

Roles of Waqf in Supporting Economy Recovery Post Covid-19 Pandemic

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Abstract: *The Covid-19 pandemic that has occurred since the end of 2019 has caused many problems in human life. The problems are not only in the health sector but also in the economy, education, and social welfare. This paper aims to identify the roles of waqf as an instrument that can be an alternative to overcome those economic and social problems. This study employed qualitative research designed using document analysis of journal articles, books, reports, online resources, policy documents, and related published material. Waqf has demonstrated its significant role in addressing the challenges posed by the COVID-19 pandemic, providing solutions in various sectors such as healthcare, social welfare, education, and economic recovery. Waqf has played an important role as a provider of relief and eased the burden on communities affected by the pandemic. In addition, another role that needs to be played by waqf manager (nazir) is to build collaboration between waqf institutions, governments, and international organizations are essential to ensure the sustainable utilization of waqf assets for the benefit of society. This study could shed light on how waqf institutions could plan, strategize, and implement appropriate measures to assist those affected by the pandemic in the future.*

Keywords: *Waqf; Islamic Social Finance; Economy Recovery Post Pandemic; Covid-19*

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INTRODUCTION

Covid-19 which has been happening for about 4 years and started in Wuhan, China has changed the economic and social activities of the community that have never thought before. Until now, many people have become victims of this virus and even some were ended up losing their lives. To maneuver this, all parties both the government and private sector have tried to get, but for almost two years there have been no signs of when this pandemic will end. According to World Bank (2020), various policy priorities must be made to be able to reduce the mortality rate and overcome the human costs caused by a virus, such as how to improve public safety which has weakened health, economy, and social sectors.

This occurrence is a trial as well as a challenge to be able to survive and try to continue to find long-lasting solutions until this pandemic ends. From all actions that have been performed, it can be said that it cannot get rid of this virus easily. This is because it spreads so fast. The pandemic's impact has been particularly severe in developing countries, where health systems, education, and social safety nets are often weak. WHO, ILO, FAO, IFAD has released a joint statement that the impact of Pandemic caused 690 million people falling into extreme poverty, 3.3 billion global workforce losing their livelihoods, and most countries dealing with existing humanitarian crisis ((WHO), 2020). The government and NGOs have been working to address this issue.

Waqf as an instrument in Islamic Social Finance has proven successful impact throughout the history of Islamic civilization and has become a potential model to help society in various matters: such as utilizing waqf land assets as a place to bury the dead, utilizing waqf buildings for emergency hospitals, and also using waqf funds to help those in need (Hassan et al., 2018; M. Kahf, 2003; Sadeq, 2002; H. U. Umar, 2021; U. H. Umar et al., 2022)

Waqf has played a very important role in the development of humans and the state throughout the history of Islamic civilization until today (Iskandar, 2020). Waqf has been a crucial part of Egypt during the Pharaonic period since ancient times. The people of the Egyptian period gave their lands and buildings to the monks as a place of residence or a place of worship (Bremer, 2004). Waqf also has made good progress in the development of Islamic history.(I. Iskandar et al., 2023; Kayadibi et al., 2017) The oldest Islamic educational institution in Egypt, Al-Azhar University was built by waqf in the form of land (Kuran, 2001). In addition, the Suleymaniye waqf quarter in Istanbul, Turkey is another example of waqf property that has had a great impact on the community. In the area, there are also various other facilities such as mosques, educational institutions, hospitals, a public kitchen, and a tomb for Sultan Suleyman's wife and relatives, as well as several other public facilities (Singer, 2012; Yayla, 2011).

According to Othman et al., (2022), waqf can contribute to the economy's recovery post-pandemic COVID-19 in several significant roles. These include supporting the health sector, reviving the education sector, creating job opportunities, investing in infrastructure projects, and providing social welfare. The potential of waqf in contributing to the economy's recovery in the post-pandemic era is significant, and its effective utilization can result in a more sustainable and inclusive economic recovery. In Indonesia, waqf has become one of the solutions with significant potential to improve the welfare of society after the Covid-19 pandemic. Based on data from the Waqf Information System (SIWAK) of the Ministry of Religious Affairs, the potential of cash waqf in Indonesia reaches Rp 180 trillion per year. In reality, however, the realization of cash waqf has only reached IDR 400 billion. If cash waqf is managed well, it can be managed more productively and can be channeled in the form of monetary endowments as well (Widianti, 2022). According to (Waldelmi et al., 2022) that the potential for cash waqf in Indonesia is very enormous. This is because the majority of Indonesian people are Muslims.

The previous studies only focus on research on the contribution of waqf during a pandemic in one community or country. In this study, we attempt to examine how the existence of waqf as one of the institutions that can provide benefits to society in several countries and what concepts can be used in developing waqf to deal with this problem. Therefore, to answer the question of how potential waqf is in facing this covid-19 pandemic crisis and what can be provided by waqf institutions to give a solution in realizing the utilization of waqf property for people affected by covid-19 pandemic requires more in-depth study. In this article, we will explore the major roles of waqf in supporting the economy's recovery post-pandemic COVID-19. The article will provide a comprehensive overview of the potential of waqf in contributing to the economy's recovery, the challenges that waqf faces, and the opportunities for collaboration between governments, international organizations, and waqf institutions to leverage their resources and expertise to achieve these objectives.

RESEARCH METHODS

The research design for this study is based on a qualitative approach, as it allows for an in-depth exploration and analysis of the existing secondary data. Qualitative research enables researchers to uncover rich, nuanced insights and explore the complex dynamics associated with the role of waqf in economic recovery (Ardiyansyah & Kasdi, 2021). The secondary data obtained from academic articles, reports, and relevant publications were analyzed, explored, and identified the paper that mentioned potential roles and several important underlying themes related to the waqf model, which could be a solution to minimize the ill effects of this pandemic and overcome the health and other aspects in social life.

The data collection process employed in this study is based on the use of secondary data sources (Ardiyansyah & Kasdi, 2021; Qurrata et al., 2019). The collected data will be sorted and analyzed from various sources, including articles, books, government reports, and relevant reports to the topic of study. The data collection will prioritize different facets of waqf, economic recovery, and the post-pandemic period. A systematic review approach will be used to analyze the collected data to extract key findings, identify existing gaps in the literature, and formulate of conclusions regarding the role of waqf in promoting economic recovery in the aftermath of the Covid-19 pandemic.

OVERVIEW OF THE CONCEPT OF WAQF AND THE IMPACT OF PANDEMIC

In Islamic civilization, there are various kinds of charity mechanisms (*infaq*) to ensure social well-being such as waqf (endowment), *zakat* (compulsory almsgiving), *sadaqah* (charity), and *qard hasan* (interest-free debt). Endowing an asset or money into a pious foundation which is called waqf is one among these. In terminology, waqf is defined as the act of dedicating a property or asset, such as land, building, money or other property for a specific purpose or cause to get closer to Allah swt. The property or asset is held in perpetuity, with the generated income or benefits from it being used for the intended objective (Faturrohman et al., 2021).

Perpetuality in the waqf subject is one of the points that cannot be ignored. It means that the characteristic of waqf itself is perpetual. Waqf assets cannot be disposed of and their ownership cannot be transferred. This characteristic of waqf becomes a challenge in its application today. Because waqf managers are required to be able to manage waqf assets without eliminating the origin of these assets (Khalil et al., 2021).

Following the meaning of the word waqf (plural: *awqaf*) comes from Arabic meaning hold, confinement, or prohibition. In Islamic law, the word waqf means holding certain property and preserving it for the confined benefit of certain philanthropy and prohibiting any use or disposition of it outside its specific object (Abu Zahra, 1972; M. Kahf, 2003). According to Qudamah (1985), waqf means withholding the collection of an asset (without disposing of it) and distributing the return (outcome) of the asset. The institution of waqf purposely carries out two objectives. First, waqf provides a vehicle for a perpetual reward for the founder. Second, it delivers numerous socio-economic benefits to the community in general, particularly to the underprivileged.

Waqf has unique characteristics compared to other Islamic social finance, namely perpetuity, irrevocability, and inalienability. Perpetuity means that once an asset is dedicated as waqf, it remains waqf forever. The Arabic term for perpetuity is *ta'bid*. Irrevocability refers to the settler's (waqif) inability to withdraw his donation at any time. According to Abu Yusuf, waqf is effective and binding as soon as the donor makes the declaration; the beneficiary need not be given possession first. Inalienability means that, upon a valid declaration, the waqf items are transferred from the waqif and will not be assigned or transferred by the waqif or Nazir and will be inherited by heirs otherwise (Monzer Kahf, 2016).

Waqf as a form of charity that purposely benefits the public is highly recommended in Islam. In the structure of waqf, four pillars must be fulfilled according to the majority of Islamic scholars, these are the founder (*wāqif*), the beneficiaries (*mauqūf alaih*), the property/asset waqf (*mauqūf*), and the statement or declaration (*ṣighah*) (Zuhaily, 1985).

In Islamic jurisprudence, waqf (endowment) extends beyond immovable assets to encompass movable assets, including monetary resources. Various countries, such as Malaysia, Singapore, Egypt, Jordan, Saudi Arabia, Turkey, Kuwait, and Indonesia have demonstrated the versatility of waqf by utilizing it not only for the establishment of worship facilities and educational institutions but also for ventures involving agricultural land, plantations, residential complexes, hotels, shopping centers, financial assets, real estate properties, and other assets, all managed productively (Kasdi et al., 2022). This productive management ensures that the generated returns can be effectively utilized to promote the well-being of individuals and society at large. Throughout the history of Islam, waqf has played a pivotal role in advancing social, economic, and cultural activities within Islamic communities.

Covid-19 is a disease that has become a pandemic and caused a global crisis. Society is still trying hard to be able to deal with this problem. The impact of Covid-19 is not only impacting the health sector but also on economic, social, educational, and community businesses. In the health sector, some hospitals in several countries have been overwhelmed in handling Covid-19 patients with limited availability of equipment and treatment rooms. Apart from health problems, people have lost their jobs due to activity restrictions imposed by the government to reduce the transmission of the virus.

Economically, Covid-19 has harmed a country's economy. Policies issued by the state to reduce the spread of covid such as social distancing, lockdown, and travel restrictions have caused the economy to worsen. Notably, those who depended on daily wages, marginalized and vulnerable groups within society, as well as small and microbusinesses, were impacted (Wang et al., 2021). According to Sharif et al., (2020), the deadly virus has caused enormous economic damage that will take a very long time to repair.

According to The Lancet, (2020), Covid-19 has had global impacts, when governments in many countries have acted to protect their citizens by imposing travel bans, they also put the economies of their countries at risk. The UN reported that the world is currently spending more than ever (approximately US\$25 billion) on life-saving efforts for 125 million people who are suffering because of humanitarian crises. United Nations Office for the Coordination of Humanitarian Affairs (UNOCHA, 2021) noted that the Covid-19 Global Humanitarian Response Plan will cost US\$9.5 billion, and only 39.9% of them have been funded so far. However, it is possible to attain this amount if there is globally shared responsibility.

To overcome the devastating socio-economy impact of Covid-19, there is need for a breakthrough that must be made by waqf institutions to mitigate this impact. Historical evidence has shown that waqf and other Islamic social finance instruments have become the main providers contributing to education, health, social, and public facilities that can support community welfare. For instance, cash waqf in the Ottoman Empire played a major role in supporting religious institutions, health, social, and public facilities, etc (Iskandar, 2022; Zuki, 2012). This evidence needs to be ascertained by finding an effective model for utilizing waqf assets for societies affected by the pandemic Covid-19.

Classification Waqf Properties

The classification of waqf properties has been discussed by Islamic law scholars in different ways. In this section, the classification of waqf assets are divided into three: immovable (*ghair manqul*) waqf, movable (*manqul*) waqf, and cash waqf. Immovable (*ghair manqul*) waqf is a waqf established by the founder (*waqif*) using property that does not move or remain. In fiqh classical literature *ghair manqul* waqf is also called "*iqar*". *Iqar* means property that cannot be moved from one place to another. Initially, immovable waqf is in the form of lands or farms, whether it includes buildings on that land or not (Aziz, 2017). However, the Islamic jurists

differed on the building and the trees on it, whether it is included in the category of immovable property or not. In addition, the immovable property can also be in the form of buildings such as mosques, schools, hospitals, or basic infrastructures such as roads, bridges, etc. Movable (*manqul*) waqf is performed by using movable properties. The scholars agreed that all properties that can be transferred without damaging the substance such as and so on are categorized as movable waqf (Mohsin et al., 2016).

Cash waqf is waqf that is performed by using cash/money or a valid medium of exchange that applies in some places. Cash waqf can also be classified as movable property. However, in terms of its use, cash waqf can be used to increase the value of the waqf property by investing it. It also aimed to keep the value of the money from devaluation. Moreover, shares of joint-stock companies which is given to waqf are also classified as cash waqf.

Cash waqfs were acknowledged as unique philanthropic institutions in Islamic history (Kudat & Ceyhan, 2020). They asserted that the three key management tenets of cash waqfs had given them the institutional strength they needed to engage in sustainable philanthropy. They had a holy status in the eyes of Muslims because they were first bound by religious laws and rules. Second, cash waqfs gave charitable works a more adaptable and expansive application area. Third, there was a religious motivation for making financial investments to benefit society. It meant that cash waqfs were established to improve people's living standards on an economic, social, and physical level.

Contribution of Waqf to Socio-Economic

Charity in Islam can be applied in various sectors, as well as waqf (Iskandar, 2020; H. U. Umar, 2021; Usman, 2014; Zakariyah et al., 2021). The use of waqf property is not limited to religious purposes such as building a mosque or madrasah, but waqf is broader than that. Even waqf could be established in non-muslim countries (Moses, 2021; Victoria et al., 2019). As a social finance institution, waqf institution accommodates intermediation to serve beneficiaries directly or through the financial institution to provide a wide range of social services (Shaikh et al., 2017).

The contribution of waqf in the health sector has been occurring since the time of the Ottoman period by establishing a hospital for people who need medical treatments. In addition, several other supporting facilities are also available in the Sulaymaniye complex, such as a medical school (*Daru't-tip*), a pharmacy (*Daru'l-akakir*), lodging, and a kitchen that can be used for free (Benli, 2016; Dinç et al., 2006; Lēv, 2005; Yılmaz, 2013). Correspondingly, waqf Sulaymaniye had also established waqf in the form of providing a caretaker for a sick person. This service was given to those who do not have a family to look after them (Vakıf Genel Müdürlüğü, 2007).

Nowadays, the management of waqf carried on by waqf managers (*nazır*) has been developed in some ways. The innovation in the development of waqf property management is due to the competence of nazır and the flexibility of the use of waqf

property for society (Ibrahim et al., 2020). One of the waqf innovations carried out is by investing waqf in the Social Impact Bond (SIB). SIB is an innovative financial instrument that enables impact investment schemes by blending both social and financial returns at the same time (Listiana, 2019).

Waqf and Islamic Social Finance

According to Tahiri Jouti, (2019), Islamic social finance provides some specific instruments such as waqf, *zakat*, *sadaqah*, *qard hasan*, and others in terms of funding and investing that are in line with Shari'ah (Islamic law) principles. In the context of Islamic social finance, waqf institutions can provide different formulas of funding to the social welfare initiators and can create new instruments in collaboration with different commercial financing providers. For instance, waqf institutions can cooperate with Islamic microfinance institutions, Islamic Banks, Crowdfunding and fintech platforms, Islamic capital market, etc. This form of cooperation has been conducted by several countries, such as Egypt, Malaysia, Indonesia, and Kuwait, and showed significant positive results in improving the societies' life quality (Faturohman et al., 2021).

The potential of Islamic social finance to alleviate poverty in the era of Covid-19 has shown significant positive contributions (U. H. Umar et al., 2022). Similar studies carried out by Lawal & Ajayi, (2019) revealed that Islamic social finance with the instrument waqf, *zakat*, *sadaqah*, *qard hasan*, and *kafala* (guarantee) have filled the gap in the humanitarian crisis that occurred in Nigeria. In Bangladesh, waqf institutions can be an alternative alongside zakat to sustain economic development and poverty alleviation. However, it needs some revitalization in waqf institutions and proper utilization of waqf property (Ahmad, 2015).

The utilization of waqf property as one of the instruments in Islamic social finance needs attention because waqf property is an instrument that can provide benefits in any form, such as the utilization of waqf buildings or providing equipment to be used for medical. In the post era of the Covid-19 pandemic, waqf must be a priority in certain sectors such as supporting economic recovery and providing financial assistance for those who are affected by this pandemic.

THE ROLES OF WAQF DURING THE PANDEMIC

Waqf as a part of Islamic Social finance could offer solutions that can help the poor, people in need, and vulnerable groups amid the Covid-19 pandemic (Hidayat, 2020). According to Faturohman et al., (2021), the utilization of waqf assets in the pandemic era could boost the economy. The study found that the development of the Waqf board in Malaysia, Egypt, Kuwait, and Indonesia shows significant positive results in improving the life quality of society.

In Malaysia, the role of waqf during the pandemic has become a very extraordinary phenomenon. Social institutions, both government and private institutions are competing to collect waqf and other charities to be given to people affected by the COVID-19 pandemic, such as Tabung Musa'adah Covid-19, Tabung Covid-19 Agensi Pengurusan Bencana Negara (NADMA), Mercy Malaysia dan

Humanitarian Care Malaysia (MyCARE) (Ab Rahman et al., 2020). In addition, several waqf institutions that were established before the pandemic also continue to provide benefits to society, such as An-Nur Hospital (An-Nur Corporation Berhad (WANCorp) contributing to healthcare, and IIUM Endowment Fund contributing to education (Faturrohman et al., 2021).

Al Rajhi Foundation is a social institution that also collects and distributes very large waqf assets both before the pandemic occurs and during the pandemic. According to Islamtics (2020), the total waqf that has been made by Al Rajhi in his lifetime is equivalent to USD16 billion. This is a huge amount of waqf that has been spent on various projects. During the pandemic, many projects have been carried out to overcome this difficult situation. Umar (2021) in his paper stated that Al Rajhi has implemented 138 projects consisting of social (54), health (10), education (51), media, (1), and Da'wah (22) projects. The total waqf that has been given to individual beneficiaries is 4,245,915 people (Sulaiman Bin Abdulaziz Al Rajhi Charitable Foundation, 2022). Umar (2021) acknowledged that the integrated project with waqf has been conducted by Al Rajhi Foundation successfully and could be an example for another Muslim philanthropist to replicate this model.

Table 1. Waqf Manager (Nazir) Contribution during Covid-19 Pandemic

Waqf Manager	Country	Contributing Sector
Global Wakaf	Indonesia	Health, Social
Dompot Dhuafa (DD)	Indonesia	Social
WANCorp	Malaysia	Health
IIUM Endowment Fund	Malaysia	Education
Vefa Sosyal Destek (VSD) groups	Turkey	Social, Education
Sosyal Yardımlaşma ve Dayanışma (SYD) Vakıfları	Turkey	Social, Education
İnsan Hak ve Hürriyetleri İnsani Yardım Vakfı (İHH)	Turkey	Social
Al Rajhi Foundation	Saudi Arabia	Social, health, education, da'wah
International Islamic Charity Organization (IICO)	Kuwait	Social, Education, and Financial Support
Islamic Relief Waqf	UK	Social, Education
Misr El Kheir Foundation	Egypt	Social
Qatar Charity	Qatar	Social, Education

Source: The author owns generated from several resources (Eroğlu, 2020; Othman et al., 2022; Sulaiman Bin Abdulaziz Al Rajhi Charitable Foundation, 2022; H. U. Umar, 2021)

This significant role of waqf can be a solution that can be offered to solve current problems. In the current conditions, the utilization of waqf assets in the health and economic fields is very necessary. Experiences have been conducted in Malaysia, Indonesia, Turkey, Kuwait, Egypt, Qatar, Saudi Arabia, and several other countries (Table 1.) in tackling health problems by providing aid and donating medical equipment such as masks, oxygen cylinders, Personal Protective Equipment (PPE), etc to the needed hospitals or directly to Covid-19 patients is a real example of the

waqf contribution. In addition, people who have lost their jobs due to COVID-19 also need to get attention from the waqf institution. They can assist with waqf funds by providing cash assistance. Another form of benefit that can be distributed is by providing loans in the form of *qard hasan* for those who will restart their business.

The cash waqf model particularly has a huge potential and role to support the economy during and after the COVID-19 pandemic. Nurjannah & Abdullah, (2020) mentioned that cash waqf as Islamic financial philanthropy required the strengthening during the current pandemic to assist in the establishment of a Waqf Hospital (RSW), especially for COVID-19 victims, waqf Personal Protective Equipment (PPE), waqf masks, waqf polyclinic, Waqf Isolation House (RIW) and vaccine funding. Additionally, it could help micro-business actors in funding the sustainability of their businesses affected by the pandemic. If there were beneficiaries of cash waqf (*al-mauquf alaih*) who were not limited to religious provisions, there would be equal distribution of aid to help economic recovery.

Ascarya (2020) agreed that waqf can be used as an instrument in recovery during the Covid-19 pandemic. Every party affected by this pandemic must get mutual attention. Most researchers state that the most affected by this pandemic are SMEs, therefore, in economic recovery, they are one of the parties that must get the main attention. These MSEs, who are in desperate need of assistance to restart or scale up their businesses, could receive help from a variety of ICF and ISF instruments, including investments, zakat, infaq, and direct cash waqf. For MSEs that experienced financial hardship, the Baitul Maal of BMT offered zakat through its productive program in the form of qardh financing.

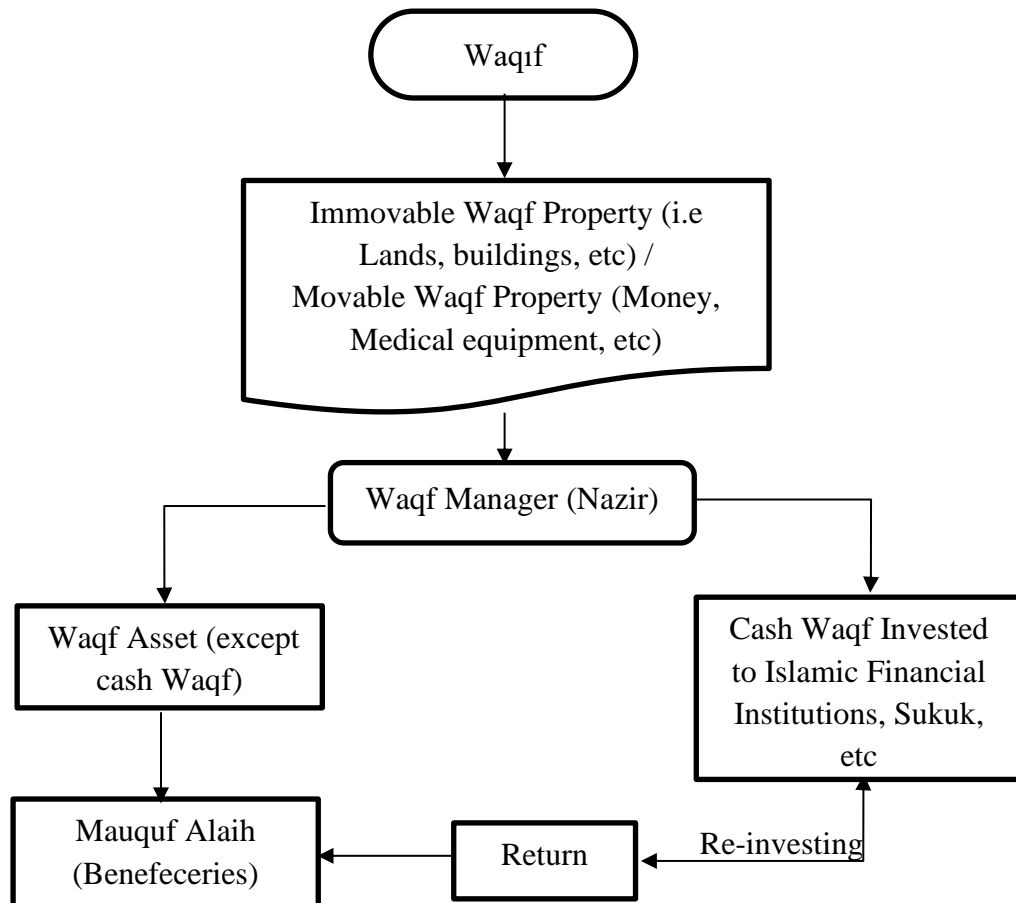
Conceptual Model

Waqf as *ummah's* endowment needs to be protected from extinction, we need a proper and innovative model that can ensure that the property of waqf can continue to grow. The waqf management model during the pandemic needs special attention from the waqf manager. It is to preserve the waqf property and can continue to provide sustainable benefits. Previous research has revealed that many models can be used by waqf managers to provide the benefits of waqf assets to the *ummah*. The model can be applied under the type of property and benefits in what sector it will be used. For example, collecting cash waqf in Malaysia and in Indonesia to help people affected by the Covid-19 pandemic (Ab Rahman et al., 2020; Faturohman et al., 2021).

In the context of the post-pandemic situation, the assumption that can be used as a variable in the concept of this model is that the waqf assets that will be collected by *Nazir* are divided into two types, namely immovable or movable property and cash waqf (see fig.1). The first assumption is that the waqf assets collected and managed by *nazir* are assets in the form of immovable assets such as land, and buildings and movable assets such as oxygen cylinders, masks, and other medical equipment. These assets can be used and prepared to support the health equipment needed during the recovery period after the pandemic. Waqf assets like these can be used

directly for the beneficiary (*mauquf alaih*), such as buildings for treatment or isolation houses, and land for the burial of Covid-19 victims.

Figure 1: Flow of Conceptual Model Waqf



Sources: Author's

Based on the diagram above, it can be explained that an endower (waqif) who wishes to fulfill waqf obligations can do so by endowing their assets and appointing a trustee (nazir) to manage those assets. If the waqf assets are in the form of immovable waqfs, such as land and buildings, those assets can be directly utilized or their benefits can be provided to the beneficiaries (mauquf alaih). On the other hand, if the assets to be endowed are in the form of money, the endower can do so through a Shariah Financial Institution, which will then invest the money. The returns from the investments can be reinvested or directly provided to the beneficiaries (mauquf alaih). In some cases, waqf asset other than cash (money) i.e. land and buildings are also can be invested by renting it. Basically, the management of waqf assets depends entirely on the innovation and creativity of the Nazir. However, what commonly happens is that many waqf assets are directly utilized, such as land for cemeteries, or buildings for schools.

While the cash waqf that has been collected needs to be invested to keep the value of the money intact. Chowdhury et al., (2011) proposed several models for cash waqf. It can be invested by using Islamic financing schemes such as *musyarakah*, diminishing *musharakah*, and *mudarabah*, or a combination of these two. Waqf assets in the form of money invested need risk management to prevent loss of waqf assets. This is a prevention to protect waqf assets from extinction.

Addressing Waqf to Support Economy Recovery

The proposed form of waqf under the Islamic social finance system is one of the solutions that can be taken into consideration after the Covid-19 Pandemic. It has also been proposed by many researchers that Islamic social finance can be a way to overcome the crisis caused by this pandemic. Waqf institutions must be able to play their role to be able to serve as platforms for empowering and disbursing wealth and income in society.

Iskandar et al., (2020) found in their study that zakat and waqf a model of philanthropy in Islamic Economics and Finance that has contributed to economic recovery during the covid-19 pandemic. Several solutions can be offered by zakat and waqf in the framework of Islamic Social Finance such as: channeling direct cash assistance, strengthening cash waqf, encouraging productive waqf, establishing waqf-linked *sukuk* for infrastructure, and providing excellent venture capital assistance for small and medium micro enterprises through *qard hasan* scheme. Findings from a study conducted by (Ascarya, 2022) reinforce this argument that instruments such as *zakat*, *infaq*, and waqf can help governments to recover from this crisis.

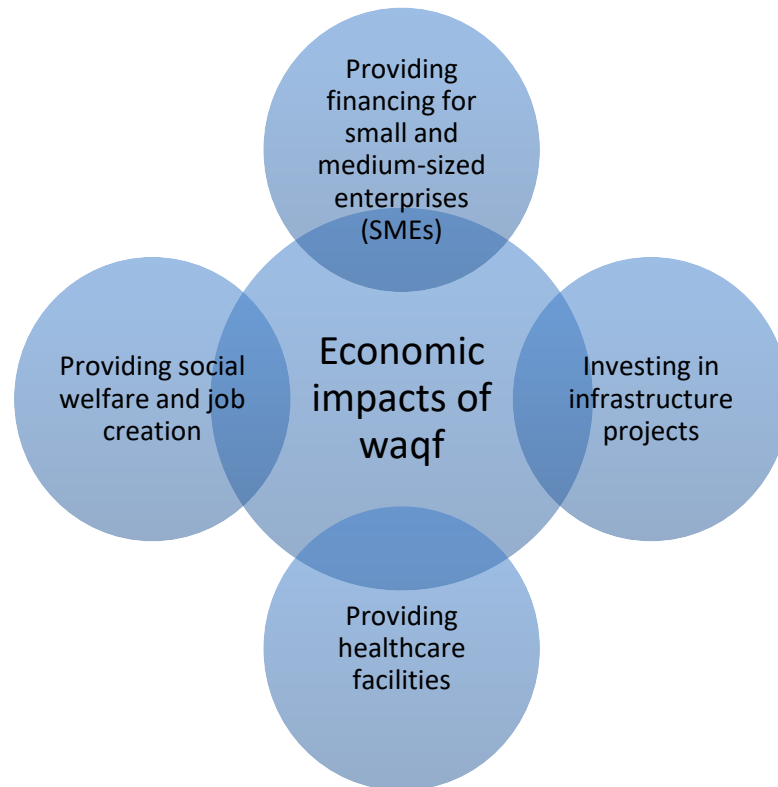
Although many research results show that waqf has been proven to provide a solution in dealing with the impacts caused by pandemics, it must also be prudent to prepare waqf funds for emergencies and disaster preparedness. The management of waqf assets with solutive and innovative programs also needs to be continued with the experience and lessons learned from the current conditions. The role of the *nazir* as the manager of waqf property, in this case, is very necessary to be able to present a more effective program and model of waqf management.

After the covid-19 pandemic has ended in several countries around the end of 2022, the economic impact of the pandemic will continue to be felt by the community, especially vulnerable communities such as small entrepreneurs and the underprivileged. Waqf has contributed to the recovery due to the pandemic and continues to address a range of economic and social challenges which has led to widespread economic disruption and social hardship.

One way in which waqf can support the economy's recovery post-pandemic COVID-19 is by providing financing for small and medium-sized enterprises (SMEs) (See Fig.2). SMEs are often the engine of economic growth in many countries, but they have been hit hard by the pandemic, with many facing cash flow difficulties and reduced demand for their products and services. Waqf funds can be used to provide affordable and accessible financing to SMEs, helping them to

weather the economic downturn and continue to create jobs, and contribute to economic growth (Diniyya, 2019).

Figure 2: Waqf Contribution to Support Economy Recovery Post Pandemic



Source: Author's own generated from several resources

The diagram presented above illustrates the various ways in which waqf can have an impact on rebuilding the economy affected by the Covid-19 pandemic. These methods include providing financial support for small and medium-sized enterprises (SMEs), investing in infrastructure projects, establishing healthcare facilities, and promoting social welfare and job creation initiatives. This is supported by Sadeq (2002) which stated in his research that waqf contributions can be financed to the projects with cash waqf planning such as income/employment-generating projects, medical facilities and infrastructure.

The COVID-19 pandemic has underscored the significance of infrastructure, specifically in healthcare, education, and digital connectivity domains. Waqf funds can serve as a financing source for infrastructure initiatives aimed at fostering economic growth and enhancing societal well-being. These projects may encompass the construction and improvement of hospitals, schools, and broadband networks, among others. By directing waqf funds towards such infrastructure development endeavors, communities can be better equipped to address emerging challenges, promote access to essential services, and support long-term socio-economic advancement. (Abdul Kareem et al., 2021; Fawwaz et al., 2021).

In the aftermath of the COVID-19 pandemic, waqf can play a crucial role in facilitating the recovery of the economy by offering social welfare and assistance to individuals and communities disproportionately affected by the crisis. This encompasses extending support to vulnerable segments of society, such as the elderly, disabled individuals, and those who have experienced unemployment or business closures because of the pandemic. Through waqf, financial aid, healthcare provisions, educational opportunities, and various social services can be provided, thereby alleviating the adverse effects of the pandemic and catering to the pressing needs of those who are most vulnerable and in need of assistance.

Waqf has the potential to play a significant role in supporting the economy's recovery post-pandemic COVID-19. To address this issue, waqf can be implemented by providing financial support to small and medium-sized enterprises, investing in infrastructure projects, and providing social welfare and support, thereby contributing to a more sustainable and inclusive economic recovery. However, several challenges need to be addressed, including regulatory frameworks, transparency, and accountability. Addressing these challenges to ensure that waqf is used effectively and efficiently to support economic development and social welfare will require collaboration between governments, international organizations, and waqf institutions.

CONCLUSION

The Covid-19 pandemic has had a profound impact on global economies, affecting various sectors and business activities worldwide. To address the challenges posed by this crisis, concerted efforts are required from both governmental and private entities. Waqf institutions in Malaysia, Indonesia, Egypt, Kuwait, Qatar, Saudi Arabia, Turkiye and other countries have shown the contribution and benefits of waqf assets that are distributed to those in need in the education, health, and social sectors. During and after the pandemic, the use of Waqf assets, especially cash Waqf, has the potential to support the economy. Waqf funds can be used for a variety of purposes, such as the provision of cash assistance to individuals who have lost their jobs, the provision of loans to restart businesses, and investment in infrastructure projects. Waqf institutions can play an important role in economic recovery by strengthening the cash waqf model and implementing innovative programs.

In addition, by supporting small and medium-sized enterprises (SMEs) through affordable and accessible financing, waqf can help rebuild the economy after a pandemic. To address the needs of vulnerable communities, waqf funds can also be used for infrastructure development, health facilities, and social welfare initiatives. However, addressing regulatory, transparency and accountability challenges is critical to ensuring effective and efficient use of waqf for economic development and social welfare. Waqf has demonstrated its potential as a solution to address pandemic impacts and support economic recovery. The role of waqf managers is essential to maximize the benefits of waqf assets and ensure their sustainable use

for the betterment of society, along with innovation and collaboration among stakeholders.

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