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*National Waqf Index: A Measurement for Waqf Performance*



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# National *Waqf* Index: A Measurement for *Waqf* Performance<sup>1</sup>

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## Abstract

*Waqf* in the Muslim world is still facing some challenges, including lack of government support, low level of professionalism among the *mutawalli/nazir* (*waqf* managers), and lack of public awareness on *waqf* issues. One of the alternative solutions to overcome above problems is creation of a *waqf* performance measurement tool, such that progress of *waqf* development can be monitored. This study aims to propose and to construct a National *Waqf* Index (NWI) as a tool to measure *waqf* performance in the national and sub-national level. This study utilizes several methods, including library study on *waqf* related documents, standards, regulations, and engagement with stakeholders of *waqf* through Focus Group Discussion. The NWI proposed in this study is a three-tiered index with six factors and several sub-factors in each factor. The factors are: i) regulatory factor; ii) institution factor; iii) process factor; iv) system factor; v) outcome factor; and vi) impact factor. The proposed NWI, if implemented, is expected to become *waqf* policymakers' instrument to monitor and to evaluate *waqf* development as well as becomes the benchmark for *waqf* management.

**Keywords** Conceptual Framework, Performance Measurement, National *Waqf* Index

## Introduction

Starting from the early days of Islamic civilization, the development, progress and welfare of the *ummah* has been enhanced continuously by *waqf* or Islamic endowments. *Waqf* has been playing important role during the golden age of Islam by funding necessary and basic services for public such as hospitals, schools, mosques, poverty alleviation program,

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environmental conservation. *Waqf* in collaboration with *zakat* (Islamic alms) is important to ensure income redistribution, social equity and justice occurred in the society (Hassan, Alhabshi and Yusoff, 2017; Gebara, 2018; Zain, Mahadi and Noor, 2019).

Following the post-independence era of the most parts of Muslim world from colonialism, understanding of *waqf* is limited to religious charity such as establishment of mosques (Gebara, 2018). Lack of understanding about *waqf* among Muslims had caused underdevelopment and severe poverty in the Muslim society (Abduh, 2019).

In recent years, a growing awareness among Muslim society that believe *waqf* revival is crucial to achieve welfare of the *ummah* as shown in the previous golden age of Islam. World Bank estimated that global *waqf* potential could reach USD 500 billion annually, which means the Muslim world may have abundant source of fund to finance various development programs, such as including the Sustainable Development Goals (SDGs) (Abduh, 2019). If the potential can be realized and well-managed, Muslim world problems such as poverty, wealth and income inequality, education and healthcare access and others could be solved with the *waqf* with lower pressure on state budget (Sukmana, 2020). Achievement of SDGs, which encounters financing gap problem (Kumi, 2019) is also possible to be realized with *waqf*, especially for Muslim community.

However, several problems still hinder the potential of *waqf*. The problems include: i) lack of public trust towards *waqf* institutions; ii) *waqf* managers have low level of professionalism; and iii) little support from government (Huda *et al.*, 2017). Solution for above problems has been provided by some studies in the form of indices of *waqf* performance measurement framework proposal with objective to provide monitoring and evaluation tool on *waqf* development process (Siraj, 2012; Khalil, Ali and Shaiban, 2014; Siswantoro, Rosdiana and Fathurahman, 2017). But, indices proposed are mostly institution and micro oriented, while comprehensive index for national level does not exist yet. A standardized *waqf* performance index is needed to enhance initiative from *waqf* managers and enable similar metric of *waqf* measurement tool to be used for all stakeholders (Siraj, 2012).

The importance of a national and sub-national level *waqf* performance index is also related with concern over a need for *waqf* authority in a jurisdiction to monitor and evaluate *waqf* activities within the jurisdiction and keep record of *waqf* assets management (Zain, Mahadi and Noor, 2019), and to enhance accountability and transparency of *waqf* managers (Noordin, Haron and Kassim, 2017). The index to be used should also be comprehensive, i.e. covers all aspects of *waqf*, its management, supporting environment, impact measurement. This index is also expected to be a benchmark for *waqf* managers to improve their business process

and as communication tool to inform public about progress of *waqf*, as well as source for scientific research of *waqf* that can enable innovation (Gebara, 2018)

This paper aims to propose a *waqf* index, namely National Waqf Index (NWI) intended to become a tool for *waqf* progress monitoring, especially for *waqf* authority in national and sub-national level. The following sections in this study is organized as follows. Section 2 consists of relevant literatures on *waqf* and its proposed performance measurement instruments, followed by research method used in this study in Section 3. Afterwards, Section 4 comprises concept and components of “National Waqf Index” and Section 5 is the conclusion.

## Literature Review

### *Waqf Concept*

Etymologically, *waqf* (or *awqaf* for plural) is a word that can be interpreted as detention in English. From Islamic *sharia* point of view, however, the word *waqf* means “to release the ownership of a dedicated property (*mawqūf*) from the person making *waqf* (*waqīf*) to Allah so that produces and incomes generated from the *mawqūf* are available only for religious and humanity purposes” (Abduh, 2019). There are three main characteristics of *waqf*: (i) perpetuity, (ii) irrevocable and (iii) inalienable (Zain, Mahadi and Noor, 2019; Osman and Agyemang, 2020).

The Holy Quran does not mention specifically about *waqf*. But, the implicit statement can be found in this verse: “By no means shall ye attain righteousness unless ye give (freely) of that which ye love: and whatever ye give, Allah knows it well” (sūrat āl ‘imrān: 92). Also, a valid narration from Prophet Muhammad, peace be upon him, mentions that a deed that gives perpetual rewards for human being even after his/her demise is called *sadaqa jariya* (endless charity). Muslim scholars then interpreted *sadaqa jariya* as *waqf* (Hassan, Alhabshi and Yusoff, 2017; Che Mohd Salleh *et al.*, 2020).

Based on its purposes, *waqf* can be classified into three types. First, *waqf khayr*, a *waqf* which benefits from utilization of *waqf* assets (*mawqūf*) will be distributed to assist financially individuals and/or general public. This type of *waqf* includes mosques, schools, and so on. Second, *waqf ahli*, which benefits from *waqf* assets utilization will be used to assist the *waqif*'s (donor) children and family. The family, however, is not entitled the right to give or sell the *waqf* assets. Third, *waqf al-awarid*, which benefits or revenue from *waqf* assets management is kept in reserve and will be used in case of emergency. For example, if the *waqf* asset is in form of clinic or hospital, the fund will only be used for patient who come and take treatment

(Abduh, 2019). *Waqf* can also be grouped based on its output nature. First, *waqf istithmari*, a *waqf* which is managed to generate revenue to support *waqf* assets maintenance. Second, *waqf mubashar*, a *waqf* which is managed mainly to provide benefits and services for general public (Hassan, Alhabshi and Yusoff, 2017; Abduh, 2019).

*Waqf* has been used to cater financial needs for public services perpetually since long time ago. *Waqf* sustainability is possible as long as the *waqf* assets is still exist and generate benefits. Islamic law does not allow any kinds of *waqf* assets transfer of ownership, termination and/or cancellation of *waqf* contract (Zain, Mahadi and Noor, 2019). Therefore, *waqf* can be seen as equivalent to trust that exist in the western society. However, *waqf* is argued to exist earlier in Middle-East and North-Africa's Muslim society by five centuries compared to western's trust (Abduh, 2019; Abdullah, 2019). Although *waqf* is part of *infaq* (general charity), but *waqf* assets must be maintained by a manager (*mutawalli*) to ensure perpetuity of the assets and its services to public as stated in *waqf* contract, while *infaq* can be used for any purposes that recipients want (Abduh, 2019).

### ***Indices to Measure Waqf Performance***

The importance of a *waqf* performance index should be considered by *waqf* managers and authorities, especially to increase general public trust and generate *waqf* collection from society (Khalil, Ali and Shaiban, 2014). If an acceptable *waqf* index does not exist, it could make performance assessment of *waqf* managers become unstandardized among stakeholders. This will make *waqf* management become a *top-down* approach, i.e. by regulator's direction, rather than *bottom-up* approach by which initiative from *waqf* managers become main driver of *waqf* development (Siraj, 2012).

Indices to measure *waqf* performance have been proposed by two studies. First, Cash *Waqf* Accountability Index proposed by Siswanto et al., (2017) which is designed by using library study and expert judgment methods. The experts are four individuals, comprising *sharia* (Islamic law) scholars and *waqf* managers. The Cash *Waqf* Accountability Index has some indicators as shown on Table 1.

**Table I.** Indicators of Cash *Waqf* Accountability Index

<b>Dimension</b>	<b>Indicator</b>
Finance	Audited Financial Report
	Cash outflow sorted by categories
	List of <i>waqif</i>
	Organizational Structure
	Information and Activity of Sharia Supervisory Council
	Management Daily Journal
Performance	Investment Revenue (Net Profit per Average Total Assets)
	Comments from Beneficiaries
	Program Effectiveness and Impact Evaluation
	Employee Upgrading Program
	Employee Regulation and Code of Ethics
	Information on Good Governance
	Performance Indicator
Public	Information on <i>Waqf</i> Benefits for Beneficiaries
	Information Fund Allocation for Social Empowerment
	Environmental Report
	Response on Comments/Recommendations
	Program and Activity Description
Relationship with Society	Contact Provision and Access
	Online <i>Waqf</i> Participation
	Organization Update and News
	Frequently Asked Questions
Islamic Aspect	<i>Sharia</i> Compliance
	Regulation Compliance

Source: Siswantoro et al., 2017

Second, *Waqf* Management Efficiency Index/WME Index proposed by Pyeman et al., (2016). Data Envelopment Analysis (DEA) is utilized to construct the index. There are two components, namely input and output. For the former, amount of *waqf* fund from government and number of staff are used as variables, while for the latter, amount of collected *waqf* fund

and the value of *waqf* project are the variables utilized. Despite good effort from above studies to propose indices as measurement tool for *waqf* performance, the proposed indices are only focusing on institution of *waqf*, not the whole *waqf* system. Constructing a *waqf* index must include qualitative (sustainability, transparency, and effectiveness) and quantitative (financial) indicators (Noordin, Haron and Kassim, 2017).

Core activities of *waqf* must be included in a *waqf* index. These include: i) input of *waqf*, i.e. *waqf* assets; ii) output of *waqf* which may take form of activities or products; and iii) social impact of *waqf* program. Also, good governance and accountability principles should also be incorporated into the index (Noordin, Haron and Kassim, 2017). The National Waqf Index proposed by this study is designed to fulfill aforementioned criteria of a good *waqf* index.

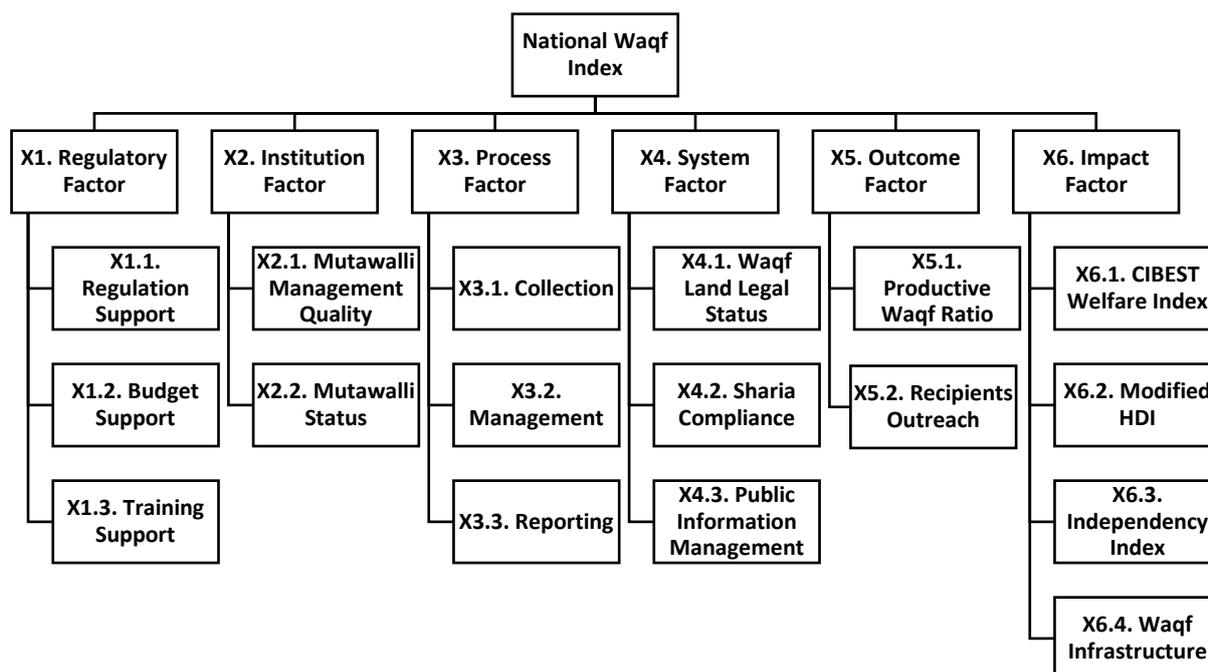
## **Methodology**

This study is exploratory in nature with aims to construct a National *Waqf* Index (NWI) to measure *waqf* performance in national and sub-national level. Primary and secondary data are both utilized in this study. Primary data is taken from Focus Group Discussion (FGD) which take place between June and July 2020, comprising two sessions and invited various important stakeholders of *waqf* in Indonesia, including the regulator (Ministry of Religious Affairs, Indonesian Waqf Board), *waqf* managers (practitioners), academic, Indonesian ulama council, and National Islamic Economics and Finance Committee (KNEKS).

Indonesia is chosen in this study to become pioneer of NWI construction because Indonesia has previous experience with National Zakat Index (NZI) constructed by Indonesian Zakat Board (*Badan Amil Zakat Nasional/BAZNAS*) as zakat performance measurement tool. Also, Indonesia is the country with most Muslim population with their own *Waqf* Law and Indonesian Waqf Board (*Badan Wakaf Indonesia/BWI*) as national *waqf* regulatory and managing body. The BWI has branches in provinces and sub-provincial level (cities and regencies). Despite that, NWI adoption by other jurisdiction is possible with certain adjustment needed to serve different situations in that jurisdiction.

## **Results**

The following figure shows NWI as a *Multi-Stage Weighted Index* with six factors, and each factor has several sub-factors based on survey of literatures and expert judgment:



**Figure 1.** Proposed Structure of National *Waqf* Index

The explanation of above figure is as follows.

### ***X1. Regulatory Factor***

Regulatory factor is a factor that related with government strategic support as *waqf* authority to enhance *waqf* development. The regulatory factor is included to appreciate the support by local government in developing *waqf* on various aspect such as regulation, budget allocation and activities, etc. This factor has three sub-factors as follows.

#### ***X1.1. Regulation Support***

Regulation Support sub-factor deals with question whether a country or a region has a specific law or regulation on *waqf* within their jurisdictions. Regulation is the basic infrastructure that state must provide to enhance *waqf* development (Azman and Ali, 2013). This sub-factor is important because if specific law on *waqf* is not available, it may disturb legal enforcement of proper *waqf* management and potential *sharia* non-compliant practices in *waqf* management (Zain, Mahadi and Noor, 2019). In addition, lack of regulations is also an issue that hinders *waqf* properties development because organizational discipline and acceptable norms on governance cannot be defined and enforced (Dafterdar, 2013).

Another important aspect that can be dealt with existence of proper *waqf* regulation is disputes on *waqf* assets. Supervision by state to prevent encroachments and occupation of *mawquf* can only be enforced if regulatory framework on that issue is in place (Hassan, Alhabshi and Yusoff, 2017).

### ***X1.2. Budget Support***

Budget Support sub-factor deals with question on the nominal amount of budget support for *waqf* development provided by government. Lack of state budget support will be an obstacle for optimum *waqf* development (Huda *et al.*, 2017; Thaker and Pitchay, 2018), while the opposite will lead to better *waqf* development as part of Islamic propagation, even in a country where Muslims are minority (Zain, Mahadi and Noor, 2019).

### ***X1.3. Training Support***

Training Support sub-factor deals question on the frequency of training provided by *waqf* authority for the *mutawalli* (*waqf* managers) to enhance their *waqf* management skill. Since professionalism is a common issues raised by various studies, such as Huda *et al.*, (2017) and Mutalib and Maamor (2016), training is a solution to enhance their professionalism. Training is also important for *mutawalli* to solve issues and problems in *waqf* management, including acquiring funds for business operation (Abduh, 2019), understanding task and responsibilities (Mutalib and Maamor, 2016), and enhancing efficiency of *waqf* assets management (Hassan, Alhabshi and Yusoff, 2017).

## ***X2. Institution Factor***

Institution Factor is a factor that related with insitutional condition of *waqf* managers (*mutawalli*) in a jurisdiction. This factor is included to enhance *waqf* institutions management quality and to transform *waqf* assets management from individual *mutawalli* into institutional *mutawalli* to ensure professionalism, transparency, and accountability. This factor has two sub-factors as follows.

### ***X2.1. Mutawalli Management Quality***

Mutawalli Management Quality sub-factor deals with question on how many *waqf* institutions in a jurisdiction has been certified with management quality certification, such as

ISO 9001. This sub-factor is important because one of the factors that commonly found as obstacle to attract people donating *waqf* is lack of trust from people to the quality of *mutawalli* (Azman and Ali, 2016; Huda *et al.*, 2017). If management quality certification is taken carefully by *waqf* institutions, trust of people and authority can be attained (Karim, 2010).

### ***X2.2. Mutawalli Status***

Mutawalli Status sub-factor deals with question on how many institutional *mutawalli* exist in a jurisdiction, compared to individual *mutawalli*. In essence, *waqf* exists to organize and institutionalize charities (Gebara, 2018). It implies that one manages *waqf* should be an institution, rather than individual. The latter is likely to cause ineffective *waqf* management, because a *mutawalli* deals with various *waqf* matter such as legal certification, collection and management of assets, and distribution of benefits to the beneficiaries (Huda *et al.*, 2017; Abu Talib, Abdul Latiff and Aman, 2020). Recent trend also shows that institutional *mutawalli* is more attractive because an institution is subject to accountability that will give more certainty to important features such as honesty, transparency, and management skills of the *mutawalli* (Abdullah, 2015).

### ***X3. Process Factor***

Process Factor is a factor that related with business process of *waqf* practices. This factor is included to ensure monitoring of *waqf* development in a jurisdiction and to enhance record of *waqf* business activities by *mutawalli*, such as *waqf* assets collection, surplus of *waqf* assets utilization, and to enhance financial reporting of *waqf* institutions to the authority and public with proper accounting and *sharia* standards. This factor has three sub-factors as follows.

#### ***X3.1. Collection***

Collection sub-factor deals with question on the amount of *waqf* assets or principal collected by all *mutawalli* in a jurisdiction, whether it is in form of land, cash, or other asset classes. It is important for *mutawalli* to record assets they manage because lack of such database may cause abandonment of assets or there is possibility of illegal encroachments (Hassan, Alhabshi and Yusoff, 2017; Zain, Mahadi and Noor, 2019). *Waqf* collection is voluntary in nature and ability of *mutawalli* to enhance *waqf* collection is a reflection of public trust towards the *mutawalli* (Sadeq, 2002).

### ***X3.2. Management***

Management sub-factor deals with question on the amount of profit or surplus generated by all *mutawalli* in a jurisdiction. *Waqf* assets that has been collected by *mutawalli* should not only kept idle, but must be invested in any productive activities in accordance with Islamic *sharia* (Sadeq, 2002; Mohammad, 2015; Azman and Ali, 2016). This profit or surplus is the basis for benefits and services provided by *mutawalli* to the general public (Zain, Mahadi and Noor, 2019). If *mutawalli* in a jurisdiction can generate more profit/surplus compared to other jurisdiction, it is a signal of more efficient *waqf* management in the former (Hassan, Alhabshi and Yusoff, 2017).

### ***X3.3. Reporting***

Reporting sub-factor deals with question on the amount of institutional *mutawalli* reported their activities and financial conditions to the *waqf* authority. Reporting is an important part of *waqf* activity to maintain trust from *waqif* and general public towards *waqf* system (Abduh, 2019) as well as a monitoring tool to ensure sustainability of *waqf* financial condition (Sulaiman and Alhaji Zakari, 2019). In addition, *mutawalli* is required to be accountable and responsible on activities they conducted in managing *waqf* since contractual relationship between *waqif* and *mutawalli* is essentially a trust, and improper reporting, let alone no reporting behaviour, will lead to decrease of trust from general public towards *mutawalli* (Abd Jalil, Yahya and Allah Pitchay, 2019). It is also important for *mutawalli* to conduct reporting in timely and standardized manner (Hassan, Alhabshi and Yusoff, 2017). In this context, a specific accounting standard for *waqf* institutions is also important to accomodate proper reporting of *waqf* activities in line with *sharia* principles (Ihsan and Mohamed Ibrahim, 2011; Masruki and Shafii, 2013; Azmi and Hanifa, 2015; Ihsan *et al.*, 2017).

## ***X4. System Factor***

System Factor is related with aspects that is not directly related with business process of *waqf* but important to support that process. The system factor is included to ensure that supporting aspects of *waqf* management to be given proper attention by *waqf* authority and *mutawalli*. These include registration of *waqf* land, compliance with *sharia*, and provision of *waqf* information to public. This factor has three sub-factors as follows.

#### ***X4.1. Waqf Land Legal Status***

*Waqf* Land Legal Status sub-factor deals with question on the share of certified *waqf* land that has been legally certified by local authority. *Waqf* land registration and certification is important to formalize the transfer of ownership from *waqif* as stipulated in the *waqf* contract as well as provide basis for the *mutawalli* to manage the *waqf* land. In addition, a *waqf* certificate will provide strong evidence of *waqf* status of the land and prevent any disputes, illegal occupation and encroachments (Anwar, 2020; Zain, Mahadi and Noor, 2019).

#### ***X4.2. Sharia Compliance***

*Sharia* Compliance sub-factor deals with question on the proportion of *waqf* institutions in a jurisdiction that have *sharia* scholars as *sharia* supervisory board for the *mutawalli*, ensuring *sharia* rules are implemented. Most (if not all) studies on *waqf* agree that *sharia* principles implementation is a fundamental requirement for proper *waqf* management (Ihsan and Mohamed Ibrahim, 2011; Masruki and Shafii, 2013; Azmi and Hanifa, 2015; Ihsan *et al.*, 2017) and a standardized *waqf* accounting could lead to improvement of efficiency and transparency of *waqf* management (Abu Talib, Abdul Latiff and Aman, 2020).

#### ***X4.3. Public Information Management***

Public Information Management sub-factor deals with question on which channel used by *waqf* authority to inform their activities to public, whether is an internal website or external media. It is a concern that awareness and knowledge among Muslims on *waqf* is limited, and generally understood just as religious donation to the mosques (Hassan, Alhabshi and Yusoff, 2017; Gebara, 2018). Therefore, it is important for *waqf* authority to inform any activities and achievements of *waqf* institutions in order to enhance general public knowledge and open opportunity for potential *waqif* (Adewale *et al.*, 2012; Huda *et al.*, 2017; Abu Talib, Abdul Latiff and Aman, 2020).

#### ***X5. Outcome Factor***

Outcome Factor is related with productivity of *waqf* and outreach of *waqf* benefits. The outcome factor is included to raise concern on productive *waqf* and outreach of *waqf*

beneficiaries. This factor will be a benchmark for *waqf* program sustainability and inclusiveness. This factor has two sub-factors as follows.

### ***X5.1. Productive Waqf Ratio***

Productive *Waqf* Ratio sub-factor deals with question on the proportion of productive *waqf* units in a jurisdiction over all *waqf* units. The perpetuity of *waqf* implies that *waqf* properties must be managed to generate revenue, which in turn will be used to finance general public services (Abduh, 2019). However, narrow understanding of *waqf* makes many *waqf* assets is managed in merely religious and non-productive in nature (Gebara, 2018). Productive *waqf* means commercial aspect inclusion into *waqf* management and transformation into more professional management (Winarsih, Masrifah and Umam, 2019).

### ***X5.2. Recipients Outreach***

Recipients Outreach sub-factor deals with question on the proportion of *waqf* beneficiaries (*mawquf alaih*) out of total population in a jurisdiction. *Waqf* as wealth redistribution instrument is expected reach most population with essential services, and the poor, the needy, and the deprived in particular (Azman and Ali, 2016; Hassan, Alhabshi and Yusoff, 2017; Zain, Mahadi and Noor, 2019). Therefore, this is also a good indicator to measure *waqf* performance, because a *mutawalli* is not only managing the *waqf* assets, but also managing program and services for the beneficiaries (Karim, 2010; Ihsan *et al.*, 2017).

## ***X6. Impact Factor***

Impact Factor is a factor that related with the impact of *waqf* in terms of society's welfare and services provision to the society. This factor is intended to measure the impact of *waqf* program to society's welfare as well as the extent of social and religious services provided through *waqf*. This factor is a benchmark that will enable to transform *waqf* management and program to become more "impact oriented". This factor has four sub-factors, with first three sub-factors are inspired from Indonesian National Zakat Index. The sub-factors are as follows.

### ***X6.1. CIBEST Welfare Index***

The CIBEST Welfare Index is an index that measures the level of community welfare based on household data to then be grouped based on poverty conditions, namely material and

spiritual poverty. The CIBEST Welfare Index is calculated by dividing the number of families without material or spiritual poverty (prosperous families) divided by the number of observed households (Beik and Arsyianti, 2016; Puskas BAZNAS, 2016).

### ***X6.2. Modified Human Development Index***

Modified Human Development Index (HDI) measures the health and education index which is part of the HDI with modification as proxy for the welfare of society in terms of health and education (Puskas BAZNAS, 2016). The calculation formula is as follows:

$$\text{Modified HDI} = (0.5 \times \text{education index}) + (0.5 \times \text{health index})$$

### ***X6.3. Independency Index***

Independency Index is an index that measure proportion of beneficiaries' household that has fixed income, savings, and business. This is also inspired by Indonesian National Zakat Index (Puskas BAZNAS, 2016).

### ***X6.4. Waqf Infrastructure***

*Waqf* Infrastructure sub-factor deals with question on to what extent *waqf* can provide infrastructure that support essential services needed by general public. The services include religious (mosque), education (school), and healthcare (hospital) with consideration on the proportion of *waqf* based infrastructure's quantity and capacity out of overall infrastructure exist in a jurisdiction. This sub-factor is an important indicator for ability of *waqf* to provide services for general public as many authors state that *waqf* if managed optimally can finance services for general public for spiritual and temporal needs (Hassan, Alhabshi and Yusoff, 2017; Gebara, 2018; Abduh, 2019).

## **Conclusion and Recommendations**

This study aims to propose a *waqf* performance measurement tool called the National *Waqf* Index (NWI) to be used in national and sub-national level. Based on expert judgment and library study, a three-layered index with six factors and several sub-factors in each factor is constructed.

The NWI is expected to be used to monitor and evaluate *waqf* development in a jurisdiction by *waqf* authority and as a database for *waqf* policy making. Also, *waqf* managers or *mutawalli* is expected to use NWI as benchmark for their business operation. Further studies on NWI implementation is expected to be done in the future as well as deeper empirical analysis on NWI impact and determinants.

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**APPENDIX**

**List of *Waqf* Performance Index Indicators and References**

<b>Sub-Factor Code</b>	<b>Sub-Factor Name</b>	<b>Reference from Regulation(s)/Standard(s)</b>	<b>Reference from Article(s)</b>
<b>X1 Regulatory Factor</b>			
X1.1	Regulation Support	Indonesian Law number 41 year 2004, Article 49 paragraph 2 on Indonesian <i>Waqf</i> Board's duty; inspired by National Zakat Index	Siswanto, et al (2018); Dafterdar (2011)
X1.2	Budget Support	Indonesian Law number 41 year 2004, Article 49 paragraph 2 on Indonesian <i>Waqf</i> Board's duty and Article 59 on Indonesian <i>Waqf</i> Board's financing; inspired by National Zakat Index	Huda, et al (2017); Thaker & Pitchay (2018)
X1.3	Training Support	Indonesian Law number 41 year 2004, Article 13 dan Article 63, both on training support for <i>mutawalli</i>	Huda, et al (2017); Mutalib & Maamor (2016)

<b>X2 Institutional Factor</b>			
X2.1	Mutawalli Management Quality	<i>Waqf</i> Core Principle (WCP) 1 dan 29 on <i>waqf</i> management standards	Huda, et al (2017); Karim (2010)
X2.2	Mutawalli Status	Indonesian Government Regulation number 42 year 2006 Article 4 paragraph (5) on <i>mutawalli</i> status	Abdullah (2015); Huda, et al (2017)
<b>X3 Process Factor</b>			
X3.1	Collection	Indonesian Law number 41 year 2004, Article 11 on <i>mutawalli</i> 's duty and Article 42 on management and development of <i>waqf</i> assets	Mohammad (2015); Sadeq (2002)
X3.2	Management	Indonesian Law number 41 year 2004, Article 12 on <i>mutawalli</i> 's duty	Mohammad (2015); Sadeq (2002)
X3.3	Reporting	Indonesian Government Regulation number 42 year 2006 Article 3 paragraph (3), point d sub-point 6 on reporting	Abdullah (2015); Azmi & Hanifa (2015); Ihsan & Ibrahim (2011); Ihsan, et al (2017); Masruki & Shafii (2013)

<b>X4 System Factor</b>			
X4.1	Waqf Land Legal Status	Indonesian Government Regulation number 42 year 2006 Article 39 on <i>waqf</i> land registration	Anwar (2020); Huda, et al (2017)
X4.2	Sharia Compliance	Indonesian Law number 41 year 2004, Article 2 on the fundamental of <i>waqf</i> and Article 43 on <i>waqf</i> assets management and development	Azmia & Hanifa (2015)
X4.3	Public Information Management	Indonesian Law number 41 year 2004, Article 38 on announcement of registered <i>waqf</i> assets and Article 61 on Indonesian <i>Waqf</i> Board's reporting	Adeyemi (2016); Huda, et al (2017)
<b>X5 Outcome Factor</b>			
X5.1	Productive Waqf Ratio	Indonesian Law number 41 year 2004 Article 43 on <i>waqf</i> assets management and development	Mohammad (2015); Winarsih, et al (2019); Sadeq (2002)
X5.2	Recipients Outreach	Indonesian Law number 41 year 2004 Article 5 on <i>waqf</i> objective and Article	Ihsan, et al (2017); Karim (2010)

		22 on beneficiaries and objective of <i>waqf</i> .	
<b>X6 Impact Factor</b>			
X6.1	CIBEST Welfare Index	Part of National Zakat Index	Beik & Arsyianti (2016)
X6.2	Modified HDI	Part of National Zakat Index	Puskas BAZNAS (2016)
X6.3	Independency Index	Part of National Zakat Index	Puskas BAZNAS (2016)
X6.4	Waqf Infrastructure	Indonesian Law number 41 year 2004 Article 22 on beneficiaries and objective of <i>waqf</i> .	Pitchay, et al (2014); Thaker & Pitchay (2018)