

ANALYSIS OF THE CASH WAQF LINKED SUKUK (CWLS) MODEL AS AN INSTRUMENT OF POST COVID-19 NATIONAL ECONOMIC RECOVERY

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Abstract

The purpose of this research was conducted in order to find out whether the National Economic Recovery Program (PEN) carried out by the Government during the Covid-19 pandemic could be supported by one of the sharia financial social innovations, namely Cash Waqf Linked Sukuk. This study uses a descriptive qualitative approach with the literature review method to review and analyze facts in the field, expert opinions, theories and previous research related to CWLS and its development potential. From the research results it is known that the role of Cash Waqf Linked Sukuk is in revitalizing the country's economy, where income from the sale of Cash Waqf Linked Sukuk can be used as a new source of financing for the country's development. Cash Waqf Linked Sukuk is expected to be able to reach the poor who are especially dealing with the Covid-19 pandemic by providing working capital funds from waqf funds, so that waqf funds can be utilized to be more productive

Keywords: *Cash Waqf Linked Sukuk (CWLS), Islamic Financial Instruments, Covid-19, National Economic Recovery (PEN)*

Abstrak

Tujuan penelitian ini dilakukan agar dapat mengetahui apakah Program Pemulihan Ekonomi Nasional (PEN) yang dilakukan oleh Pemerintah pada masa pandemi Covid-19 dapat didukung oleh salah satu inovasi keuangan sosial syariah yaitu Cash Waqf Linked Sukuk. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode *literatur review* untuk meninjau dan menganalisis fakta yang ada di lapangan, pendapat ahli, teori dan penelitian yang telah dilakukan sebelumnya yang berkaitan dengan CWLS dan potensi pengembangannya. Dari hasil penelitian diketahui bahwa peran Sukuk Cash Waqf Linked dalam merevitalisasi perekonomian negara, dimana pendapatan dari penjualan Cash Waqf Linked Sukuk dapat digunakan sebagai sumber pembiayaan baru untuk pembangunan negara. Cash Waqf Linked Sukuk diharapkan dapat menjangkau masyarakat miskin yang khususnya terdampak pandemi Covid-19 dengan melakukan pemberian suntikan dana modal usaha kerja dari dana wakaf, agar dana wakaf dapat dimanfaatkan menjadi lebih produktif.

Kata Kunci: *Cash Waqf Linked Sukuk (CWLS), Instrumen Keuangan Islam, Covid-19, Pemulihan Ekonomi Nasional (PEN).*

Introduction

The Covid-19 virus first appeared in Indonesia at the end of 2019. Covid-19 (Corona Virus Disease 2019) is an infectious disease that can be transmitted from animal to humans (zoonosis) and also from humans to humans (Livana et al., 2020). The Covid-19 virus first appeared in Wuhan (Mardiyah & Nunung, 2020). The Covid-19 virus is a global phenomenon that has resulted in the World Organization (WHO) declaring a health emergency and needs to get more attention at the international level. This virus has had a huge impact on the international market. Many sectors have been affected by this virus, one of which is the economic sector (Livana et al., 2020).

Livana et al. (2020) stated that the spread of the Covid-19 virus is increasingly widespread and will eventually make many countries experience an economic crisis which is expected to be weaker than in previous years. Baiti & Syufaat (2021) emphasized that there was a decline in economic performance and delays in export and import activities and then a decrease in investment to disrupted food consumption. This is what causes the slow economic growth in Indonesia. The Covid-19 virus requires people to practice physical distancing or minimize people's movements, this action is carried out by many countries in the world including Indonesia to avoid transmission of the Covid-19 virus (Baiti & Syufaat, 2021).

Another economic impact that has arisen as a result of the Covid-19 virus is the decline in the movement value of the Jakarta Composite Index (JCI). Before the Covid-19 virus occurred, the JCI value was in the 6000s range, while after the Covid-19 outbreak, the JCI value experienced a quite drastic decline in the 4000s range. Minister of Finance of the Republic of Indonesia Sri Mulyani stated that the corona virus brought a more complicated crisis when compared to the crisis that had occurred in 1997-1998 or 2008-2009. The crisis caused by the corona virus is a prolonged crisis whose causes cannot be resolved, which is what makes this crisis more complicated than the (Livana et al., 2020).

In order to support state financial policies for handling the Covid-19 pandemic, the Government issued PP No. 43 of 2020 concerning the National Economic Recovery Program as an action to help revive Indonesian economy (Kacaribu, 2020). The government provides several ways to improve the Indonesian economy, including:

providing subsidies and social assistance for the poor, providing tax, customs and excise proceeds to providing relief from interest payments and working capital credit loans to UMKM (Kacaribu, 2020).

The State Revenue and Expenditure Budget or APBN is the main source of funding for the National Economic Recovery plan or PEN program. The budget allocated by the APBN for the PEN program is quite large, reaching IDR 677.20 trillion (Kemenkeu RI, 2020). Many national development projects are currently being delayed because the state budget is focused on fighting the Covid-19 virus. Here the government must find solutions or alternative funding to replace ABPN for national development so that it continues.

Indonesia is a country with the fourth largest population in the world where the majority of the population is Muslim, making the Indonesian state also begin to implement an Islamic economic system (Apsari et al., 2022). Apsari et al. (2022) in his research explained that the practice of Islamic economics in Indonesia has existed since 1992, starting with the establishment of Bank Muamalat Indonesia and BPRS. In Islamic economics there are various types of discussion, one of which is regarding Islamic social finance or Islamic Sosial Finance which contains alms waqf, infaq, zakat, gardul hasan and others (Jouti, 2019). Islamic Social Finance is expected to be a solution or alternative solution to economic problems regarding the poor and the poor who cannot carry out banking transactions (Anindhita, 2021).

Khalifa (2014) states that Islamic Social Finance is in the form of zakat and waqf if the distribution is done properly to people who need it then zakat and waqf can support a more stable economy. Zakat funds can be used to meet consumption needs while waqf funds can be used for productive needs such as business capital and investment. That way one of the effective solutions that support the national economic program issued by the Government is to use zakat and waqf funds (Khalifa, 2014).

Waqf is part of the Islamic Social Fund which can be used as a source of funding to support the PEN program proposed by the government. The National Cash Waqf Movement (GNWU) is a cash waqf movement created by the government to explore the potential of waqf in Indonesia. In October 2020, the government through the Ministry of Finance issued Retail Cash Waqf Linked Sukuk (CWLS) for the individual and

institutional segments as a form of government commitment to developing cash waqf, which has great potential in Indonesia. According to the Indonesian Waqf Agency (BWI), the potential for cash waqf in Indonesia is IDR 180 trillion annually, while the realization was recorded in the period 2011 to 2018, an average of only IDR 31.9 billion annually (Kementerian Keuangan RI, 2019). Sukuk and waqf are the right tools to mobilize funds from the Muslim community on a regular and sustainable basis. Their relationship can combine the flexibility of sukuk and the sustainability of waqf (Oubdi & Raghibi, 2018)

The issuance of CWLS was carried out in the midst of a pandemic when economic conditions were declining. It is hoped that this CWLS can attract the public's interest in cash waqf and manage the waqf funds so that it provides returns that can be utilized for people whose economy is declining, the impact of the Covid-19 pandemic. Yield benefits can be used to meet the daily needs of productive activities and community services. Seeing the potential and benefits that can be generated, it is not surprising that the government really hopes for the success of CWLS products.

The limitation of previous research is the CWLS scheme which is used to repair damage and losses in the government owned sector which should be borne by the state budget (Faiza, 2019). There are important things that need attention but have not been answered, namely how to restore the people's economy in the consumption sector and the business world, especially micro and small businesses after the disaster occurred. Therefore this research was conducted to discuss the application of CWLS as a solution for post- Covid-19 national economic recovery in Indonesia in the perspective of Islamic Social Finance and the CWLS utilization scheme for post- Covid-19 national economic recovery in Indonesia as well as an analysis of methods or contracts in the application of CWLS which are more better and more profitable

Literature Review

Faiza (2019) states that the high potential for CWLS can be used as financing for recovery from natural disasters. Waqf funds collected at CWLS can be used to finance infrastructure development, while the rewards or profits can be distributed to victims of natural disasters who are included in the mawquf alayh category. Faiza (2019) estimates

that within 5 years the returns obtained from CWLS can generate enormous benefit values. These funds can then be used by *mawquf'alayh* to build houses of worship, recitation, schools and other productive sectors by financing the *qard al hasan* contract.

This is in line with research conducted by Adamu & Shehu (2019) which states that in Nigeria waqf sukuk can be used to finance road construction through a sukuk musyarakah contract, where the profits or rewards will be returned to the nadzir to be managed for the welfare of mankind. Based on research conducted Adamu & Shehu, (2019) and Faiza (2019) it can be said that one of the factors that supports the appropriate use of CWSL is the understanding of human resources regarding cash waqf.

The understanding of wakif related to cash waqf varies in each region. The diverse understanding of waqif is evidenced by Hak (2018) which states that the people of the Bengkulu area prefer to issue zakat in the form of land or immovable objects rather than cash waqf. Hak (2018) also explains that 90% of the land waqf given by the community is used for the construction of mosques, prayer rooms, school, Islamic boarding schools and the rest is used for burial land. This happens because the dominance of classical fiqh understanding is strong and causes the application of waqf to tend to be oriented towards places of worship and ignore other aspects of social interest, so that the productivity value of waqf receives less attention, even though the most important thing in waqf is its benefits (Hak, 2018).

This opinion is supported by Rahmayati (2021) who states that the lack of socialization causes a lack of information owned by waqifs and can have an impact on the lack of collection of waqf from the planned target Rahmayati (2021) states that respondents in their research prefer the type of land waqf which is generally done because habits that have long been implemented Lack of education by wakifs regarding cash waqf can make the distribution of waqf funds not on target. What's more, the use of CWLS is a new thing and needs to be socialized so that the activities can be carried out properly.

Faiza (2019) states that the high potential of CWLS can become a natural disaster financing instrument. CWLS has been proven to be used for infrastructure financing after the Joga- Central Java disaster (Faiza, 2019), however, post- disaster financing is different from financing used for national economic recovery due to Covid-19.

Therefore this research will examine the use of CWLS for national economic recovery due to Covid-19.

Management of natural disasters is usually only focused on certain areas (Adamu & Shehu, 2019; Faiza, 2019) where these areas have different characteristics, while for economic recovery as a result of Covid-19 occurs in all regions in Indonesia that need more thorough preparation is required for its application (Livana et al., 2020).

Therefore the discussion will begin by knowing the potential of cash waqf in Indonesia and the implementation of cash waqf in Indonesia using the CWLS model, then will focus on the application of CWLS as a model of cash waqf for Indonesia's economic recovery due to Covid-19. In this way, the title was obtained regarding the application of Cash Waqf Linke Sukuk (CWLS) as an instrument for post Covid-19 national economic recovery in Indonesia.

Previous research has been done by Faiza (2019) on the use of CWLS as a natural disaster recovery instrument, while this research uses CWLS as a recovery due to the Covid-19 pandemic by using the Revolving Fund or Qard Al- Hasan model contract, the In- Kind model (Huda, 2019) and Syirkah Mudharabah (Nurfiyani & Khanifa, 2022) which had previously been applied for mustahik empowerment at the Surakarta National Amil Zakat Board and the Al- Ijarah Al- Mutanaqishah contract for waqf land financing (Ridwan, 2015), whereas previously CWLS funds used the Wakalah contract (Faiza, 2019).

Research Method

This research is a library research study that examines literature related to a research problem by selecting, reading, studying and researching written sources related to the research topic, where these sources can later be used as information for researchers in preparing scientific reports (Hamzani, 2018). This study uses an analytical descriptive approach where the sources of information used are primary data and secondary data. Primary data is data obtained directly from the object of research, while secondary data is a source of information obtained indirectly by researchers or through intermediaries (Herdiansyah, 2017). After all the information data has been collected, the validity of the data will then be tested which can then be carried out

content analysis. Content analysis. is an analytical method used to draw reflective and valid conclusions based on the research context

Results And Discussion

Waqf has a fundamental characteristic, namely that waqf is irrevocable, that is, waqf cannot be canceled or revoked by the waqf giver or heir. Waqf funds are also eternal and cannot be confiscated by the government or individuals. It can be said that waqf is like frozen property that cannot be sold, transferred, pawned, donated, collected or disposed of in any way (Adamu & Shehu, 2019).

Cash Waqf is funds obtained from a Waqf Management Institution (nadzir) through the issuance of Cash Waqf Certificates purchased by the public. Cash Waqf can be interpreted as assets, money or securities (sukuk) managed by a bank or Islamic financial institution, where the profits will be donated but the capital cannot be used as charity. Nadzir can reinvest the waqf funds collected into various legitimate and productive business sectors so that those in need can feel the benefits (Faisal, 2014).

1. The Potential of Cash Waqf in Indonesia

Cash Waqf can be used as a source of funding for infrastructure, education and health, as well as places of worship (Anindhita, 2021). With the development of the times, cash waqf which originally used assets or money changed to using securities, namely Sukuk Waqf or Cash Waqf Linked Sukuk is a cash waqf scheme resulting from collaboration and innovation in the field of Islamic finance and social investment in Indonesia. CWLS is designed to help Islamic financial markets in raising Islamic social funds with the aim of promoting Islamic economic development (Baiti & Syufaat, 2021).

The merger of Sukuk and Waqf can provide a further boost for Waqf assets to be productive. Sukuk acts as a media manager while Waqf acts as capital to generate profits that can make waqf funds productive. Through waqf sukuk, the government can facilitate waqifs to invest their money in safe and productive investment vehicles (Baiti & Syufaat, 2021).

Nazir manages the money collected and invests it in SBSN instruments issued by the government through the Ministry of Finance. Then the income from the Waqf Sukuk

can be used in the form of Sukuk coupons for the operation and development of productive social projects, which will later become the property of the Wakaf itself. There are two types of CWLS, namely permanent waqf and temporary waqf. Permanent Cash Waqf is carried out when the Wakif wants to donate the money in its entirety and does not expect the money to be returned, meaning that Nadzir uses the money offered by the Wakif productively so that the profits are used to help people in need, while the capital continues to circulate as productive cash. Temporary cash waqf is cash waqf which is also used for productive activities, but there is a maturity period for using this cash waqf, where at maturity the money will be returned 100% to the waqif.

The first series CWLS used the series Private Placement where wakif waqf through the Nazir Institute, this product has a term of 3-5 years (long term) and a minimum subscription of 50 billion and has non-tradable provisions (*Annual Report Cash Waqf Linked Sukuk*, 2021).

CWLS is a low- risk financial instrument that can even be called risk- free and the government has guaranteed and protected this CWLS through the SBSN Law and the State Budget Law. CWLS is also controlled directly by BWI and several other stakeholders (*Annual Report Cash Waqf Linked Sukuk*, 2021).

Based on the research results, it is known that public interest in the CWLS SW-001 series is still quite low, only IDR 14.9 billion of Waqf funds were collected from October 9 to November 20 2020. A total of 1,041 Waqifs donated funds through four sharia banking distribution partners, namely Mandiri Syariah Bank, BRI Syariah, Muamalat Bank and BNI Syariah (Zuraya & Pryanka, 2021). The value of waqf collection is relatively small compared to the relatively high potential of Indonesian waqf. The low public interest in CWLS was caused by the government's lack of action towards the community and the decline in economic conditions caused by Covid-19, which caused the launch of the SW-001 series CWLS during the Covid-19 pandemic not to go as expected (Putri et al., 2020).

CWLS can be an Islamic finance tool that increases the potential of waqf in Indonesia because of its simplicity, low risk collateral, compliance with Sharia law, and significant positive impact (Paul & Faudji, 2020). According to Paul & Faudji (2020) there are several obstacles to the development of CWLS in Indonesia, namely public

awareness of cash waqf is still low, besides that public awareness in waqf management is still at an early stage and there are still many parties who are not familiar with waqf management institutions, including BWI. Obstacles in the development of CWLS are also due to the lack of qualified Human Resources (HR), especially Nadzir who understand waqf. The role of BWI is not fully regulatory because BWI does not only act as a collector of waqf but also as a waqf manager, this can also become an obstacle in the development of CWLS. Therefore, efforts must be made by the government to bring cash waqf or CWLS to a wider and more inclusive society (Paul & Faudji, 2020).

2. Optimizing The Implementation Of Cash Waqf In Indonesia

CWLS is a socially responsible investment vehicle providing safe waqf media for Muslims. According to Fauziah & Tulmafiroh (2020) CWLS is a low risk financial instrument that is even risk free and can have a big impact if managed properly. CWLS is a container for Cash Waqf funds to be invested in SBSN, as a form of government support in supporting social infrastructure development programs. Yunita (2020) states that optimizing CWLS requires precise and broad targeting, especially the middle class who have excess funds and an interest in Islamic finance.

Socialization can be started by understanding the purpose of CWLS. CWLS is a program created by the government and waqf stakeholders to develop innovative Islamic investment and financial facilities in Indonesia. CWLS aims to provide facilitation and support to waqifs so they can invest their funds in safe and productive Islamic financial instruments. CWLS is a combination of social investment and sharia financing carried out by the government to support Islamic social programs. CWLS also aims to provide support by developing Islamic financial markets and instruments. The final goal of CWLS is to support sharia banking diversification by optimizing the role of LKS- PWU.

The government can act as a community facilitator with waqf stakeholders and community organizations to make waqf easy, safe, fit for purpose and have a relevant impact on the wider community. NU and Muhammadiyah are one of the religious community organizations that are expected to provide socialization to the wider

community that Wakaf Sukuk is one of the sharia financial instruments used to finance the Indonesian sharia economic sector.

Socialization of cash waqf is carried out through various media. The socialization of cash waqf usually begins in a simple way through sermons on mosque pulpits, placing billboards (billboards) on the side of the road, newspapers and television media (Sulistiani et al., 2021). Sulistiani et al.(2021) also stated that socialization of cash waqf can be done through social media. This socialization can be done in the form of campaign actions to support the cash waqf movement by providing information about cash waqf to the public. In addition, social media can also be used as a forum for raising waqf funds, both virtually and in person (Sulistiani et al., 2021).

Through the results of his research, Sulistiani et al. (2021) stated that outreach through social media can reach the millennial generation and other productive age generations. Waqf socialization through social media is said to be able to play an effective role if it is packaged in such a way as to provide clear and interesting information so that it can motivate readers to make waqf. Dissemination carried out through social media can be done on websites, Twitter, Instagram or Facebook which are low- cost social media pages (Lazuardi, 2017).

CWLS opportunities do not only arise from the public, but also Islamic commercial banks which are also LKS- PWU can become trustees by issuing managed funds or social funds in the form of CSR to invest in CWLS. BUS or UUS can invest their funds in CWLS as an alternative allocation for BUS excess liquidity (Nezliani, 2020).

3. Cash Waqf Linked Sukuk (CWLS) In Indonesia Covid-19 Recovery Financing

The Indonesian Waqf Agency explained that waqf is a sustainable Islamic financial instrument where the sukuk waqf can offer new prospects by opening new opportunities for Islamic financial innovation in the future (Badan Wakaf Indonesia, 2019). Cash Waqf Linked Sukuk is an innovative low- cost Islamic financial instrument that can be used for economic recovery due to the Covid-19 pandemic

Sukuk waqf can be developed using the concept of underlying assets such as the issuance of Islamic bonds (sukuk). Researchers intend to propose a tribal financing model using waqf funds used to finance economic recovery due to Covid-19 in Indonesia.

The CWLS financing mechanism as an economic recovery due to Covid-19 can be done as follows:

1. The Indonesian Waqf Board has the role of coordinating the waqf nadzir. Nadzir waqf here is a Money Waqf Recipient Financial Institution (LKS- PWU) and other nadzir partners who collect CWLS cash waqf. The government here plays an active role in supporting CWLS. CWLS is offered openly to institutional communities or organizations managing community and waqf funds that have been approved by BWI
2. Cash Waqf Link Sukuk is a waqf sukuk product offered by the Ministry of Finance to the public. This CWLS complies with the provisions of the DSN-MUI, where this waqf sukuk cannot be sold or transferred in the sense that it is non- tradable
3. CWLS is collected through Nadzir and LKS- PWU partners
4. The Ministry of Finance provides funds from the collection of Sukuk- Wakaf (SW) to the Covid-19 Recovery Fund Management Institution, the designated one can be an amil institution or an institution that manages people's funds such as LAZIS which has previously been coordinated with the PEN Program Implementer for Covid recovery programs and projects -19
5. Funds raised from Waqf Sukuk can be given by the Ministry of Finance to amil institutions or general fund management institutions such as LAZIS which have coordinated with the National Economic Recovery Program for Covid-19 recovery.
6. The Ministry of Finance also provides coupons or fees from Wakaf Sukuk which are issued periodically to nazirs (BWI) according to the tenor determined through the custodian bank. Furthermore, the yields or coupons can be distributed by nadzir (BWI) to nadzir partners to be distributed to mawquf alayh.

7. When the tenor of the waqf interest ends, BWI can fully receive waqf capital from the Ministry of Finance.
8. After the waqf sukuk tenor period ends, the Ministry of Finance pays the sukuk capital in full to the nadzir (BWI). If the waqf sukuk is permanent then the capital is a BWI asset and can be rotated again to buy further waqf sukuk. However, when the wakif is temporarily waqf, then after maturity, the waqf assets are returned to the wakif according to the initial nominal value.

CWLS is expected to become an instrument for recovering the Islamic economy after the Covid-19 pandemic. Based on Article 8 of the Regulation of the Minister of Finance of the Republic of Indonesia Number 139/ PMK.08/2018 states that the purchase of SBSN through a private placement agreement with a social investment scheme of at least IDR 50,000,000,000 in each series. This instrument uses a Wakalah contract where the compensation received by BWI as a nadzir is 6.51% and a minimum yield of 5% per year will be paid on the 10th of each month and distributed to Mauquf alaih through BWI partners

Based on Sadeq (2002) there are several projects that can be used in the productive sector to create jobs and increase people's income which is useful as a form of national economic recovery efforts. In addition, during the national economic recovery, cash waqf can be used to fulfill the education, health and infrastructure needs of the poor. The following is an explanation of these projects:

1. Establishment of Health Facilities

The health sector must pay more attention during the Covid-19 pandemic. Making health facilities is not just physical development, but also good and adequate health services. Profit funds obtained from CWLS yields can be used as funds for the construction of facilities, provision of equipment, and health services in areas that need them.

2. Creating jobs and increasing income

It is known that almost all business sectors have experienced a decline due to the impact of the Covid-19 pandemic, especially on a retail scale such as tourism restaurants and the creative economy. CWLS can be utilized by providing business capital or incentives originating from yield funds or CWLS profits to individuals or

community groups who work in these three sectors. Funds from CWLS returns are expected to be used as capital to continue their business and increase their income. Shaikh et al. (2017) explains that cash waqf can be used to fill gaps between budget constraints government and the ability of commercial financial institutions to provide financing to micro enterprises. Flexibility in cash waqf regulations makes it possible to serve parties who need financing directly or through financial institutions.

3. Construction of educational facilities

Educational facilities in remote areas are inadequate and in dire need of attention. Therefore, the proceeds or profits from CWLS can be used for the construction of educational facilities so that Indonesian children can continue their education properly and properly.

4. Development of physical infrastructure and community needs

The development of community infrastructure is needed to reduce poverty and is used for economic growth. The yields or profits from CWLS can be used for infrastructure development in the form of connecting roads, bridges, embankments preventing floods, irrigation facilities for rice fields, and other basic needs.

Cash waqf is not only used to finance religious activities but can also be used to finance various goods and services in general, such as in the education, health, social care, commercial activities and basic infrastructure sectors (Ismail Abdel Mohsin, 2013). It can be said that cash waqf is a suitable instrument to be used as a national economic recovery facility after Covid-19.

Furthermore, this research proposes an innovation in a more profitable contract method. The contract model is in the form of Qard Al- Hasan, the In- Kind model (Huda, 2019) and Syirkah Mudharabah (Nurfiyani & Khanifa, 2022) which have previously been implemented for empowering mustahik at the Surakarta National Amil Zakat Institute and the Al- Ijarah Al- Mutanaqishah contract in waqf land financing (Ridwan, 2015).

4. Recommended Contract Model as CWLS Innovation for PEN Financing:

1. Qard Al-Hasan Contract

This model aims to provide an injection of funds that can be renewed in the form of equity loans to people affected by Covid-19 who have capital through UKM or UMKM. can be renewed with a qard al- hasan contract, which is a loan with the aim of starting a business or developing a business. Borrowers can pay off their loans without being required to share profits. On the other hand, if the business of the waqf recipient suffers a loss, the recipient is not required to return the capital. There is a considerable risk when using the model due to the possibility that CWLS payments cannot be recovered. Therefore, it is necessary to allocate funds that are right on target in order to achieve the goal. Huda (2019) states that this model can increase the profitability of UKM in Surakarta by utilizing the bank's CSR social responsibility funds (Huda, 2019).

2. In-Kind Model

This model uses CWLS profits as a form of zakat funds to purchase production equipment needed by beneficiaries of waqf or mauquf 'alaih. Indra et al. (2020) states that the Baznas of West Kalimantan Province has effectively used this model to distribute zakat to mustahik Purchase of production facilities can be in the form of machines or business premises for SMEs and SMEs affected by Covid-19, or initial capital for Muslim community workers who have been laid off.

3. Syirkah Mudharabah Contract

The Syirkah Mudharabah contract is included in the hybrid contract class, namely where a transaction is carried out using two contracts that are combined into one and carried out simultaneously. This contract is carried out by the business actor applying for financing with profit sharing using CWLS funds. Where 100% of business capital comes from CWLS funds, while business actors use their expertise to manage the business. If they receive profits, profit sharing will be carried out according to what is stated in the contract and make a return on capital when the business is done. Meanwhile, if the business actor suffers a loss, he only needs to return the capital he has managed.

4. Al-Ijarah Al-Mutanaqishah Contract

Al- Ijarah Al- Mutanaqishah contract is a leasing contract by selling or granting the leased object at the end of the period so that this transaction ends with the transfer of ownership of the object. The Al- Ijarah Al- Mutanaqishah contract is also included in the hybrid contract category, namely by combining the ijarah contract and the sale and purchase contract. Al- Ijarah Al- Mutanaqishah Akad can be used in empowering waqf. This contract is carried out by means of the Waqf Institution as Nadzir of waqf land leasing waqf land to the owner of the funds (individual or group) provided that the owner of the funds will build a building or business on the waqf land . After the building or business is completed, it will be operated by the owner of the funds during the time of the rental agreement. Then the Waqf Institution can buy the building in installments from the rent paid by the owner of the funds. After reaching a certain time limit, the building will become the property of the Waqf Institution. The scheme using this contract is considered to be beneficial to both parties where the business owner or funds will benefit by running the business, while the Waqf Institution will feel safer by leasing land rather than providing capital.

The use of these four models is expected to increase business capital income in UMKM programs that have been carried out by BWI which are currently in the form of:

1. Empowerment of UMKM through productive waqf by Rumah Wakaf
2. Working capital assistance for UMKM
3. Assistance and training to maximize UMKM working capital management
4. Health programs in the form of providing assistance to deaf children, namely providing hearing aids for deaf, poor and needy children aged 1 month to 18 years.
5. An educational program in the form of providing tuition fees for underprivileged students through Indonesian student friends.
6. In terms of strengthening food security through the assistance of breeding rice seeds the target is 36 farmers with a land area of 10 hectares, in addition to that the program through the BSM Umat Wakaf nazhir is providing assistance to 50 breeders with one cow each.

If the use of the Revolving Fund or Qard Al- Hasan model, the In- Kind model, Syirkah Mudharabah and Al- Ijarah Al- Mutanaqishah in CWLS can be implemented properly then it can help the national economic recovery due to Covid-19. The application of these three models is actually more mutual help than seeking profit. This is done so that the waqf funds collected can be used as an injection of funds and rolled out or continues to rotate and be productive.

Conclusion

It can be concluded based on the explanation given by the researcher that Cash Waqf Linked Sukuk (CWLS) is one of the innovations of investment and sustainable Islamic financing in Indonesia. Waqf bonds offer good prospects. for people who want to donate their assets either permanently or temporarily (temporarily). The waqf funds can be distributed to the poor or communities affected by Covid-19 as an injection of capital funds to start or continue a business, so that waqf funds can continue to roll over and be productive. CWLS is an instrument that is very suitable for National Economic Recovery because it is very flexible. CWLS also meets the requirements to finance the recovery of the Covid-19 pandemic which requires short to medium term financing. national economic recovery due to Covid-19. CWLS As a source of financing for post-Covid-19 economic recovery, it still requires coordination between the Indonesian Waqf Agency and the Ministry of Finance to manage the sukuk waqf funds so that they can be used as a national economic recovery due to Covid-19 through assistance programs provided to UMKM.

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