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CASH *WAQF* AS A SOLUTION TO OVERCOME DROUGHT IN GUNUNG KIDUL REGENCY IN YOGYAKARTA PROVINCE

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ABSTRACT

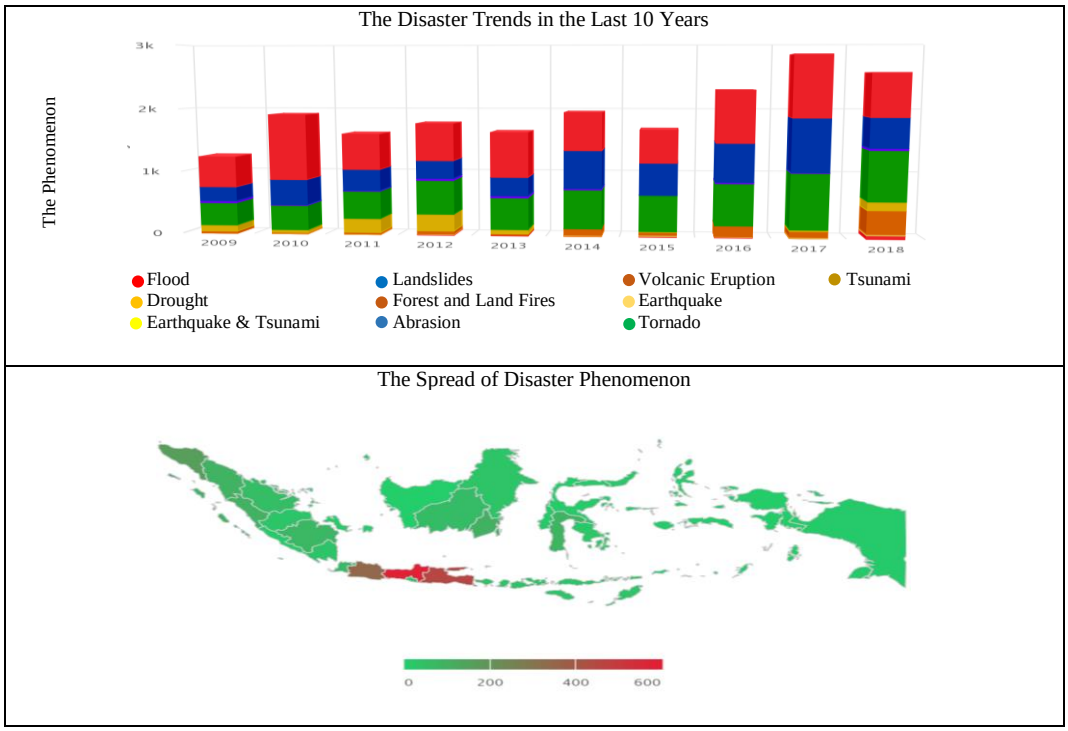
Drought in Gunungkidul Regency is a problem that always occurs almost every year. It has led to humanitarian problems, and requires some appropriate mitigation efforts. Responding to the drought problem, the development of cash waqf in fact is potential to solve the problem. This study aimed at analyzing cash waqf management carried out by ACT Global Waqf in efforts to overcome drought in the Gunungkidul region. This is a field research in which, in this case, the object of research is cash waqf through the Waqf Program of Global well ACT Yogyakarta. Data obtained from eight informants who mastered the object of research, namely Waqf Well of ACT Global Waqf. Based on the results, the cash waqf has been manifested into Waqf Well as determined by Wakif. The efforts to prevent drought by ACT Yogyakarta Global Waqf, especially at three points of waqf wells, greatly helped communities affected by drought. This can be seen from the continued use of the drill well despite drought during the long dry season. The flow of water flowing remains smooth and clean, has not changed since it was built until now. Waqf well is one solution to the community for the freshwater needs, by providing the new water sources by looking for potential water sources and building the infrastructure.

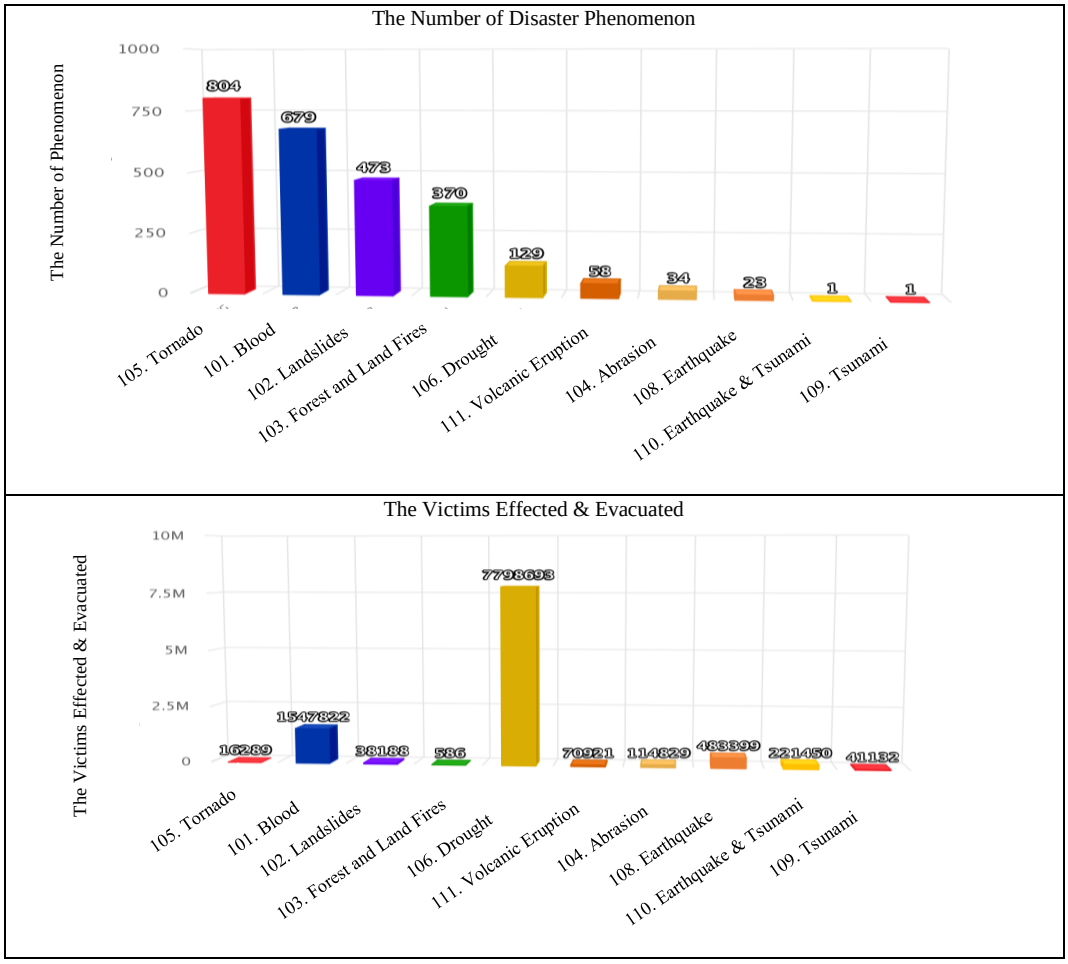
Keywords: drought*;* cash *waqf; waqf* well; *waqf* management*;*

INTRODUCTION

As an archipelago state, located on the equator, Indonesia is faced with a variety of natural disaster risks, making it one of the countries with the highest potential for natural disasters in the world. Among the natural disasters that occur every year in several regions of Indonesia are drought disasters. According to data released by the National Disaster Management Agency (PNPB), in 2018 drought occurred in 11 provinces in 111 districts/cities, 888 sub-districts, and 4,053 villages. Below is the data on disaster information in Indonesia in 2018 (Bnbp.cloud, 2018):

Figure 1. The Number of Natural Disaster that Occurred in Indonesia





Source: Bnbp.cloud, 2018

Based on the picture above, it can be seen that the trend of disaster phenomenon over the past 10 years shows 5 most potential disaster positions, namely flood (6.975), tornado (5.724), landslide (4.514), forest and land fires (922) and drought disaster (854). Whereas in 2018 the largest number of disasters in Indonesia were in the Central Java region, reaching 578 times out of 2.572 cases. Of the various types of disasters that occur, drought inflicted for the highest amount of victims, namely the number of affected populations experiencing a drought of 7.79 billion (Bnbp.cloud, 2018).

Ironically, in addition to the drought that occurs frequently, based on data released by *Maps of the world* (2017), Indonesia is among the countries with the seventh-largest potential of Water Resources in the world, namely 2019 cubic meters. The right to water is part of the fulfillment and protection of the right to life because water is the most important component to fulfill and protect the right to life which is an absolute and cannot be reduced *(non-derogable right)* (Komnasham, 2018).

Although the overall availability of water is not worrying, however, the problems of distribution, quality, and management cannot be ignored. Dumairy (1992) states that the distribution of water is not evenly distributed proportionally in various parts of the region. In one part of the region, water is excessively available. Meanwhile, in other parts of the region, the need for water is relatively huge, but the supply is insufficient. Based on a study published by the World Bank (2014) with the title Indonesia Water Investment Roadmap for 2011-2014, it is said that from the total population of Indonesia, only 47.71% had access to clean water sources. This is caused by seasonal variations or uneven rainfall each year, as well as extreme geographical conditions, for example in the Gunungkidul region which has barren plains so that it always suffers from lack of clean water especially during the dry season (InsightSMI, 2017, p.2).

Waqf is one of Islamic philanthropy that has unique characteristics compared to other philanthropic instruments. According to Rozalinda (2016), the main characteristic of waqf is that the benefits of endowments must continue to flow as the Hadith of the Prophet. "Hold the capital and hand out the results". As for the management of waqf itself, Rozalinda (2016) explains the existence of four management functions, namely planning *(Planning/ al-Takhthith),* organizing *(Organizing/ al-Tanzhim),* leadership *(Leading/ al-Qiyadah),* controlling *(Controlling/ al - Riqabah).* (Rozalinda, 2016)

Management of waqf assets requires good management and in accordance with Islamic teachings. As explained by Hafidhuddin and Tanjung (2003) that the rapid development of Islamic economic institutions currently requires Islamic management practices. Islam teaches that everything must be done natty, correctly, well-ordered, as well as regularly. Management in the sense of arranging something to be done properly, well-planned, and neatly organized. (Hafidhuddin & Tanjung, 2003).

Hakim (2010) in his paper explained the properties of waqf that could be invested, as was the practice of the Companions in the past, such as the waqf of Mukharik's garden by Rasulullah Saw; the well of Raumah by Uthman bin Affan and the waqf of the plantation land in Khaibar by Umar bin Khattab. So economically, waqf assets built can be managed productively through various investment and production activities at this time, to be used for future generations (Hakim, 2010).

Furthermore, related to drought as a natural disaster, Pratiwi (2011) in her paper analyzed drought disaster management by using field study methods, literature review, secondary data

collection, and Round Table Discussion. The results showed that in Central Java there were 12 districts that were prone to drought five of those areas had been surveyed and declared drought-prone to increase. For this reason, based on field studies and analysis of field conditions, researchers provide a number of recommendations that generally expect a priority scale for handling drought by determining appropriate technology (Pratiwi, 2011).

Similar research was also carried out by Purwantara et al. (2012) which explains that in the entire area *karst* of Gunungkidul Regency there are lakes in 10 sub-districts and have varied lakes potentials, on water conditions, water quality, environmental conditions and the conditions of its utilization. The results of water sample testing conducted in the Gunungkidul area, precisely the source of Telaga Wuru water, are currently declared unfit for the use for drinking water because they do not comply with the drinking water quality standard specifications according to Government Regulation No.82 Year 2001 Group B (Purwantara et al., 2012)

Based on the literature review above, researchers did not find specific research on cash waqf in the effort to overcome drought in previous research. The results presented by previous research are in the form of the concept of cash waqf management, rights to water and water conservancy, surface studies of Gunungkidul, conditions, and drought mitigation concepts in the Central Java region. While the focus of this research is the management of cash waqf through the Global Waqf ACT program in Yogyakarta as an effort to overcome drought in the region of Gunungkidul Regency.

Definition of Waqf

The word “waqf” comes from the Arabic "*Waqafa*" which means "to hold" or "stop" or “standstill” or “stay standing”. In Indonesia, the definition of waqf is stipulated in Law Number 41 of 2004 concerning Waqf Article 1, that waqf is a legal act of endowment to separate and/or surrender a part of his property to be used forever or a certain period in accordance with his interests for the purposes of worship and/or general welfare according to sharia. (Ministry of Religion, 2006)

Thus it can be concluded that waqf is a legal act of *wakif* by holding waqf assets to be used continuously or within a certain period in accordance with their interests.

Definition of Cash Waqf

According to the Indonesian Ulema Council (MUI), *cash waqf (waqf / waqf al-nuqud)* is waqf did by a person, group of people, institutions, or legal entities in the form of cash. Included in the notion of money are securities. Waqf money can only be distributed and used for things

that are permitted on shari'ah. The principal value of the endowments of money must be guaranteed its sustainability, may not be sold, granted, or inherited. (Pusparini, 2016)

According to Cizacka (1998) cash waqf are endowments made in the form of cash capital (Pusparini, 2016, p.17). Cash Waqf is one of the solutions for the productive use of waqf assets. According to Mahkrus, productive waqf is property which is represented for use in production activities where the results are then distributed in accordance with waqf objectives, for instance water springs to be sold (Mahkrus, 2016, p.89).

Cash Waqf Management

Considering that waqf funds are public funds and are utilized for the benefit of the wider community, then waqf must be managed in a professional, transparent, and accountable way. Cash waqf management involves three parties, namely: (1) endowment givers (*wakif*), (2) waqf administrator (*nazhir*), (3) Communities that receive endowments (*mauquf 'alaihi/ beneficiary*) (Pedoman Pengelolaan Wakaf Tunai, 2013, p .48-49). According to Iman and Mohammad (2014) in Khamis and Salleh (2018), waqf management requires three fundamental resources: people, money, and property or assets. Waqf institutions require people with a good educational background who have professional training and certification programs. Money is also needed in the right amount at the right time. Property or assets in this case can be described as tangible or intangible assets of waqf institutions. (Khamis & Salleh, 2018)

In article 11 of Law Number 41 of 2004 concerning Waqf the task of *nazhir* is stated, namely: (1) administering waqf property. (2) managing and developing waqf property in accordance with its objectives, functions, and aims. (3) reporting and protecting waqf property. And (4) reporting the implementation of duties to the Indonesian Waqf Institutions.

Waqf management includes several processes namely planning, organizing, leadership, and supervision, and finally using organizational resources to achieve goals. More specifically, waqf management needs to be explained based on its functions. The management function is a number of activities covering various types of work and can be classified into one group so as to form an administrative unit. The management function is divided into four, namely (Rozalinda, 2016, p.73):

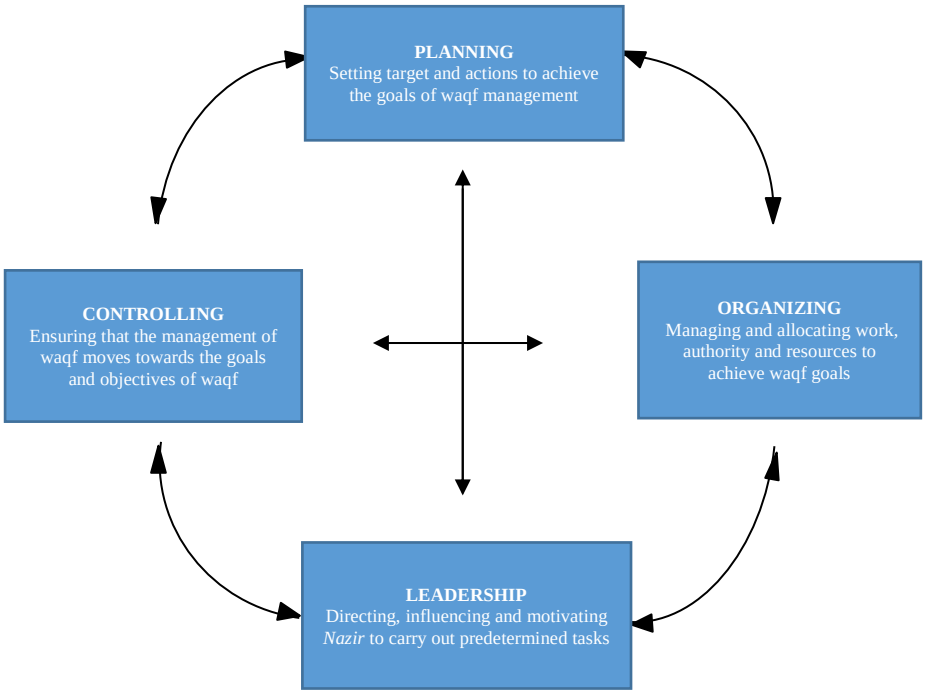
a. Planning (*Planning/al-Takhthith*). According to Leslie (2005), planning is a decision about what goals will be achieved during the time to the future and what will be done to improve those goals. Planning contains the formulation of actions that are important to achieve the desired results in accordance with the aims and objectives set (p.75).

According to Hafidhuddin and Henri (2003), there are some things that must be considered in determining planning, namely; (1) Results to be achieved. (2) People who will perform. (3) Time and priority scale. (4) Funds (capital).

b. Organizing (*Organizing/al-Tanzhim*). Organizing is drawing together and coordinating the human, physical, financial, information, and other resources needed to achieve the organization's goals. What is meant in this sense is to persuade people in the organization, divide, responsibility, group work in several units, arrange, apply resources, and create good conditions so that human resources and other resources can work together to achieve maximum goals (p.77-78).
c. Leadership (*Leading/al-Qiyadah*). Leadership means evoking the enthusiasm of others to become better organizational actors. It means, directing, motivating, and communicating with employees individually and in groups. A leader has a crucial role in determining the progress and retreat of a company. There are several competencies that must be possessed by a leader namely; strategic ability, interpersonal ability, and technical ability (p.80).
d. Controlling (*Controlling/al-Riqabah*). Supervision is the process of ensuring that the actual activities are as planned. Supervision is a process carried out to ensure the entire set of activities that have been planned, organized, and implemented so that it can run in accordance with the targets set despite various changes (p.84)

Based on the management description above, it can be described with a model such as the following scheme:

Figure 2. Interactive Process on Management Function of Waqf



Source : Rozalinda, 2016

Picture 2 presents a complete management model because arrows show the relationship of all points in two directions. From the picture above it can be seen that the functions of waqf management are needed in order that the overall resources of waqf managers can be used effectively and efficiently so that the goals of waqf can be achieved. Planning, Organizing, Leadership, and Controlling are stimulant and interconnected actions (Rozalinda, 2016, p.91).

Efforts to Overcome Drought

Efforts in Kamus Besar Bahasa Indonesia (KBBI) are defined as an effort or endeavor to achieve a purpose, solve a problem, find a way out, and so on. While the definition of Overcome is the process, method, or act of coping (KBBI, 2018). Thus it can be concluded that the response effort is an attempt made to overcome something in order to achieve a purpose. Like solving problems or finding a way out.

The definition of drought based on Law Number 24 the Year 2007 Concerning Disaster Management, namely drought is the availability of water that is far below the water needs for living needs, agriculture, economic and environmental activities (BNP, 2018). Meanwhile, according to Dipayana, Cahyadi & Nurjani (2014) drought is a reduction in rainfall that is large

enough and persist which can affect the life of plants and animals in an area and will cause a reduction in water reserves for daily life needs and plant life.

In general, there are three stages in dealing with drought, namely the short term, medium-term, and long term. This concept is synonymous with common development planning mechanisms (Pratiwi, 2011). Meanwhile, according to Setiawan (2012), there are several stages in disaster management:

a. Prevention Phase. This stage includes all the efforts made in order to minimize the unfavorable effects that occur from natural disasters. For example, making reservoirs to prevent flooding and drought (p.112-113).
b. Emergency Response Stage. This stage is carried out at the time of a disaster, which is to help the people directly affected by the disaster to immediately meet their most basic needs. For instance, the provision of emergency assistance, health services, sanitation, and clean water (p.113).
c. Rehabilitation Stage. At this stage, efforts were made to improve, both physical and non-physical as well as the empowerment and return of victims. The main objective of this stage is to improve the community or public services to an adequate level (p.114).
d. Reconstruction Phase. Efforts made at this stage are the rebuilding of damaged public facilities and infrastructure. It is intended that people's lives will return to normal. In general, these activities involve all communities, representatives of non-governmental organizations, and the business world (Setiawan, 2012).

The phenomenon of drought in Gunungkidul Regency is an event that often occurs, especially in the southern part which has a landscape in *karst* Gunungsewu. Citing from the disaster management plan of the Special Region of Yogyakarta in 2018-2022 concerning the potential for disaster threats, one of the disasters with a high hazard index is a drought with an area of 313,315 hectares, as shown in the table below. (Source: DIY Regional Regulation No. 3 of 2018 concerning RPJMD)

Table 1. Drought Potency in Daerah Istimewa Yogyakarta (DIY)

No	Districts / Cities	Risk	
		Wide	Risk Class
1	Kulon Progo	58.628	Medium
2	Bantul	50.813	Medium
3	Gunungkidul	143.142	**High**
4	Sleman	57.482	Medium

5	Yogyakarta	3.25	Medium
		313.315	**High**

Source: DIY Regional Regulation No. 3 of 2018 concerning RPJMD

Based on the data above, the danger of drought with the highest risk class is in Gunungkidul Regency with an area of 143,142 hectares. Whereas for four other Regencies such as Kulon Progo, Bantul, Sleman, and Yogyakarta, the potential for the medium-risk class is stated (Perda DIY, 2018). The cause of drought in Gunungkidul Regency is not only due to the dry season, but also the ecosystem area *karst*. This topographic condition consists of hills and has many fissures that cause rain to enter the soil directly through the existing fissures and form underground rivers and some form ponds *karst*. Although geographically it has a fairly high rainfall, the area still often experiences a water crisis despite possessing fairly high rainfall (Purwantara et al., 2012). Rainfall according to (Adji & Nugroho, 2016) is the main solvent media in the karstification process.

The inability of the Gunungkidul communities to overcome this drought problem affected their socio-economic situation. Communities who generally work as farmers must be prepared to be unemployed when the dry season arrives. In this case, the role of government elements, the general public, and institutions especially humanitarian agencies are hugely influential in an attempt to overcome the drought in the Gunungkidul region. In the Islamic perspective, teachings to be generous, carried out through various instruments including Zakat, Infaq, and Sadaqoh and endowments (ZISWAF), as explained in the word of God in the Qur'an surah Al-Baqarah verse 261. (Pusparini, 2016)

Indonesia as the country with the largest Muslim population in the world has the potential for waqf development. For this reason, the government and institutions working in the sector of Islamic economic development are trying to manage waqf assets. Accountable management in the management of waqf is required to be able to maintain and distribute the benefits of waqf to the public in a sustainable way (Rozalinda, 2016).

This research was conducted at Global Waqf ACT Yogyakarta considering that Global Waqf is an active institution in developing well endowments throughout Indonesia. This is evident that until 2018 the institution has reached 19 provinces with a total of 168 villages in 80 districts/ cities. The wells built have reached 190 and have utilized around 270.000 beneficiaries of waqf (Ridarineni, 2018). Global waqf has registered as Nazir in BWI in 2014 based on Nazhir Registration Certificate No. 3.3.00068. (Global Waqf, 2017). In addition,

Global Waqf has also established cooperation with the Government of Gunungkidul Regency which aims to resolve the annual drought problem that has engulfed Gunungkidul (Jauhari, 2018).

The research aims to elaborate and analyze cash waqf management conducted by Global Waqf ACT Yogyakarta in overcoming drought in Gunungkidul Regency.

RESEARCH METHODS

This research uses a descriptive qualitative approach, which is carried out through collecting actual data and carrying out literature studies from a variety of written literature and field studies. This method is used to describe and analyze the pattern of cash waqf management carried out at Global Waqf ACT Yogyakarta in tackling drought in Gunungkidul.

The field study was conducted at the waqf well program at three well locations in the Gunungkidul Regency, namely; 1) Integrated Islamic School Permata Bangsa, Ngipak Village, Karangmojo District. 2) Baiturrahman Mosque, Dungumas Hamlet, Watusigar Village, Ngawen District. 3) Karangmojo backwoods, Grogol Village, Paliyan District. The three waqf well points were selected based on the topography zone of the Gunungkidul region, namely the North Zone, the Central Zone, and the South Zone. In addition, the determination of location is based on the period of utilization of waqf well, namely endowments of wells built-in 2015 which is the oldest waqf well program, and two other points which are the newest well endowments built-in 2018, where 2018 is one of the longest droughts. As for this study, several variables are used as explained in the following table:

Table 2. Conceptual Definition of Variables and Operational Variables

Variabel	Definition of Operational	Indicator
Management of Cash Waqf	It is a process of making planning, organizing, leadership, and controlling to various businesses from *Nadzir*, then using organizational resources to achieve goals (Rozalinda, 2015)	1. Planning (*Planing/ al-Takhthith*) 2. Organizing (*Organizing/ al-Tanzhin*) 3. Leadership (*Leading/ al-Qiyadah*) 4. Controlling (*Controlling/ al-Riqabah*)
Concept of Overcoming Drought	Concept of overcoming drought is an attempt made to overcome something in order to achieve a purpose. Like solving problems or finding a way out. In general, to treat drought is divided into 3 (three) stages, namely handling short-term, medium-term, and long-term. (Pratiwi, 2011)	1. Short-term 2. Medium-term 3. Long-term

Source: Data processed (2019)

RESULTS AND DISCUSSION

Conditions and Drought Areas

Drought in Gunungkidul Regency is a phenomenon that often occurs and is felt by the community, especially in the southern part that has a landscape *karst* Gunungsewu and hilly topography condition of Gunungkidul. Based on data from Badan Penanggulangan Bencana Daerah (BPBD) Gunungkidul (2018), the drought conditions for 2018 have been the longest since the last two years. This drought condition also caused the funds of dropping water from the government are exhausted. Then on October 10, 2018, a drought occurred in 57 villages from 14 sub-districts in Gunungkidul Regency. The following are locations that are affected by drought:

Table 3. Location of Drought Affected in Gunungkidul Regency

No	Sub-districts	Villages	Amount
1	Girisubo	Balong, Jepitu, Karangawen, Nglindur, Songbanyu, Jurukwudel, Pucung, Tileng	8
2	Nglipar	Kedungkeris, Nglipar, Pengkol, Kedungpoh, Katongan, Pilangrejo	6
3	Paliyan	Karangduwet, Giring, Karangasem, Mulusan, Pampang, Grogol	6
4	Panggang	Girikarto, Girisuko, Girimulyo, Giriwungu, Giriharjo	5
5	Purwosari	Giripurwo, Giricahyo	2
6	Rongkop	Karangwuni, Petir, Pucanganom, Semugih, Melikan, Pringombo, Bohol	7
7	Tanjungsari	Hargosari, Ngestrijo	2
8	Tepus	Sidoharjo, Giripanggang, Tepus, Purwodadi, Sumberwungu	5
9	Ngawen	Sambirejo, Jurangjero, Tancep, Watusigar, Kampung	5
10	Ponjong	Kenteng, Tambakromo, Karangasem, Sawahan, Umbulrejo	5
11	Gendangsari	Mertelu	1
12	Saptosari	Krambilsawit	1
13	Semin	Rejosari, Karangsari, Candirejo	3
14	Semanu	Dedapayu	1
		Total	**57**

Source: BPBD DIY, 2018

Subsequent is the area affected by drought during the dry season based on 3 locations studied:

1. *Karangmojo Hamlet, Grogol Village, Paliyan*

Paliyan sub-district is located in the southern zone of Gunungkidul. In 2018, Paliyan Sub-district is one of the 14 Sub-districts in Gunungkidul experiencing drought caused by the long dry season. During the dry season, water becomes scarce, the residents' water sources in

the form of rainwater wells also dry up. According to Sutina, throughout 2018 the village that she lived in for 8 months had not rained, even the river flow experienced drought (Sutina, 2018). In the dry season, people are overwhelmed in sufficing water needs for daily use, especially for the agricultural sector. Based on publication data from Grogol Village (2018), the community's livelihoods include farmers (246 people), farm laborers (125 people), and laborers/ private sector (136 people). Farmers tend to depend on irrigated land for farming, that is by relying on climate and rainfall. On average the residents' paddy fields are rain-fed. On the other hand, the source of irrigation of farmers is experiencing drought every year.

The community must make extra efforts to use clean water. As complained by Martija, according to her during the dry season the farmers found it difficult to move because there was no water source. Because if there is water the farmers will find it easy to do farming. The majority of residents' livelihoods are farmers and ranchers. When farming activities are hampered, then among them will switch professions to become construction workers, and this will only be done if there are projects which require them. If there were none, they would be unemployed. Farmers also find it difficult to get fodder, the grass dries out and dies. So as to fulfill the water and fooder of animals, the community must purchase (Martija & Sutijan, 2018).

To fulfill the needs of clean water, the community usually relies on the sale of water managed by private companies or government-assisted water. The Drinking Water Company (PAM) is managed by a private company with an average selling price of water approximately 70-90 thousand rupiah, sometimes it can reach 100 thousand or more. According to Mardiani, Karangmojo sub-village, particularly in the RT 17 area, water cannot yet be flowed through the government aid pipeline, this is due to the condition of the area bounded by rivers as of it breaks the flow of water from the area which receive aid facilities (Mardiani, 2018).

2. *Cikal, Hamlet, Watusigar Villag, Ngawen*

Ngawen Sub-district is in the northern zone of Gunungkidul. Based on BPS data of Ngawen Subdistrict (2018) this area is dominated by dry land which is 1.799,94 hectares of 4.659,37 hectares of land area in Ngawen Sub-district. Most of the population work in the agriculture and livestock sectors, the irrigation system is dominated by rain-fed rice fields with an area of 1.092,83 hectares.

According to Wasido in 2018, there was a long dry season, dug wells/ reservoirs of residents experienced drought. To overcome this, the community usually relies on PAMDus

drilling wells, which are government aid wells dug with a depth of 110 meters. However, of the 156 family heads in the village of Cikal, only 76 families have access to water. The price of water is charged to people who have access per meter of Rp. 6000, - for payments made every 25th of the month. However, during the dry season, water sources in PAMDus become faltered. For this reason, residents are forced to purchase water which is supplied by private parties from Karangmojo sub-district. The price for one tank is Rp. 130.000 up to Rp. 150.000 for a 2-3 week use, the length of water use depends on the number of family members. Water purchased by residents is only used for daily needs, this means that water is not used for agriculture or livestock (Wasido, 2018).

3. Permata *Bangsa Integrated Islamic School, Munggur Hamlet, Ngipak Villag, Karangmojo*

Karangmojo sub-district is in the middle zone, which is mostly in the form of plains. The total area is around 80,12 km2 or 5,39% of the entire land area of Gunungkidul Regency. The depth of the groundwater ranges from 60m-120m below ground level. (BPS, 2018). Unlike the two previous location conditions, it turns out that drought has also hit the school environment. When the dry season occurs, it is increasingly difficult for residents of IT Permata Bangsa School to get water. So far the school does not have its own well, so to fulfill the water needs the school will ask the residents around the school. However, during the dry season, dug wells residents who have an average depth of 20 meters will dry up. In addition, the government-assisted borehole well in the form of irrigation wells does not release water sources (Sutamini, 2018). To fulfill water needs, the school was forced to purchase water. For 1 tank, sold at the average price of Rp.100.00, while the price of irrigation water from government assistance is Rp 50.000.

Cash Waqf Management of Global Waqf ACT Yogyakarta

The selection of cash waqf by the Global Waqf institution aims to develop the potential for waqf that can be utilized. Cash Waqf is considered easier to spend on the needs of waqf beneficiaries (*mauquf'alaih*) in accordance with the current conditions. Basically the cash waqf program leads to productive waqf which is adjusted to the conditions of the waqf location. As for the Special Region of Yogyakarta, Global Waqf sees that there is a humanitarian issue that can affect the socio-economic community, namely the issue of drought that is afflicting communities in the Gunungkidul Regency. Responding to the drought problem, it turned out

that waqf was considered to have the potential to be developed, including through the waqf well program (Pradana, 2018).

Waqf well has become a strategic main program as well as long-term benefits. As long as well water continues to flow, at that time the benefit of waqf can be felt by *mauquf'alaih* (Leo, 2018). The waqf well program is divided into two types, namely:

a. Waqf medium well is waqf well dug with an average depth of 80 meters. For the cost of a construction package of waqf worth Rp. 35.000,000.- One package consists of, accommodation for experts in drilling wells (vendors), water machines, water drainage hoses, and water reservoirs.
b. Waqf deep wells, namely waqf wells dug with depths above 120 meters with much more expensive costs. Estimated cost can reach 3-4 times the price of a medium waqf well or around Rp.150.000.000 (Pradana, 2018)

The implementation of cash waqf is more focused on the waqf well program because the need for waqf well is enormous, even every month the institution gets submission of waqf wells reaches 10-20 points. However, the agency could not realize all of them, only locations that met certain criteria would be carried out in the construction of waqf wells (Pradana, 2018). In general, management implementation based on 4 functions of cash waqf management can be explained in the following table:

Table 4. Cash Waqf Management of Global Waqf ACT Yogyakarta based on Management Function

No	Management Funtion	Definition	Result
1	Planning	Setting goals and actions to achieve the goals of waqf management.	• Target of waqf fund in 2018 Rp. 2.000.000.000,- • Main Program: Construction of waqf wells • Target: community affected by drought • Implemented: 1 program staff and assisted by 2-7 MRI members. • Time and scale priority: Special Region of Yogyakarta Province which is experiencing shortages of clean water, particularly in Gunungkidul Regency, construction of the artesian well is estimated at 1-2 weeks, adjusting the level of difficulty of the location area. • Funds: 1 package of waqf Rp. 35.000.000 • The purpose of waqf: *waqf* can be utilized by *mauqufalaih* and *waqif* obtain benefits of *Jariyah* practices
2	Organizing	Organizing and allocating work, authority, and	• Recruitment: Through the ACT-Career website or recruiting from MRI members straightly

		resources to achieve goals.	• Division of work tasks: the department of donation collecting (*marketing),* directly or through social networks (magazine, website, social media). Implementing section: Program staff as a follow up to the implementation of the funds received.
3	Leadership	Directing, influencing, and motivating *nazir* to carry out assigned tasks.	• Strategic Ability: Mapping the concept of waqf in accordance with the conditions of the current needs. • Interpersonal Skills: Through routine institutional activities such as briefings, monitoring, global waqf forums, employee training, and payroll.
4	Controlling	Ensuring that the management of waqf moves towards the goals and objectives of waqf	• Internal: Monitoring the performance of employees in accordance with their respective duties. • External: Following up on the implementation of the development of waqf wells, supervision of waqf wells management to treat waqf assets. • Evaluation of the waqf well program: a) The agency found several wells points which could not be implemented in the construction of medium waqf wells. b) The limitation of financial resources. c) Miscommunication with waqf wells officers management.

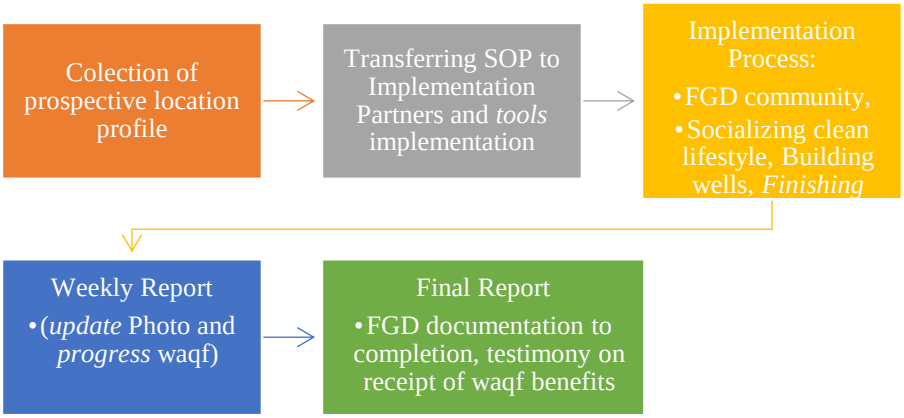
Source: Data Processed (2019)

Implementation of Waqf Wells

The construction of waqf wells sourced from cash waqf funds provided by *waqif* (donors). Usually, well drilling is carried out on waqf land such as in the yard of a mosque or school that has a potential source of clean water. If the institution does not find a water source point at the location of the waqf land but in the area of the residents' land, the institution will negotiate with residents to be willing to consecrate their land with a size of about 2x2 meters or 1x1 meter. If the residents agree, further construction of the waqf will be carried out. Usually, residents voluntarily consecrate their land, seeing the urgency of water sources in residential areas (Pradana, 2018).

The target beneficiaries of the cash waqf through the waqf well programs are communities affected by drought and clean water shortages in the area of Gunungkidul Regency. The purpose of the construction of waqf wells is expected in order the problem of drought can be resolved so that the community can get the benefits of waqf in the form of clean water and also the benefits of water in the middle of the community can continue so that the rewards of waqf can be obtained by *waqif*. The following is the process of planning a waqf program (Pradana, 2018).

Figure 3. The Stages of Waqf Well Implementation



Source: Data processed, 2018

Cash Waqf is potentially significant in the effort to tackle drought in Gunungkidul Regency. In overcoming the drought, ACT Yogyakarta distributed water through water dropping and the construction of waqf wells from ACT's Global Waqf. Efforts to overcome the drought carried out by the Global Wakaf ACT Yogyakarta are as following:

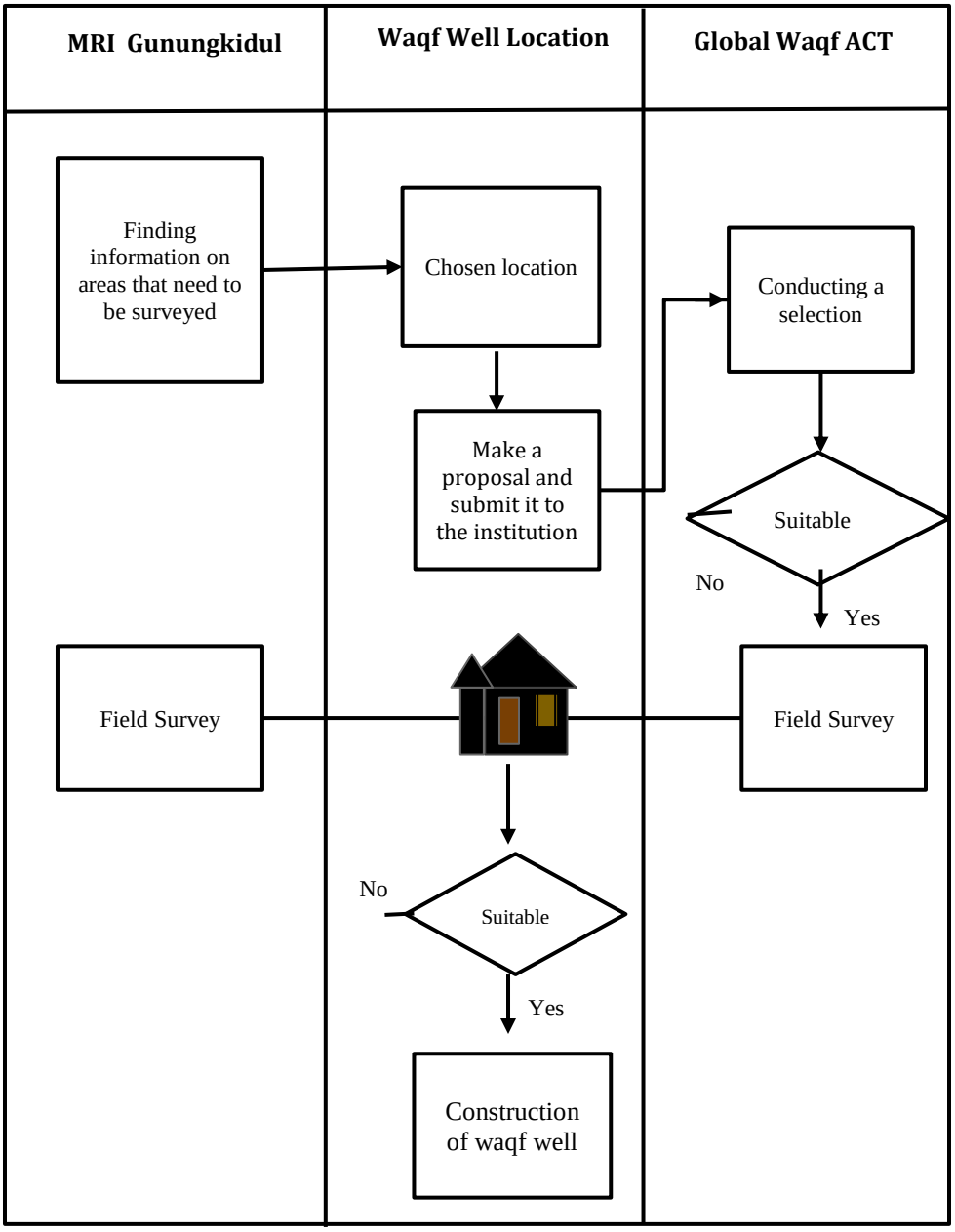
Table 5. The Effort to Overcome Drought in Gunungkidul Regency

No	Methods	Drought Condition	Countermeasure Alternative
1	**Short-term**	• The lack of clean water for daily use • Influence the work of the majority of the community as farmers and ranchers	• *Dropping* air • Distribution of groceries
2	**Medium-term**	• The quantity of water sources does not supply clean water to the community • Facility and infrastructure are difficult to reach by the community	• Construction of medium waqf wells
3	**Long-term**	• Reduced of springs • The quality of the environment around water sources is damaged	• The construction of medium waqf well and deep waqf well • Helps drain water into the irrigation flow of the fields

Source: Data Processed (2019)

The following is a workflow in the implementation of the construction of waqf wells:

Figure 4. *Flowchart* The process of Conducting the Construction of Waqf Well



Source: (Data processed, 2019)

The Impact of Waqf Well Construction

The attempt to overcome drought by Global Waqf ACT Yogyakarta, based on field studies that have been carried out at three points of waqf well, is hugely helpful to the people affected by drought. This can be seen from the use of artesian well that still continues despite the drought even during the long-term of the dry season. The water flows smoothly and clean has not changed from the time it was built until now. The following table is a waqf well built based on topography, namely in the three zones of the Gunungkidul region.

Table 6. Impact of Waqf Well Construction based on Regional Topography

No	Waqf Well Location	Zona (topografi)	Information
1	Islamic Permata Bangsa School, Ngipak Village, District. Karangmojo, District. Gunung Kidul. (December, 2015. Waqf well: Jaiman)	The Central Zone. The type of soil is in the form of the red Mediterranean and black grumosal with main limestone material. The depth of the groundwater ranges from 60 m-120 m below the ground level.	The depth of the waqf well is more than 30 meters. Cost: Rp. 19,250,000.- In 2018 a water machine was replaced by the management. Utilization of waqf well can still be obtained up to now, with the same clear/clean water and relatively smooth water discharge even during the dry season.
2	Baiturrohman Cikal Mosque, Dungumas Village, Watusigar Dorp, Ngawen Sub-district. Gunung Kidul Regency. (August, 2018. Wakaf wells on behalf of: Family of Marthunus's father)	The North Zone. Soil type is dominated by latasols with volcanic source rocks and sendimen taufan. Depth of groundwater source 6 m – 12 m from the ground level.	The depth of waqf well is around 80 meters from the ground surface. Cost: Rp.37,500,000, - Utilization of waqf wells can still be obtained until now. With the quality of water that is clean/clear, odourless, and smooth water discharge.
3	Karangmojo Village, Grogol Dorp, Paliyan Sub-district, Gunungkidul Regency (September, 2018. Wakaf sumur atas nama: Karuma Swalayan)	The South Zone. The limestone area is characterized by conical hills and *karst* area.	The depth of waqf is around 70 meters from the ground surface. Cost: Rp. 35.000.000, - The usefulness of waqf wells can still be obtained until now. With clear, odourless, and clean water quality.

Source: Data processed (2019)

Table 5 above shows that although there are differences in the terrain in which the well is built, it can still be carried out and the water benefits can be felt by the *mauquf'alaih* in the long-term, including during the dry season. Waqf wells built-in 2015 to date have been flowing water to the community for three years with clear and clean water quality, the same as water quality at the beginning of construction. The replacement of the water pump machine by the management also does not involve Wakaf Global ACT Yogyakarta again but at their own expense. This means that the management has optimized the benefits of the waqf well so that they are able to be independent to overcome the sustainability of waqf.

Whereas the two locations for waqf wells built-in 2018, were able to help people affected by drought, seeing that in 2018 it was a long dry season for the previous 2 years. The emergence of a water source is exceedingly welcomed by the community, so they don't need

to worry about water shortages even during the dry season. From a financial perspective, there is a reduction in public spending. For instance, in sub-village A, only 136 households were able to purchase water from a total of 156 householders. In one month, 1 householder can use 2 water tanks, with the price of water per tank valued at Rp. 100.000 Then the cost must be Rp 200.000 per month. Based on these examples it can be seen, the community must spend a sum of money to acquire water to fulfill their needs. With the existence of waqf well, it will certainly reduce the expenditure, so that the community can allocate some money for other purposes.

DISCUSSION

The implementation of cash waqf management in Global Waqf ACT Yogyakarta has been in accordance with the principles of waqf management. The implementation of the waqf well program is in accordance with the cash waqf law, namely by converting cash to spend in the context of constructing an artesian well and the end result is a waqf well. The water obtained from wells is not only for daily needs but also can flow water for agricultural / livestock land so that it can be productive again. As Hanafiyah scholars allow cash endowments on condition that they must perform *istibdal* (conversion) of objects that are endowed. Rozalinda (2016) also states that the principles of waqf management must keep flowing benefits. Waqf Well has become a strategic main program as well as long-term benefits. As long as well water continues to flow, as long as it is also the benefit of waqf wells can be felt by *mauqufalaih* and *waqif* acquire Jariyah rewarded even though he has died.

In maximizing waqf, Atabik (2004) states that waqf must be managed and empowered with good and modern management so that the potential for cash waqf can be maximized. As a waqf manager, in general, Global Waqf has performed its role well, such as disseminating cash waqf to the public either directly or through technology media, collecting cash waqf by providing various facilities to facilitate *waqifs*, conducting cash waqf administration through auditing financial statements, making plans and strategic steps on cash waqf program, managing and empowering cash waqf. This is explained based on management functions.

Rozalinda (2016) states, management functions are required as an effort so that waqf asset management activities can run effectively and efficiently. The pattern of waqf property management is a basic framework in planning, implementing, monitoring, and evaluating the activities of the waqf well program. The management of waqf assets is carried out in a coordinated manner among institutions, partners, and the community. How then the activities can be planned for their use, effective implementation, transparency, and accountability.

The implementation of transparency principle and *accountability* means that the institution that manages the cash waqf must report every year the process of managing funds to the regulatory and waqf institutions in the form of an *audited financial report*. In this case, the Global Waqf fund report is still combined with the ACT Yogyakarta financial report. In monitoring the work process, it requires competencies possessed by the leadership of the institution in improving the quality of waqf management resources. This can be seen based on strategic capabilities, namely, by issuing the right waqf concept in accordance with the latest conditions, intrapersonal capability, namely through routine activities carried out in the institution and technical capabilities in the form of leadership skills or expertise in the field of representation.

The concept of countermeasures offered by institutions to deal with drought is divided into three stages, namely through the short-term, medium-term, and long-term methods. According to Henny (2011), the three concepts of handling are identical to the mechanism of development planning in general, then to support the sustainability of drought management also requires appropriate technological efforts and free of pollution. And to maintain the availability of water, supporting buildings are required that can resettle water.

The efforts of Global Waqf in Yogyakarta is to build wells and their supporting facilities, as well as a form of social-humanitarian awareness in fulfilling water needs. As (Arinto et al., 2015) states the right of water as a human right, both in the context of Islam, international legal instruments as well as in national legislation. Based on the analysis, the construction of waqf wells is an effort to help the community. Waqf wells are one form of social capital and local wisdom that can be a solution in overcoming drought problems. With this commitment, the issue of drought in the Gunungkidul Regency area can at least be overcome. How then the location carried out by the construction of waqf wells can help communities affected by drought. Furthermore, it makes easy for weak economic communities to access water for daily basic needs.

What is meant by daily basic needs is water to meet the needs of daily life that are used on or taken from water sources (not from canal distribution) for their own purposes in order to achieve a healthy, clean and productive life, for instance for worship, drinking, cooking, bathing, washing and, administration (Article 8, RI Law No. 7 of 2004 concerning Water Resources). Through the waqf well program, Global Waqf as a humanitarian agency also contributes to assisting the government to overcome the drought problem. With the

implementation of the waqf well program, it has become a real solution given by the Global Waqf in the Yogyakarta Rapid Action Response to communities affected by drought.

CONCLUSION

Based on the results of field research through direct interviews with informants regarding the object of research as well as the analysis process carried out, it can be concluded that the cash waqf management of the Global Waqf ACT Institution is based on an interactive process of waqf management functions. In the planning function, categorized according to the provisions in the planning function theory. Organizing, in the work procedures of the Global Wakaf Yogyakarta institution, is still delegated to ACT Yogyakarta. Leadership, institution leaders are categorized as implementing strategic capabilities through the well program, intrapersonal skills through *briefing*, *monitoring*, payroll, employee training, global waqf forum. Controlling, the achievement of goals and targets of activities in accordance with shari'ah standards or principles, the institution also conducts reports through the ACT Foundation.

As for the drought relief efforts carried out through waqf well program use the short, medium, and long term methods, it can be said to have succeeded in accordance with the waqf objectives. The benefits of water can be felt by people affected by drought, the water continues to flow despite the long dry season.

Based on research which has been done, then as part of the end of this paper, the researcher provides suggestions below:

1. Suggestion for Global Waqf ACT Yogyakarta should be more active in making waqf education to the community, for instance conducting promotions to educational institution.
2. The Global Waqf Institution can stand independently in Yogyakarta, so as to further enhance *nazhir professionalism.*
3. For further research, it is expected to examine more deeply by conducting in-depth analyzes, or by using other research techniques so that it can perfect previous research.

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