A career flow is a sequential pattern of work that shapes a person's career. A career goal is a statement of the future position in which a person seeks toachieve as part of his or her life career.

Work discipline according to Sastrohadiwiryo (2013: 291) is an attitude of respect, and obey applicable regulations, both written and unwritten and able to carry them out and do not evade to accept his sanctions if he violates the duties and authorities given to him. As for the indicators that can be used as a benchmark for the work discipline of an employee, namely: the frequency of attendance, the degree of vigilance, compliance with work standards, compliance with work regulations, work ethics. (Sabban.2020)

2.2.2. Work Motivation

Understanding motivation

Motivation from the word motive which means something that pushes from within a person to act or behave. (Soekidjo Notoatmodjo) John R. Schermerhorn posited that Motivation to work, is a term used in the field of organizational behavior (Organizational Bebavior = OB, in order to describe the forces contained in an individual person, which are the causes of the level, direction, and persistence of efforts carried out in terms of work. (Winardi) Motivation can be interpreted as the strength (energy) of a person that can give rise to a level of persistence and enthusiasm in carrying out an activity, both originating from within the individual himself (intrinsic motivation) and from outside the individual (extrinsic motivation). (Titisari.2014) The study of motivation has long had its own charm for education, managers, and research circles, especially associated with the importance of efforts to achieve one's performance (achievement).

Motivation is a series of attitudes and values that influence the individual to achieve a specific thing according to the goals of the individual. These attitudes and values are something that provides the power that encourages individuals to behave in achieving goals. The motivation consists of two components, namely the direction of work behavior (work to achieve goals) and the strength of behavior (how strong the individual's efforts are in working). (Rivai.2013) Motivation is an important determinant of individual performance. (Winardi)

Legal Basis of Work Motivation

The word motivation comes from the Latin word movere which means to move. And the word motivation cannot be separated from the word needs. Need is a potential in humans that needs to be responded to or responded to. The response in the need is manifested in the form of actions to meet the need and the result is that the person concerned feels or becomes satisfied. If the need has not been responded to, it will always have the potential to reappear until the intended need is met. In Islam the motivation of work is explained in the Qur'an surah AlJumuah verse 1

It means: "When the prayer has been performed, then scatter ye on the earth; seek the gift of God and remember God much that you may be fortunate. (Q.S Al-Jumuah ayat 10)

Every company always wants the maximum yield in its production process. To achieve the company's goals, it is necessary to have support from every element of the company, including the production workforce. The labor of the linting production department at PR Thousand and One Natural Pamekasan has moderate work performance, this is evidenced by the output produced busty in the medium category, which is an average of 8,000-14,000 linting per week. One of the things that companies do in order to improve employee work performance is to provide compensation in accordance with the ability to produce output. The provision of compensation based on work performance or unity of results provides its own enthusiasm for employees to further improve their work performance.

2.2.3. Performance

Definition of Performance

The term performance comes from the word perfomance or means work achievement, performance can be interpreted as the result of work that can be achieved by a person or group of people in the organization, according to their respective authorities and responsibilities, in order to achieve organizational goals that are legally strong, do not violate the law and are in accordance with morals and ethics. (Prawirosentono.1999) as Gibson, Ivancevich, and Donnelly point out that performance is the desired result of behavior.

Hasibuan said that work achievement is a person's ability to achieve better/more prominent work results towards achieving organizational goals. (Purname) According to Mangkunegara, defining work performance or performance is the result of people's work in terms of quality and quantity achieved by an employee in carrying out his duties in accordance with his responsibilities given to him in a set period of time. Another definition, explains that performance is a record resulting from employee functions or activities carried out by employees over a period of time. Work achievement is also a person's achievement in carrying out his work. (Kasmir.2000)

Legal Basis of Performance

Performance (performance) is a description of the level of achievement of the implementation of an activity, program, and policy in realizing the goals, objectives, mission and vision of the organization as stated in the strategic planning of an organization (Achmad Rofi and Rahma Yudi Astuti: 2023).

Performance in Islam does not refer solely to seeking sustenance to support oneself and one's family by spending time day or night, from morning to evening, continuously tireless, but work includes all forms of practice or work that have an element of goodness and blessings for oneself, family and surrounding communities and the country. In the Quran which explains the performance in Islam, as in Sura Al-Qashash verse 77. That is to say: And look to what God has bestowed upon you (happiness) the land of the hereafter, and do not forget your share of the worldly (enjoyment) and do good (to others) as God has done good, to you, and do not do mischief on (the face of) the earth. Indeed, God does not like those who do mischief. (Departemen Agama RI)

Performance Indicators

According to Robbins (2006:260), indicators to measure employee performance are:

a) Quality of Work The importance of duties to the skills and abilities of employees and the perception of employees to the quality of work produced is a measure of the quality of work.
b) Quantity of Work The number expressed in units and cycles of completed activity.
c) Timeliness Complete activities on time and maximize the time available with other activities.
d) Effectiveness Increase the results of each work in resource usage by maximizing the organization's resource usage rate. e) Commitment the degree to which an employee can carry out his work functions and responsibilities to the agency or company.

3. Research Method

3.1. Place and Time of Research

This research there for be conducted at BMT Beringharjo Branch Ponorogo Regency, East Java Province. Therefore, researcher want to conduct research on the influence of work discipline and work motivation on employee performance at BMT Beringharjo Ponorogo. Researcher there for conduct this research in November 2022 until it is completed.

3.2.Types of Research

In this study, the Researcher used a quantitative approach method. Quantitative methods are research based on the philosophy of positivism, used to research in certain populations or groups, data collection, using research instruments, quantitative or statistical data analysis with the aim of testing predetermined hypothesis. (Sugiono.2009)

3.2.1 Data Types and Sources

The type used in this research is primary data. Primary data were obtained from BMT Beringharjo employees according to the answers to questions in the questionnaire.

3.2.2. Primary data

Data that is produced directly from the respondent or the object under study. (Sugiyono.2017) This data can be in the form of questionnaires, that will be carried out at BMT Beringharjo.

3.2.3. Population and Sample

The population is the entire subject of the study.37 According to Suharsimi Arikunto, if someone wants to research all the elements in the research area, then the research is population research. The population in this study was overall BMT Beringharjo employees totaling 31 person, as respondents.

3.2.4. Scope of Research

This research there for be conducted at BMT Beringharjo Ponorogo addressed in Krajan, Pakunden, Ponorogo Regency, East Java 63416. This research has the scope to analyze the influence of Work Discipline and Work Motivation on Employee Performance at BMT Beringharjo Ponorogo

4. Results and Discussion

From the existing data, after being tested using multiple linear regression analysis through the F test (simultaneous), the results were obtained that the variables of work discipline and work motivation had an influence on employee performance in BMT Beringharjo. In addition, after being tested through the T test (partial), results were obtained that the variables of work discipline and work motivation had a significant influence on employee performance at BMT Beringharjo. More details can be explained as follows:

4.1 Work discipline on performance

From the results of calculations that have been carried out in this study, it shows that the variables of work discipline and work motivation together (simultaneously) have a positive and significant effect on employee performance at BMT Beringharjo Ponorogo. That is, by applying work discipline and also work motivation to the company can improve the performance of BMT Beringharjo employees. This can be seen by employees for completing their duties and responsibilities well according to their respective roles.

Performance is the result of work achieved by an employee in accordance with the duties and responsibilities attached to him, which include good or bad work and accuracy and no errors (effectiveness) in work. Awareness of each employee in carrying out their obligations in working from work that has been completed as a form of responsibility. Employees will also be more disciplined in carrying out the regulations in the company that have been agreed, without any orders from superiors before starting their respective jobs, because from within they have acted with their respective awareness.

4.2 Work motivation on performance

Based on the results of research conducted by the researchers above, the magnitude of R square (R2) was 0.828. These results showed that 82.8% indicated that the variables Work Discipline (X1) and work motivation (X2) had an effect on the performance variable (Y) by 82.8%. While the remaining 18.2% of employee performance scores were influenced or explained by other factors that were not studied in this study. From these results, it can be seen that work discipline and work motivation greatly affect employee performance at BMT Beringharjo.

Based on the results of the t test, the results showed that the work discipline variable had a positive and significant effect on employee performance because the statistical results of the t test for organizational communication variables obtained a value (T count) of 3,321> (T table) 2,045 with a significant value of 0.000< 0.002 and a regression coefficient of 0.593

All members of the organization must pay attention to work discipline to achieve certain goals that a particular organization can achieve. Application of work discipline the company has instructions for employees so that they can achieve organizational goals work discipline is an attitude and behavior that intends to comply with all organizational regulations based on it Self-confidence to follow organizational rule.

4.3 Discipline and motivation on performance

The factor that is a problem of work motivation that exists in the company is the lack of intense and effective provision and coaching of motivation provided by the company through superiors to subordinates. So as to make employees feel less excited at work and doing all their activities, lack of responsibility for the work they have, this can be seen from the delay in coming to work, often employees taking time off and often playing electronic devices such as cellphones during working hours.

According to Siagian , "Motivation is the driving force leading to the members of the organization, ready and willing to controling skills in the sense of skills and expertise, effort and time. As well as performing various tasks for which he is responsible and fulfilling his duties to achieve goals and various goals called the organization. (Hidayat.2018)

BMT Beringharjo has provided guidance to employees in the form of awareness and understanding of sincerity in work, for in doing work should always be intended to seek just for Allah SWT. It is not because you want to gain self-gain (outwardly or inwardly) and forget that the only one who gives good fortune is Allah Almighty. With this awareness, employees can be given trust and always trust in working.

5. Conclusion

Based on the results of research that has been carried out through the stages of data collection, data processing and data analysis regarding the influence of Work Discipline and Work Motivation on employee performance, the following conclusions can be drawn:

a) The Work Discipline value variable (X1) has an influence on performance (Y) in employees at BMT Beringharjo. This is explained by a significance value of 0.002 or less than 0.5 and has a positive coefficient of influence of 0.593, so there is a positive and significant influence of the Work Discipline variable (X1) on the performance (Y) of BMT Beringharjo employees. This is because the organizational discipline factor between leaders and employees is very good and can improve employee performance.

b) The variable work motivation value (X2) has an influence on the performance of (Y) BMT Beringharjo employees. This is explained by a significance value of 0.034 or less than 0.5 and has a positive coefficient of influence of 0.450, so there is a positive and significant influence of the work Motivation value variable (X2) on the performance (Y) of BMT Beringharjo employees. This is because there is harmony, comfort, and togetherness among individual employees in carrying out goodness at work and the work motivation factor instilled into each individual employee is very good which can improve employee performance.

c) The variable value of Work Discipline (X1) and the variable value of work motivation (X2) affect the performance (Y) of BMT Beringharjo employees. This is explained by a significance value (X1) of 0.002 or less than 0.5 and has a positive influence coefficient of 0.593, and a significant value (X2) of 0.034 or less than 0.5 and has a positive influence coefficient of 0.450, so that there is a positive and significant influence of the work motivation value variable (X2) on the performance (Y) of BMT Beringharjo employees. This is because organizational discipline factors between leaders and employees are very good and can improve employee performance and there is harmony, comfort, and togetherness between individual employees in carrying out good at work and work motivation factors that are instilled in each individual employee are very good which can improve employee performance.

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Article

OPTIMIZATION OF THE NATIONAL ZAKAT AMIL AGENCY IN EFFORTS OF DISTRIBUTING ZAKAT FUNDS

Ahmad Iqbal[1], Yusdani[2]. (2023)*

Ahmad Iqbal[1]; Universitas Islam Indonesia, Daerah Istimewa Yogyakarta, Indonesia ahmadiqbal@uii.ac.id
Yusdani[2]; Universitas Islam Indonesia, Daerah Istimewa Yogyakarta, Indonesia, yusdani@uii.ac.id

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Abstract: Education is one of the development sectors of the Indonesian nation to advance society in forming intellectual human resources. Contributions in the field of education are very important to be considered by the government in order to develop educational facilities and infrastructure for the people of Indonesia. The use of zakat funds in the long term is the solution for poor children in terms of education. Even so, it turns out that there are still many people who have not been touched by educational assistance through zakat. Therefore, BAZNAS is expected to be able to touch on this issue through its program, namely Sleman Smart. This research was carried out in 4 different places, namely at the BAZNAS Sleman Office, SD Negeri Perumnas 3, MTs N 4, and MAN 5 Sleman. The research method used is a qualitative method with a juridical-normative and sociological approach. The results of this study are the distribution of zakat funds at BAZNAS Sleman with 3 work programs. The 3 work programs consist of: Productive Sleman, Healthy Sleman, and *Taqwa* Sleman. Another form that is carried out by the Sleman National Amil Zakat Agency (BAZNAS) is by using the *muzakki* route by awakening the *muzakki* themselves. BAZNAS Sleman also coordinates with Islamic organizations such as Nahdatul Ulama and Muhammadiyah so that there is no overlap between one another. Technical optimization of the National Amil Zakat Agency in this program consists of planning, organizing, collection and supervision.

Keywords: Baznas Sleman, Work Programs, Distribution of Zakat.

1. Introduction

Education is one of the development sectors of the Indonesian nation to advance a society that is educated and has intellectual human resources. Contributions in the field of education are very important for the government to pay attention to in order to develop educational facilities and infrastructure for the Indonesian people. There needs to be a government policy to improve community welfare in terms of education funding, one of which is a government program in the pursuit of an educational scholarship funding program (Baiquni Rahmat, 2016). The speed of education must be in line with the welfare of society, while this welfare is related to the level of poverty. Poverty is a very complex problem.

According to Kuncoro (2000), identify the causes of poverty that occur in society, which are divided into three perspectives. First, poverty is caused by differences in resource ownership which causes unequal distribution of income. Second, differences in the quality of human resources are caused by a lack of education which causes low productivity, resulting in low wage levels, discrimination and hereditary. Third, poverty arises as a result of differences in access to capital (Ira Humaira Hany dan Dina, 2020).

A problem that often occurs in the education sector is the problem of education costs which are increasing every year. In fact, each level of education also requires quite a bit of funding. The higher the level of education, the greater the costs. The number of fees collected by students for school facilities is increasing and increasing every year. This is what makes education in Indonesia an expensive investment, so there is a need for financial planning and preparation of education costs from an early age (Jamaluddin Arifin dan Sulfasyah, 2016).

The long-term use of zakat is carried out by one of the educational institutions, which in this case is intended for poor children in educational matters (Syamsuri and Soritua, 2019). The existence of educational funds issued in the form of scholarships can help poor children to get an education so as to provide opportunities to get good jobs and increase independent socio-economic mobility. In the Al-Quran it is stated:

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "Allah will surely elevate those who believe among you and those who have been given knowledge by several degrees. And Allah is All-Knowing of what you do."

As the words of the Prophet stated that a person's happiness is in this world and the afterlife which can be obtained in the form of knowledge to increase the economic mobility of the nation's people. In fact, zakat is the foundation of the Islamic economy which has long been abandoned by some people (Meichio et.al, 2022). This is a very important concern because zakat has the potential to be one of the country's development capital with high guarantees as has been done by previous generations (Ely Windarti, Zuhri, 2022). If the concept and implementation of zakat is implemented by all people, both from the upper and middle classes, then the problem of poverty in the world, especially in Indonesia, will be resolved and there will no longer be people without education. (Babun Suharto, 2013).

The potential for zakat in Indonesia is quite high, especially with the majority of the population in Indonesia being Muslim, so the government also provides a legal law for zakat amil institutions in managing Zakat, Infaq and Alms funds, including the efforts of zakat amil institutions in obtaining funds addition of the zakat mechanism to solve economic problems (Hartomi and Naufal, 2023). People who study are part of the group of people who are entitled to receive zakat. In this case, this group is included in the "Fisabilillah" category. (Ali Ahmad Fahme, 2015). In this research, researchers attempt to explain the model for distributing ZIS Baznas Kab funds. Sleman, Yogyakarta Province in improving education.

2. Literature Review

To show the novelty and originality of the writing, the researcher will include several articles that have been written previously to be discussed in detail regarding their respective findings.

Sauqi Futaqi and Imam Machali (2018), conducted research on studying the financing of Islamic Philanthropy-Based Education: The Form of the BAZNAS Piyungan Yogyakarta Smart House. This research aims to find out how the BAZNAS Piyungan Bantul financing is managed and how the BAZNAS Piyungan Smart Home is funded in improving the quality of education. This research is a qualitative research. The results obtained by researchers from this state that funding at Rumpin BAZNAS Piyungan was obtained in two ways, first, the source of funds was obtained from zakat through the central BAZNAS. Second, the allocation of Smart Home costs has increased from year to year. The increase in cost allocation is due to the increasing needs requested by recipients of service providers (mustahik). The results obtained from increased funding are increased quality and educational services.

Syihabuddin Arafat and A'arasy Fahrullah (2019), discussed the Implementation of the Distribution of Zakat Infaq and Alms Funds in the education sector for educational empowerment at BAZNAS Sidoarjo. This research aims to determine the distribution system of zakat funds in education. This study used descriptive qualitative method. The research findings from this journal article are that it can be concluded that the distribution of Zakat, Infaq and Alms in the education sector is optimal, it's just that the public's understanding of educational assistance is still lacking.

Sri Wahyuni (2020) discusses the Effectiveness of Productive Zakat in Alleviating Poverty Levels, Case Study of BAZNAS Bengkalis. This research aims to find out how effective productive zakat is in alleviating poverty levels and setting targets. Then to find out the influence of productive zakat empowerment. This research is quantitative and descriptive research. The findings of this article are that the development of businesses that have been run by 100 productive zakat recipient mustahik people has no effect on the social status of zakat recipients, this is due to a lack of intensive assistance and limited knowledge and human resources of managers, as well as not being on target in regarding the distribution of productive zakat. So the effectiveness of productive zakat at BAZNAS Bengkalis district does not have a significant effect on poverty alleviation.

From all previous studies that have been explained previously, researchers found that the problem was only the distribution of zakat funds and there was no impact on the availability of zakat, the effectiveness of zakat funds, on the other hand, another discovery was the optimization of zakat funds distributed to the community. In contrast to this research, researchers try to find the impact of the distribution of zakat funds and its influence, especially in the field of education.

3. Research Methods

The type of research that researchers use is qualitative research, namely by conducting research in certain fields in order to obtain the various data and information needed. However, when viewed from the level of explanation, the research is descriptive (Sugiyono, 2009). Thus, researchers want to know about the Optimization of the National Zakat Amil Agency (BAZNAS) in Efforts to Distribute Zakat Funds through the Sleman Smart Program to Improve Education in 2020 (Study of Baznas Sleman).

This research uses a Normative Juridical and Sociological approach, a normative juridical approach, namely research carried out by examining library materials or primary data as basic material for research by conducting research on regulations and literature related to the problem under study (Soerjono Soekanto, 2001). Then the sociological approach referred to here is a study that focuses on the interaction of religion and society (M Atho Mudzhar, 1998).

This approach aims to see how social and cultural factors in society are impacted by zakat in the educational sector, both directly and indirectly. The objects studied are the National Amil Zakat Agency of Sleman Special Region of Yogyakarta, and zakat mustahik who receive zakat in the field of education. The research location is the Dr. Grand Mosque Tower. Wahidin Soedirohoesodo, Jl. Parasamya, Beran, Tridadi, Sleman Regency, Special Region of Yogyakarta 55511 (Baznas Sleman). In collecting data, researchers used several data collection techniques including: interviews, personal and official documentation, photos, recordings, drawings and informal conversations.

4. Results And Discussion

1. Profile of the National Amil Zakat Agency, Sleman Regency

Historically, as stated by Muchtar Zarkasyi, SH, former senior official at the Ministry of Religion and chairman of the BAZNAS Advisory Council, since the arrival of Islam to Indonesia, zakat as one of the pillars of Islam has been well organized, since the time of the sultanates or Islamic kingdoms in the archipelago. The Islamic Sultanate manages zakat and regulates its use for the benefit of Muslims. After the Islamic sultanates disappeared because one by one they were destroyed by colonialism, most recently the Banten sultanate (1813), since then zakat has been played by the community through mosques and local level ulama (Fuad Nasar, 2021).

Karel A. Steenbrink in his book several aspects of Islam in 19th Century Indonesia (Bulan Bintang, 1984) reveals that in 1866 the government issued a regulation (1892) which strictly prohibited village heads and regents from interfering in zakat collection. These regulations have resulted in residents in several places being reluctant to pay zakat or not giving it to the princes and naibs, but rather to respected religious experts, namely kiyais or Koran teachers. Centuries of colonialism, capitalism and feudalism destroyed the original challenges of life for the Indonesian people. In the darkness of the colonial era, zakat was managed individually by Muslims. At the beginning of the 20th century, an important breakthrough regarding zakat was carried out by Muhammadiyah (1912) led by K.H. Ahmad Dahlan in Yogyakarta. Muhammadiyah was the first religious organization to take steps to organize zakat collection among its members. After independence, the Ministry of Religion was championed by Muslims in the context of implementing the principle of the one and only God in the state ideology of Pancasila and the provisions of 29 of the 1945 Constitution. The Ministry of Religion was formed by the Sjahir II cabinet on January 3 1946 with the first Minister of Religion, the late HM Rajidi (Fuad Nasar, 2021).

2. Form of Distribution of Zakat Funds for the Education Sector

There are two models for distributing zakat funds to the education sector. Firstly, through coordination with the Education Service, and secondly with the Social Service. According to the Education Department, zakat is usually obtained from teachers at schools. For teachers, it is coordinating with each school or UPT because elementary school teachers coordinate school UPT teachers. For junior high schools, schools usually automatically coordinate the UPZ, while the UPZ can distribute a maximum of 60% of the funds collected.

Specifically in the education sector, the Sleman Regency National Amil Zakat Agency has distributed at least IDR 588,704,700. For more details, here are the details:

NO	Distribution of Zakat	Number of Distributions
1	Elementary School	Rp. 181.950.000
2	Junior high school	Rp. 315.264.000
3	Senior high school	Rp. 91. 490.700
	Amount	Rp. 588.704.700

Table 1. Distribution of BAZNAS Sleman funds in the education sector (Majalah BAZNAS Kab. Sleman, 2020)

The following are the forms of BAZNAS Sleman programs in distributing zakat funds, namely:

1. Sleman is Productive

Baznas Sleman has 3 programs consisting of: Productive Sleman, Healthy Sleman, and Takwa Sleman. The first is that Sleman is productive. According to Mr. Iskandar, deputy chairman II in the field of distribution and utilization, he revealed that the Productive Sleman program is a social program aimed at helping or channeling business capital to mustahiq and the poor who already have businesses. Where in 2018, BAZNAS Sleman targeted this program at individuals. However, in 2020 we changed the assistance and targeted groups, of which this group consists of four bases, namely the first is the Mosque Base, the second is the Convert Base, the third is the Disability Base and the last is the Social Base and to date there have been 258 groups. .

According to the BAZNAS Sleman bulletin (2020), distribution of aid to the Productive Sleman program includes:

a) Assistance such as capital for productive economic businesses for groups.
b) Assistance such as capital for productive economic businesses for disability groups.
c) Capital assistance for productive economic businesses for groups of converts to Islam.
d) Business management training assistance.
e) Business consultation assistance and direct assistance for *mustahik*, assistance provided in the program.

Productive Sleman is prioritized for *mustahik* who already have business embryos, with the amount of assistance in accordance with the results of proposal verification and in accordance with the accumulated financial capabilities of BAZNAS. From the presentation of the interview results, the development of this program is quite good considering that more than 200 groups have received this program plus there are 7 mosques which have become places or centralization of the program by functioning mosques as economic points in the form of cheap stalls. The manager of this mosque stall is from the mosque's youth team. This is so that Mosque Youth (REMAS) has positive activities outside of its internal work program. One example of a mosque stall that has been held is on the iron road near the Indonesian

Islamic University (UII) campus. There is the Mart Baiturrahman Mosque. Apart from that, BAZNAS Sleman also has an empowerment program for converts to Islam. So far there have been 10 groups in 10 sub-districts, the group of converts has around 725 members, the number of members is in 10 sub-districts in Minggir, Danurejan, Turi, Pakem, Prambanan, Kalasan Ngaglik, Sleman, Berbah and Gamping sub-districts.

2. Healthy Sleman

The second program from BAZNAS Sleman is Sleman Healthy. The Sleman Sehat Program is one of the Sleman Regency BAZNAS programs whose aim is to help mustahik or people who have mental or health disorders. According to the BAZNAS Sleman bulletin, the healthy Sleman program is a program that helps mustahik who experience health problems, including:

a) Health assistance for the poor suffering from stage 4 cancer with compensation of IDR 3,000,000.
b) Routine dialysis treatment for the poor with compensation of IDR 3,000,000.
c) Poor people who have been hospitalized for at least 3 days and have not been able to pay the treatment costs in the amount of:

- Up to 5,000,000, up to 1,000,000.
- More than 5,000,000 up to 10,000,000 by 2,000,000.
- More than 10,000,000 by 3,000,000.
- Maximum receive assistance once a year.

This program's function is to help mustahik who come from poor families, who have poor family cards or also have hope family cards. This card has been issued by the Social Service through a Decree from the Regent. That is the basis for determining poor status. This healthy Sleman helps sick mustahik, the disease is like kidney failure, dialysis. Even though they have received BPJS, BAZNAS Sleman still helps with transportation in the form of an ambulance for mobilization to the hospital they support. The details of the assistance are as follows:

NO	Bill Amount	Flashing
1	1 million to 5 million	1 million
2	5 million to 10 million	2 million
3	10 million to 15 million	3 million

Table 2 Details of Assistance in Healthy Sleman

Then, BAZNAS Sleman also helped with cataract surgery. Most recently, we have helped 25 people in need. Apart from that, the other day on the occasion of Sleman Regency's anniversary we also carried out cataract operations for poor people. In terms of vaccination, we are also facilitators with a program entitled We Take Care of Kyai. The essence of this program is that we facilitate vaccination for students in coordination with Nahdatul Ulama and Muhammadiyah to launch this program.

3. Sleman Takwa

The final program is the Sleman Takwa Program, according to the Sleman Regency BAZNAS bulletin to help religious education activities for the community which are distributed to individuals and/or institutions that handle activities. During 2019 BAZNAS Sleman Regency provided assistance for the Sleman Takwa Program amounting to IDR 1,429,512,800, a total of 3,571 recipients, both individuals and institutions, have benefited from this program, this assistance includes:

a. Assistance for building the mosque amounted to 2,000,000
b. Assistance for building prayer rooms amounted to 1,000,000
c. Assistance to Converts
d. Religious activity

Sleman Takwa is an activity that helps the community, including converts. This conversion is divided into 2 activities. First, economic activities, and second, activities to strengthen faith. In an effort to strengthen the economy, BAZNAS Sleman helps with capital. As for strengthening the aqeedah, BAZNAS Sleman has formed a study on the theme of toharoh and prayer, so that the quality of worship of prayer converts increases. Then, BAZNAS Sleman also routinely supports Rohis (Islamic Spiritualists) who take care of villages in Sleman, numbering almost 3000 people. This 150,000 individual compensation fee is given every month.

5. Conclusion

The form of distribution of zakat funds for the education sector is channeled into the Smart Sleman program, which uses two models. Firstly, through coordination with the Education Service, and secondly through coordination with the Social Service. In distributing zakat funds, coordination is needed, in this case BAZNAS Sleman coordinates with related organizations so that there is no overlap between one and another. Apart from that, BAZNAS Sleman has 3 work programs outside the Smart Sleman program, namely: Productive Sleman, Healthy Sleman, and Takwa Sleman.

The Sleman program has been running effectively because there is no overlapping coordination with related agencies, namely the Education Agency and the Social Service. The Muhammadiyah and Nahdatul Ulama organizations last year also coordinated with each other to distribute zakat funds as a form of togetherness. With organizations or the Amil Zakat Institution (LAZ) and BAZNAS Sleman have collaborated in the form of associations once every three months to coordinate the collection and presentation of the prayer service.

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Article

SUSTAINABLE ISLAMIC DEVELOPMENT MANAGEMENT BASED ON MAQASHID SYARIAH

Sulthon El-Hasbi Rambe[1], Baleo Hilal Hasibuan[2], Imam Haryadi[3], Soritua Ahmad Ramdani Harahap[4], Muhammad Qodri Pangestu[5] (2023)

Affiliation 1; Islamic University of Madinah, 431001835@stu.iu.edu.sa, (Correspondence)*
Affiliation 2; University of Al-Azhar Cairo, baleohilalhasibuan@gmail.com
Affiliation 3; Islamic Economics Department, University of Darussalam Gontor, haryadi@unida.gontor.ac.id
Affiliation 4; Reseracher of Centre for Islamic Economics Studies (CIES), soritua@unida.gontor.ac.id
Affiliation 5; University of Darussalam Gontor, mqodripangestu@gmail.com

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Abstract: The role of Islamic millennial development has a very positive impact on the progress of the nation. Starting many groups on behalf of the hijrah community, da'wah is filled by young people. This research method uses the literature review method by reading primary and secondary literature on development and maqashid sharia. This shows that young people are not negligent with this challenging life. This article aims to find out how maqashid sharia views on sustainable Islamic development. The results of this study explain that the concept of maqasid al-syari'ah is essentially based on revelation to realize the benefits of human life. Considering that maqasid al-syari'ah formulated by scholars rests on five basic needs (benefits) of human life: maintenance of religion, soul, mind, offspring, and property in accordance with the context of the times, a discourse emerged to develop the concept of maqasid al-syari'ah by adding five basic human needs in accordance with the conditions of modern times.

Keywords: Development Management, Sustainable, Maqashid Syariah

1. Introduction

Until the 1980s, development planning and strategies were still oriented towards economic growth, both in socialist countries that implemented centralized planning and in capitalist countries that implemented liberal planning. The philosophy of economic growth was motivated by Neo-Classical Theory where growth is a function of capital and technology while natural resources are not taken into account at all because it is considered an abundant gift of nature (Rahadian, 2016). This philosophy has given birth to various access to the environment, social, cultural, and human rights. The impact of the application of this philosophy has led to rampant poverty, damage to ecosystems, pollution, and even threats to human existence and humanity. Experience from the 1980s has shown that economic growth is hampered when natural resources and the environment are not managed properly. If the economy and the environment are managed well, economic growth will occur in an environment that is preserved. The above change in perception is known as Sustainable Development as a new chapter taken from development theory and at the same time ending the debate between economic growths and saving the environment (Julissar An Naf, 2005). Understanding and deepening the true maqāṣid al-sharī'ah is the measure of a Muslim in living his life, especially those involved in banking institutions. Sharia banking is an institution that carries out its business activities by applying sharia principles (Mauludin and Hartomi, 2019). The principle of interest which is clearly prohibited in Islam can be replaced with wadiah, al-bai, ijarah, qirad, and the principle of bank services (Hartomi et.al, 2022).

During this growth, human needs against product of goods and services has increased. It is demanding the company to be more active in developing his business (Wisnu and Fajar, 2018). The capitalist economic system has failed to solve humanitarian, social and economic problems. Although capitalism is able to materially prosper certain individuals or countries, it is important to remember that this welfare and prosperity is built on the suffering of other people or countries (M. Rozikin, 2012). Capitalism is unable to resolve socio-economic inequalities and gaps, and on the contrary, it creates and perpetuates these gaps to maintain its existence.

This is where Islam criticizes the capitalist economic system that is responsible for changing the direction, pattern and structure of the world economy today. There needs to be an intensive study in providing alternative views, formulations and strategies. The economic crisis has caused many losses, increased unemployment, increased crime and so on. The capitalist economic system with its interest system is thought to be the cause of the crisis. The Islamic economic system is starting to be looked at as an alternative choice, and is expected to be able to answer the challenges of the world in the future. So in Islam it is known as maqoshid sharia which maintains and controls all of this. By maintaining maqoshid sharia, all crises in the economy will be avoided (Muhammad Zaki, 2015). In this paper, the researcher will try to discuss the maqoshid sharia approach in sustainable economic development (seen from the aspect of hifdzu addiin). There are five aspects that exist in maqoshid sharia, but will try to be specialized about the discussion seen in terms of ad-diin / religion.

2. Literature Review

According to Dudung who explained about qualitative research, there was no other choice but to make humans as the main research instrument. The reason, due to the similarity of all its forms (Abdurrahman, 2017). The core issues of research, research procedures, and expected results of all cannot be determined clearly and clearly in advance. Thus, everything still needs to be developed in research related to certain and uncertain conditions. Therefore, there is no other choice and the researchers themselves are the only ones who can achieve it. In terminology, maqāṣid means the implications and pearls of wisdom and the like that God needs in each of the Sharia, both common and particular, to guarantee the advantage of workers (Ghazali). The reason for the meaning here is the cause, reason, and nature. The fountain means nature, the nature of Islamic law which is to get mashlahah. 'Preferred god in every law' meant that God wants in His statutes (Syamsuri & Zatanidi, 2018).

Another explanation from Imam Ghazali's maqāṣid al-sharīʻah, he continues the thoughts of his teacher, Imam al-Haramain (Fauzia & Riyadi). In his book, written by Imam Ghazali that is al-musthafa min ilmi al-ushul and also has been explained in chapter two, that the pioneer of the maqāṣid al-sharīʻah and according to him every issue presents preservation for sharia. Imam Ghazali divided the preservation of the maqāṣid al-sharīʻah by preservation of religion, preservation of life/soul, preservation of mind/intellect, preservation of progeny, and preservation of wealth. In this research want to know sustainable Islamic development management based on maqashid syariah.

3. Research Methods

The research used is library research, the techniques of which are the most important is research that collects material by reading journal books and other forms of material or commonly called literature research (Hadi, 1990). In this approach, the researcher briefly describes human resources management to improve the employee an Islamic perspective and other related disciplines**.**

3.1. Data Source

The data source used in this study is the documentation method that is looking for HR thought data, especially in the field of sharia management using primary data and secondary data. Journal Primary Data that discusses about human resources management.

3.2. Collecting Data Technique

Data collection techniques in the form of documentation techniques that look for data about things or variables in the form of notes, books, newspapers, magazines, inscriptions, meeting minutes, agenda, and so on (Arikunto, 2002). By researching a number of literature (library research), then sorting it out by prioritizing the excellence of the researcher.

3.3. Data Analysis

When analyzing data, the researcher uses qualitative data analysis method, that is, data that cannot be measured or evaluated directly with numbers. As one approach, the content analysis method is used (Nata, 2001). This analysis is a research technique for developing formulas that draw conclusions by systematically and objectively identifying specific characteristics of messages in a text. (Nawawi, 1998).

4. Results and Discussion

4.1. Maqoshid Shariah Theory

Determination of law or often known as Maqashid al-syari'ah is one of the important concepts in the study of Islamic law. Because of the importance of maqashid al-syari'ah, legal theorists make maqashid al-syari'ah as something that must be understood by mujtahids who perform ijtihad. The essence of maqashid al-syari'ah theory is to realize good while avoiding bad, or attracting benefits and rejecting madharat. The term that is commensurate with the core of maqashid al-syari'ah is maslahat, because the determination of law in Islam must lead to maslahat (Bakri, 1996). It should be noted that Allah SWT as shari' (who establishes shari'at) does not create laws and rules just like that. But the laws and rules were created with a specific purpose and purpose. Ibn Qayyim al-Jauziyah stated that the purpose of shari'a is the benefit of servants in this world and in the hereafter. All Shari'a is just, all contains mercy, and all contains wisdom (Juandi, 2006).

4.2. The importance of Maqoshid shariah

According to historical analysis, Imam al-Haramain al-Juwaini can be said to be the first ushul scholar who emphasized the importance of understanding maqashid al-shari'ah in determining Islamic law. He explicitly said that one cannot be said to be able to determine the law in Islam before he truly understands the purpose of Allah issuing His commands and prohibitions. In principle, Al-Juwaini (1400H: 295) divides the purpose of tashri' into three types, namely dharuriyat, hajiyat, and mukramat (Jamma, 2011). The idea of al-Juwaini was developed by his student, al-Ghazali, who explained the purpose of shari'a in relation to the discussion of al-munasabat al-maslahiyat in qiyas. It is encouraging that recently Muslim economists have devoted great attention to finding a substitute for the interest system in banking and financial transactions that is more in line with Islamic ethics. This effort made in an effort to build an interest-free economic theory model and it is testing of equitable economic growth and the distribution of income that reaches prosperity (Hartomi et.al, 2021).

Maslahat according to al-Ghazali is achieved by maintaining the five basic needs of humans in their lives, namely maintaining religion, soul, mind, offspring, and property. Moreover, according to Ibn 'Ashur, maslahah split into two aspects, namely maslahah ammah (public good) and maslahah khassah (individual). The special benefit that concerns the public interest and special benefit relating to oneself. Ibn ʻAshur also explained the forms of maqāṣid al-sharīʻah related to muamalah among humans. Seeing the explanation above, Imam Ghazali and Ibn ʻAshur have a general goal of preservation of maqāṣid al-sharīʻah for the human being (Ika Fauzia and Abdul Qadir, 2014).

In this regard, it can be specified as follows: Imam Ghazali divides the main topics in maqāṣid al-sharīʻah into the five kulliyat khamsah, preservation of religion, preservation of life/soul, preservation of mind/intellect, preservation of progeny and preservation of wealth (Mustafa et.al, 2015). The discussion of maqashid al-syari'ah specifically, systematically and clearly done by al-Syathibi in his book al-Muwafaqat which is very famous (Madjid, 2005). There he explicitly said that the purpose of Allah establishing His laws is for the realization of the benefit of human life, both in this world and in the hereafter. Therefore, the taklif law must lead to the realization of the purpose of the law. Wahbah al-Zuhaili in his book sets out the requirements of maqashid al-syari'ah. According to him, something can only be said to be maqashid al-syari'ah if it meets the following four conditions, namely:

1. It must be permanent, meaning that the intended meaning must be certain or strongly suspected to be close to certainty (Fajar). It must be clear, so that the fuqaha will not differ in determining the meaning.
2. It must be measurable, meaning that the meaning must have a clear measure or limit that is not in doubt (Ibid). For example, protecting the mind is the purpose of the prohibition of alcohol, and the measure is drunkenness.
3. General, meaning that the meaning will not differ due to differences in time and place (Ibid). For example, Islam and the ability to provide alimony are known to be requirements of kafa'ah in marriage.

Furthermore, in his description of maqashid al-syari'ah divides the purpose of shari'ah in general into two groups, namely the purpose of shari'ah according to the formulator (shari') and the purpose of shari'ah according to the culprit (mukallaf). Maqashid al-syari'ah in the context of maqashid al-syari' includes four things (Shidiq, 2009), namely:

1. The main objective of Shari'ah is the benefit of mankind in this world and in the Hereafter.
2. Shari'a as something that must be understood.

3. Shari'a as taklifi law that must be carried out.
4. The purpose of shari'a is to bring people always under the auspices of the law.

When viewed from the aspect of its influence in human life, maslahat can be divided into three levels:

1. Dharuriyat, namely maslahat which is primary, where human life is very dependent on it, both aspects of diniyah (religion) and worldly aspects (Zaki). So this is something which cannot be abandoned in human life. In Islam, this dharuriyat maslahat is guarded from two sides: first, its realization and manifestation, and second, maintaining its sustainability (shidiq). For example, the first preserves religion by realizing and carrying out all religious obligations, and the second preserves religion by fighting and jihad against the enemies of Islam.
2. Hajiyat, which is a secondary maslahat, which is needed by humans to facilitate life and eliminate difficulties and constraints (Ibid). If he does not exist, there will be difficulties and constraints whose implications are not to damage life.
3. Tahsiniyat, namely maslahat which is a demand for muru'ah (morals), and it is intended for goodness and glory (Juandi). If it does not exist, then it does not damage or complicate human life. This *tahsiniyat maslahat* is needed as a tertiary need to improve the quality of human life.

4.3. *Hifdzu Diin* in Sustainable Development

In the previous discussion, there are four aspects that are interrelated and related to Allah as the maker of shari'a (law). Allah could not have established His shari'a except with the aim of benefiting His servants, both in this world and in the hereafter. This goal will be realized if there is a taklif law, and a taklif law can only be implemented if previously understood and understood by humans.

Therefore, all goals will be achieved if humans in their daily behavior are always on the path of the law and do not do something according to their own desires. Maslahat as the substance of maqashid al-syari'ah seen in terms of ad-diin can affect sustainable development. Maintaining Religion (hifz al-din) for individual ad-din is related to the worship performed by a Muslim and Muslimah (Thohir, 2014), defending Islam from heretical teachings, defending Islam from attacks by people who believe in other religions. Maintaining Religion (hifz al-din) for individuals ad din relates to the worship performed by a Muslim and Muslimah, defending Islam from heretical teachings, defending Islam from attacks by people who believe in other religions.

In Islam, there are many principles involved in implementing development. The first principle that must be owned is the principle of Tawheed, believing in the Majesty of Allah and all that is owned belongs to Allah alone (Ibid). So when we already have this principle which is in accordance with the first maqosid sharia, it makes us able to utilize something for development in fulfilling public needs not only individual needs. In an effort to implement development, humans must realize that the achievement of development goals does not only depend on their own efforts, but also the help of Allah. Both visible and invisible. Therefore, hifdzu diin becomes the principle of every aspect that must be fulfilled, especially in sustainable development.

5. Conclusion

The concept of maqasid al-syari'ah is essentially based on revelation to realize the benefits of human life. Considering that maqasid al-syari'ah formulated by scholars rests on five basic needs (benefit) of human life: religion, soul, mind, offspring, and property. In an effort to implement development, humans must realize that the achievement of development goals does not only depend on their own efforts, but also the help of Allah. Both visible and invisible. Therefore, hifdzu diin becomes the principle of every aspect that must be fulfilled, especially in sustainable development. When this first aspect is abandoned, the development carried out will run according to the will of the individual which can cause the injustice that has occurred in the capitalist era. By being guided by religion, development will be carried out properly, no individual desires arise but voice the common interests as exemplified by the Prophet and his companions in the past.

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