

**WAKAF LITERATION TO APPEAR AN INTERFERENCE IN MENTIFY FOR
MILENIAL: IMPLEMENTATION FOR STUDENTS IN
MADRASAH ALIYAH STATE 4 BANTUL**

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Abstrak

Pengabdian kepada masyarakat ini dilaksanakan dengan mengadakan sosialisasi wakaf bagi siswa SMA/MA guna menumbuhkan kepedulian sosial melalui wakaf, mengingat bahwa paham di kalangan masyarakat tentang wakaf hanya identik dengan orang tua dan yang memiliki kekayaan. Melalui literasi wakaf dengan strategi tes wakaf yang bertujuan untuk penilaian pemahaman siswa terhadap wakaf, menumbuhkan minat wakaf di kalangan siswa atau masyarakat itu sendiri, membentuk siswa dan masyarakat yang peduli sosial melalui wakaf. Metode sosialisasi ini menggunakan metode pola pengajaran langsung, tanya jawab, dan penugasan atau tes. Peserta sosialisasi ini terdiri dari 33 siswa dari kelas XI IPS MAN 4 Bantul. Total jumlah soal pre test dan post tes 10 soal yang berupa salah benar. Di mana dari setiap soal memiliki poin 10. Dari hasil evaluasi pre test bahwa diperoleh nilai rata-rata 59,39 dengan rentan nilai 30-70 dan hasil evaluasi post test diperoleh nilai rata-rata 81,21 dengan rentan nilai 70-100. Hasil evaluasi keseluruhan terdapat peningkatan nilai yang cukup signifikan yaitu 21,82 hasil tersebut menunjukkan metode tersebut dirasa cukup bermanfaat melihat dari segi nilai dan antusias dari para siswa. Selain dari itu, terdapat beberapa pertanyaan yang menunjukkan bahwa siswa benar-benar antusias terhadap wakaf.

Kata Kunci: literasi wakaf, minat, wakaf.

Abstract

Community service is carried out by conducting endowment socialization for high school / MA students in order to foster social awareness through endowments, bearing in mind that the

community's understanding of endowment is only synonymous with parents and those who have wealth. Through waqf literacy with waqf tests strategies aimed at assessing students' understanding of waqf, fostering interest in waqf among students or the community itself, creating students and communities who are socially aware through waqf. This method of socialization uses the method of direct teaching patterns, questions and answers, and assignments or tests. The socialization participants consisted of 33 students from class XI IPS MAN 4 Bantul. The total number of pre-test and post-test questions is 10 questions that are true or false. Where each question has 10 points. From the results of the pre-test evaluation, an average value of 59.39 was obtained with a vulnerable value of 30-70 and the results of the post-test evaluation obtained an average value of 81.21 with a vulnerable value of 70-100. The results of the overall evaluation there was a significant increase in value of 21.82, the results showed the method was considered quite useful in terms of grades and enthusiasm of the students. Apart from that, there are a number of questions that show that students are truly enthusiastic about endowments.

Keywords: waqf literacy, readability, waqf

Introduction

One of the factors that influence the rapid growth of Sharia Economy in Indonesia can be seen from the number of Shariah Commercial Banks (BUS) and Sharia Business Units (UUS). Besides the rapid development of Islamic economics is not only seen from profit financial institutions but now there are many non-profit financial institutions such as zakat bodies, infaq, shodaqoh, and endowments. (Pangestika, 2019). One of the non-profit financial economic activities that is currently being actively socialized is waqf. Waqf is derived from the Arabic waqf, the name of the publication (masdar) of the verb waqafa, which has the meaning of following the purpose and use of the verse itself. In terms of language, waqf has the meaning of stop, hold, and hold. According to syara 'waqf is a form of surrender of assets where the assets are held and only the benefits can be applied either for general or special purposes. (Rahman, 2009).

The development of the Indonesian waqf world has three phases in its development. First, the traditional phase, in this phase waqf is for the construction of mosques, prayer rooms and Islamic education. This means that waqf in this phase is very consumptive. Second, the transition phase for the rise of waqf which is more developed to how to build a society that is empowered from the benefits of waqf results. Third, the professional phase. In this phase, waqf has developed far. Waqf has become a sharia financial economic instrument. And because of that, waqf has given birth to a product called the newest Cash Waqf Linked Sukuk (CWLS). Then the Waqf Core Principles (WCP). Waqf that has developed in such a way, then waqf governance must be regulated that is more credible even with international standards.

According to the Indonesian Waqf Board the number of cash waqf successfully collected by BWI in 2017 amounted to Rp4,115,823,569 received through 16 Islamic banks whereas the potential for endowments (Baskoroputra, 2019). In addition, data from BWI shows that the potential for waqf assets per year reaches Rp2,000 trillion with an area of waqf land reaching 420,000 ha. While the potential for waqf money reaches around Rp188 trillion per year. While in 2019 the potential for new waqf will be realized at only Rp400 billion. (Novita and Nidia, 2019). Meanwhile, the use of waqf land was most used to build mosques, reaching

44.98% in 2018. While at least it functioned as an educational facility that only reached 10.59% for school buildings and 11.06% buildings for pesantren. (Emha and Ahmad, 2018)

Yet according to the Central Statistics Agency (BPS) in 2017 the literacy rate in Indonesia is still quite high at 0.94% for ages 15-44 years (Emha and Ahmad, 2018). That means the potential for endowments will be very good if the millennial especially teenagers have a good literacy about endowments. Literacy according to Wikipedia is a general term that refers to a set of abilities and individual skills in reading, writing, speaking, calculating and solving problems at a certain level of expertise needed in daily life, so that literacy cannot be separated from language skills. Literacy ability was originally interpreted as reading and writing skills but at present has experienced a development not only in reading and writing but is more able to concentrate on information skills, namely the ability to gather, manage, and communicate information. (Subandiyah, 2015). From the increase in waqf literacy, it is expected to be able to provide understanding and foster an interest in representation, especially among millennials. Etymologically own interest comes from the English "interest" which means liking, attention (inclination to something), desire. An interest will encourage students to show their attention, activities and participation in following the learning that takes place.

In further understanding of waqf it is necessary to have waqf literacy. For this reason, we conduct socialization, especially among students at MAN 4 Bantul, Yogyakarta regarding literacy and understanding of waqf in order to generate interest in speaking among students.

Methodology

Knowledge about waqf in the community is still very lacking, so there are still many people who think that waqf is only synonymous with parents and wealthy. Therefore, to provide a little knowledge about waqf, we held a socialization about Waqf Literacy which was held at MAN 4 Bantul precisely in class XI IPS 1. This socialization was held on January 20, 2020 and aimed to provide an explanation of waqf that was still not understood by students and the community.

The material presented includes the understanding and benefits of waqf, the legal basis of waqf, the ways and management of waqf, as well as the types of waqf. To find out how far students understand about waqf, we do a pre-test. Then the post-test is also applied for all students of class XI IPS 1 to determine the level of student understanding. The total number of pre-test and post-test questions is 10 questions, in the form of true-false choices, where each correct question will get a score of 10 points.

The implementation process is reflected in the graph below:

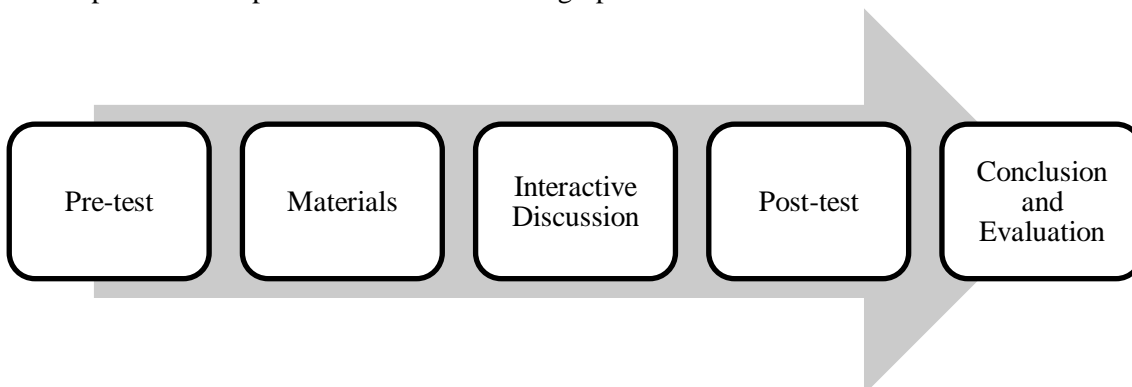


Figure 1. The implementation process

Results and Discussion

The material about waqf literacy is first given to students in order to open their minds about waqf. The first material is about the definition of literacy itself. According to UNESCO (2006), literacy is real equipment, especially skills in reading and writing regardless of which context the skill was acquired as well as who get it. Another opinion said that the meaning of literacy is an individual's ability to process and understand information when do reading and write. In other words, literacy is set of skills and abilities someone in reading, writing, calculate and solve problems in daily life. Activity literacy does refer to one's basic ability in reading and writing. See you later this, the strategy taken to increasing that ability is foster interest in reading and write. Currently, the term literacy has been began to be used in a broader sense broad, such as information literacy, literacy computers, and scientific literacy all of them refer to competence or abilities that are more than just reading and writing skills. It's just, it's an understanding that The most common regarding literacy are: reading and writing skills.

When it comes to generations Millennials, this generation is a generation who have different behavior with the previous generation. Millennials or often called generation Y is a group of people born in the range 1980s to 2000s. A number of millennial behavior different from the previous generation including: first behavior, generation millennials in Indonesia are very internet addiction. In an average day millennial generation can use internet with a duration of more than seven hours with a certain age range. Second, self-development or self-improvement. This is also a very interesting thing Generation Y's concern is desire to carry out self-development in order to become a better person than before. Third, generation Millennials can work faster and smart because it is supported by existence of technology. Development technology is also driving millennials have multi-tasking capabilities. This behavior makes millennials get used to it do two to three jobs at a time. Then what is the literacy level? Generation Y when viewed from behavior what are millennials doing? have a high literacy rate? more specifically the literacy level of waqf.

The second material given is about the definition of wakaf. According to Fathurrohman (2013) defines waqf as an act wakaf law to hold property his, either temporarily or forever, used repeatedly for the public interest or for special interests that according to the principles of Islamic law. In government regulations Republic of Indonesia number 42 of 2006 mentions that waqf is wakif legal action for separate and/or hand over part of his property for used forever or for certain period of time according to its importance for worship purposes and/or general welfare according to sharia. According to the term waqf means stop or withhold property that can be take advantage of it without being destroyed instantaneously and for immediate use permissible, and is intended to get the pleasure of Allah SWT. Meanwhile, according to Hamza (2016) Waqf is one of the Islamic financial instruments that has an important function in Islamic economic development especially for the country's economy Muslims including Indonesia. Therefore, waqf can be used as a source of finance for development of Muslim countries must be managed professionally to the benefit of society in general.

The participants of the socialization consisted of students and students of class XI IPS 2 MAN 4 Bantul. The number of students and students who took part in this socialization were 33 students. Results of the evaluation of the socialization carried out before (pre-test) and after (post-test) carried out for all participants of the socialization in order to determine the level of understanding of the participants about the material of the socialization, the following results were obtained:

1. Initial Evaluation Value (Pre Test)
 From 33 students who participated in the socialization, an average score of 59.39 was obtained with a range of grades 30-70.
2. Final Evaluation Value (Post Test)
 From 33 students who took part in the socialization, an average score of 81.21 was obtained with a range of grades 70-100.
3. Seven questions were raised by four students which could then be answered and discussed with the facilitator.
4. The results of the evaluation of all participants of the socialization, there was a significant increase in value, namely 21.82. This indicates a great enthusiasm from the participants of the socialization of the material presented. From the results above it shows that there is an influence of waqf literacy on the interests of representative among millennials.

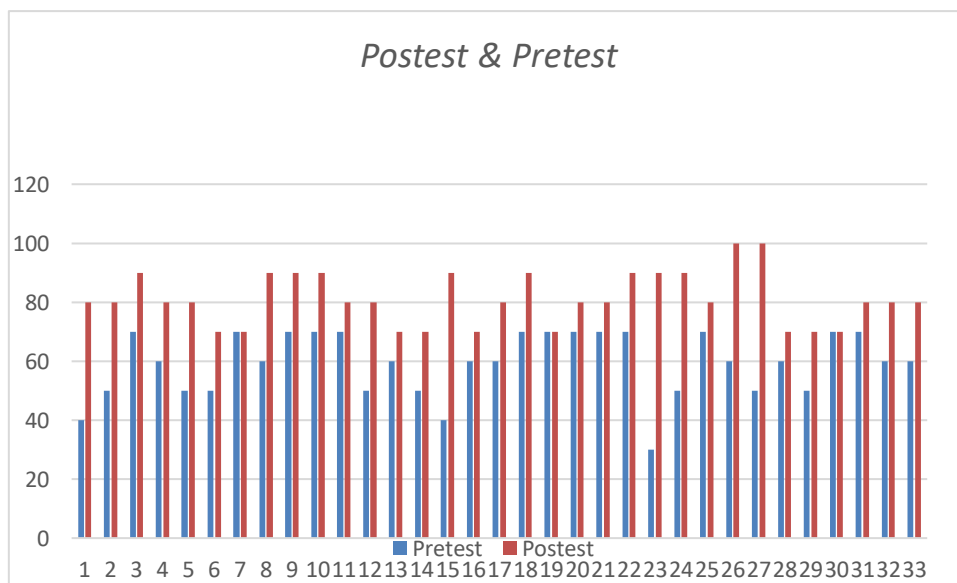


Figure 2. Pretest and Posttest Value Distribution Results Graph

Conclusion

Based on the results of the data analysis above, it can be seen that the students of MAN 4 Bantul, especially class XI IPS 2 between before conducting the post test and after conducting the post test there was a significant increase of 21.28% which means that there is a high enough influence. When students before conducting the post test do not know what will be discussed and after the submission of the material then held a post test again there is an increase in the percentage because the students understand the material that has been submitted.

Based on the results of the research and its implications, the researcher proposes several suggestions, among others: given the differences in the level of understanding of students from the beginning of not knowing the material to be delivered and after knowing the material presented, students are more likely to understand the material after it is submitted, students should also be more increase again his interest in learning in studying waqf to make it easier to understand the material being studied. Researchers who will conduct research similar to this study should use the instrument comprehensively so that the data obtained will be more

complete. Sosialisasi literasi wakaf demi meningkatkan pemahaman dan kesadaran tentang pentingnya berzakat dan berwakaf harus dilakukan edukasi mengenai wakaf dengan metode-metode yang lebih menyenangkan, supaya mereka lebih mudah dalam memahami wakaf, bukan hanya menghafal pada teori saja.

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