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## WAKAF CONTRIBUTION IN THE DEVELOPMENT OF HALAL VALUE CHAIN ECOSYSTEM ON THE LEGAL PERSPECTIVE IN INDONESIA

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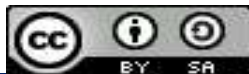
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### ABSTRACT

*The large number of Muslim communities in Indonesia indirectly affects the development of halal lifestyle in Indonesian society. The development of halal lifestyle in Indonesian society is indirectly a potential to further develop the halal value chain ecosystem in Indonesia. The development of the halal value chain ecosystem in this case is not an easy thing in Indonesia, therefore it is necessary to contribute from all parties including the community in the development of the halal value chain ecosystem in Indonesia. The contribution of the community in the development of the halal value chain can actually be in any form, for example in the form of Waqf. This is because Waqf can be one of the instruments to support the development of the halal ecosystem sector because it has the potential and economic benefits that are not only beneficial for the benefit of worship but also for the benefit of the people. So that the contribution of waqf in the development of the halal ecosystem sector is very necessary to note in connection with the pattern of relationships and regulations so that there is no legal dualism in the use of Waqf to develop the halal value chain ecosystem sector in Indonesia*

### KEYWORDS

*Waqf, Halal Value Chain, Law*



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### INTRODUCTION

waqf is instrument Islamic economics that has long been known by Muslims around the world. If examined more continue, waqf actually already existed at the time of Pharaoh in Egypt later develop up to the community Greeks, Romans, and

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Americans. Existence development waqf in these countries realized in form establishment institutions education and libraries that can used by the community general even now several large universities in western countries, especially the United States , also make waqf for financing education, research (research), and development knowledge knowledge and technology. [Helza Nova Lita, Productive Waqf Linked to Law Number 41 of 2004 Concerning Waqf, Al-Awqaf Journal, 2014](#). It occur because waqf have benefits that are philosophy no enough understood limited collection treasure waqf but also the use hope can conducted optimal possible. Masykuri Abdillah, *Philosophy of Waqf, Waqf Module, Indonesian Waqf Board, Jakarta, 2008*.

growing waqf that occurred in the Greek, Roman, and American communities, of course, also occurred in Indonesia. Moreover, Indonesia is a country with majority population Muslim as much as 86.9%. Amount people Muslims in Indonesia should also in line with effect positive to development waqf in Indonesia. growing waqf that occurs in Indonesia, is based on on results a survey that places Indonesia in the rating top country with the most generous population in *World Giving Index* based on report *Charities Aid Foundation (CAF)* year 2018. Not could denied when height desire Indonesian people in share Becomes factor main in development waqf in Indonesia. So, in Indonesia when this appear various object which waqf complete Islamic philanthropy in waqf in Indonesia use make it easy desire Public for share. As for example what happened in a number of year lately this where precisely in 2019, the Ministry of Religion expanded diversification development waqf until enter the world of stocks. Besides stock, object waqf moment This is also developing in Indonesia, namely in form letter valuable, patents, and rights riches intellectual.

Existence development various type object waqf the show that growth Islamic economics in Indonesia has start walk. As a country with amount population there are many Muslims, already should be when growth The Islamic economy in Indonesia must Keep going driven by all layer society. Growth Islamic economics in Thing it's so close relation with halal ecosystem. Moment This, Halal Ecosystem is not again Becomes complement progress economy something nation, however Becomes part important in development the country 's economy. As in Malaysia and the United Arab Emirates (UAE) currently this middle enjoy growth economy country with develop halal ecosystem , and become world *halal ecosystem leader* as reported in report *State of the Global Islamic Economy Report 2019/2020*. **Sukoso et al, Halal Ecosystem, Department of Economics and Islamic Finance-Bank Indonesia Center for Halal Studies Thoyyib-University of Brawijaya, 2020, Pg. 39.**

Importance halal ecosystem in development economy show that already should Halal ecosystem is developed in Indonesia. As based on reports from the Ministry of Finance, that Halal ecosystem has been donated USD 3.8 billion to Product Domestic Gross (GDP) of Indonesia per year besides that, the halal ecosystem has also donated USD 1 billion investment from foreign investors and opened 127 thousand field jobs per year. Development Halal ecosystem in Indonesia delivered in the press release of the National Committee for Islamic Economy and Finance (KNEKS) stated that moment this is Indonesia towards center world halal producer that aims to for optimizing Indonesia 's potential, isn't it? only as the main target market, but also the center world halal producer.

In order to realize Indonesia as a center Halal ecosystem, then in Thing this is very necessary for strengthen chain halal value (*halal value chain*). Strengthening *Halal value chain* is a government strategy for make Indonesia as center world Islamic economics and finance. Need realized when for support development sector halal ecosystem through *halal value chain* in Indonesia, no can if only just depending on the role government just but role society is also crucial thing for join as well as in development sector halal ecosystem through strengthening *halal value chain*.

The role of society in Thing this no only material oriented in the form of money but also can in the form of treasure object other. Utilization treasure object other example that is in the form of waqf. waqf could be one instrument for support development sector halal ecosystem because is one the instrument when managed by effective and efficient in accordance with sharia principles will have potential and benefits an economy that doesn't only beneficial for the interests of worship but also for interest people. **Salmawati, The Existence of Waqf Land in Its Utilization for the Advancement of Public Welfare, Journal of Scholar of Law, Vol.4 No. 2, 2019.** So from that contribution waqf in development sector Halal ecosystem is very necessary for noticed in connection with pattern connection as well as regulations so as not to occur dualism law in utilization waqf To use develop sector ecosystem *halal value chain* in Indonesia. Besides that utilization waqf in support development sector halal ecosystem no direct is also part from strengthening *halal value chain*.

Leave from things found that, then important for To do study related with "Contribution " waqf In Development *Halal Value Chain* From a Legal Perspective in Indonesia"

## RESEARCH METHOD

Method study in writing this use method study *doctrinal* (normative). Method study *doctrinal* is research based on regulations legislation especially how for analyze about connection Among regulation helpful legislation explain something field difficulties and possible predict future development (*Based on rules and logic*). **Suteki, Legal Research Methodology, Depok, RajaGrafindo Persada, 2018, Pg 128.** Next also use method approach descriptive-analytic which is done with To do explanation by systematic based on the data obtained. Collected data in Thing this character descriptive so that no mean test hypothesis or make prediction.

## RESULTS AND DISCUSSION

### 1. RELATIONSHIP PATTERN *HALAL VALUE CHAIN* WITH WAQF

#### a. Development *Halal Value Chain* in Indonesia

Chain halal values or often called with *Halal value chain* is Suite activities that generate score plus in every process that includes production, distribution and marketing goods or service until to hand consumers who meet aspect fulfillment values and principles sharia basis. Halal in language Arab originated from the word *halla, halal, hill, and ahalla* which means legal, permissible, holy, and so on. **Atiqah Hamid, Everyday Halal Haram Smart Book, Jogjakarta, Diva Press, 2012, p. 15.** Whereas by Halal etymology means things that can as well as could conducted because no there is provisions prohibiting it . **Abdul Saidir Amir, The Creating of Halal Value**

Chains: A Theoretical Approach, IOSR Journal of Economics and Finance, Vol. 10 No.1, 2019. So from that these halal values in Thing this is something very important thing for a Muslim in life.

Chain halal value (*halal value chain*) in ecosystem or chain Halal supply includes a number of sector ecosystem upstream to downstream, where this is draft new in what is offered in system economy sharia. **Annisa AA, Kopontren and Halal Value Chain Ecosystems, Scientific Journal of Islamic Economics, Vol. 5 No. 1, 2019.** Draft *Halal value chain* lately this Becomes principle or universal indicator for give guarantee on a products and standards life. **Gillani , Khan, and Ijaz F., Factors Reinforcing Pakistan Halal Food Industry to Be the World Halal Food Hub, Journal of Education and Social Sciences, Vol. 6, 2017.** Where in it there is element health, safety, security, prosperity and dignity man as in accordance with sharia Islam. **Hendri Hermawan Adinugraha and Mila Sartika, Halal Lifestyle in Indonesia, An-Nisbah: Journal of Sharia Economics, Vol. 6 No.1, 2019.** Existence pattern this *halal value chain* in the end close relation with Which *halal lifestyle* do you think? according to *Muslim Judicial Halaal Trust (MJCHT)* is Act in demand someone done in accordance with ability by true, honest, integrity, dignified, fair and not deviate from Islamic teachings.

Connection close Among draft *halal value chain* with *Halal lifestyle* is something related things tightly. Where if our speak about development *halal value chain* spasti impact on life which in Thing this related with *halal lifestyle*. In essence for apply *Halal lifestyle* is enough need practice 3 (three) concepts namely halal to obtain, halal to consume, and halal to use it. So from that, a Muslim must hold firm 3 (three) concepts that in apply *halal lifestyle*. Halal lifestyle when this of course Becomes trends in Indonesia, p this caused by high number occupation Muslims in Indonesia. Truly *halal lifestyle* in Thing this no only just a trend , but Becomes must for a muslims . As QS Al-Baqarah Verse 168 which contains: that man must eat from halal and good food found on earth, and forbidden for follow steps Devil because Devil that real enemy. *Halal lifestyle* in essence is obligation as in theory credo that require implementation Islamic law by those who have say two sentence creed as consequence logical from pronounciation.

Consumption halal products in Thing this actually no only limited to food or drink only, but also includes a number of sector such as fashion, finance and banking, cosmetics, travel, medicine, and services health. The more a lot variety production fields the in halal ecosystem, no direct show that *halal lifestyle* in life man the more grow and become something habits in life people human.

Development chain halal value or *Halal value chain of* course no is something easy thing, thing this because Indonesia is a country with various variety ethnicity, race, and religion. So that could said need effort more To use make Indonesia as center halal ecosystem. Effort from party government just actually could said not enough could reach all sector halal ecosystem then from that effort is needed other related parties with capital To use speed up development sector certain in halal ecosystem so that in line with chains halal value (*halal value chain*). Not could denied when problem capital in development Halal ecosystem is problem main in development which is the

halal ecosystem ? the result in obstruction development *halal value chain*. So from that required instruments financing other To use speed up development halal ecosystem as well as chains halal value.

**b. Development waqf Productive in Indonesia**

Related with Keep going maintain halal values, in Islam there is various instrument Islamic finance that can Becomes alternative capital namely zakat, infaq, shodaqoh, and waqf. of the four instrument that, waqf in Thing this one has the most potency for conducted development.

waqf according to Islamic law can also mean deliver something right property that lasts a long time to somebody or Nadzir (guard/manager waqf ) good in the form of individual nor in the form of a management body with provision that results or the benefits used for appropriate things with shari'ah Islam. [Nasruddin Asn and Qusthoniah, Productive Waqf and Its Application in Indonesia Case Study on Waqf Tubes in Dompot Dhuafa, Shari'ah Journal, Vol. 4 No.1, 2018.](#) It why waqf have potency for conducted development because in waqf occur submission something right which property do you mean? for managed with destination for benefit ummah. So that for realize destination the so waqf that must utilized by productive.

Draft waqf productive is waqf treasure used for interest production, good in the field agriculture, eco- systems, trade and useful services not on things waqf by straight away, but from profit clean results development the waqf given to those who are entitled in accordance with destination waqf. Broadly speaking, scholars classify waqf divided into 2 (two) namely waqf khairi and waqf dhurri. waqf khairi is waqf that is devoted philanthropist for benefit and goodness more people common, such as help for the poor, children orphan, or more from that, waqf khairi can also utilized for development facility public like facility health, education, or services public other. [Ade Nur Rohim, Optimizing Waqf as an Instrument for Financing MSMEs for Halal Ecosystem Development, Journal of Islamic Guidance, Vol.14 No.2, 2021.](#) Temporary waqf dhurri is intended waqf for distributed to children and their descendants, as well as his relatives.

Potency large waqf in Indonesia, as based on System data Information Waqf (SIWAK) Ministry of Religion accessed on 29 September 2021, potential waqf land in Indonesia reaches total 414,829 locations with area of 55,259.87 hectares, then according to the Indonesian Waqf Agency (BWI) potential waqf Cash in Indonesia reaches IDR 180 trillion per year. The size potency waqf in Indonesia, indeed already should could utilized with optimal use development chain Halal values in the halal ecosystem in Indonesia.

Management waqf have role important in achievement destination or *maqashid* from waqf . So that until with moment this management waqf by efficient still be one challenge the main problems faced by nazhir waqf for productive mandated waqf against him. Draft development waqf productive is something important thing because asset waqf productive, will permanent continue and develop as effort productive asset waqf to be more optimal and provide payback more results. Where is the asset productive in waqf it can also utilized for increase accumulation from internal capital economy for destination increase service output and income in Century front.



Majority Indonesian Muslims perceive that waqf for interest religious more prioritized than waqf for destination empowerment social . They more many practice waqf religious activities, such as mosques, prayer rooms, tombs and so on. Temporary for destination empowerment, such as waqf education, empowerment economy and welfare Public not yet get the place by significant. So from it's very necessary for nadzir more utilise waqf for goals social too so as not there is waqf that is abandoned and becomes productive waqf.

**c. Contribution waqf in Development *Halal Value Chain***

As draft *halal lifestyle*, that need practice 3 (three) concepts important Halal values are halal to obtain, halal to consume, and halal to use them. So in utilise waqf as form contribution in development very *halal value chain* need for hold on to the third Thing that.

waqf it really is identical with asset no move but along with development of the times and society, waqf no only limited to assets no move but moment this can also in form of money or stock. Cash waqf or waqf share in Thing this is one alternative as well as possible solution make waqf Becomes more productive. Productive waqf in Thing this show existence effort for prioritize the existing waqf so that more produce To use interest people . To do waqf is part empower asset economy existing community in treasure waqf. So that that why management must managed by productive to produce opportunity for open sector profitable strategic like open field work new and management service lightening public burden economy society. Waqf used by productive as expected, in fact give great contribution in development every sector. waqf is activity save and invest by simultaneously. Activity this covers activity withhold possible treasure used by good wakif by direct nor after changed Becomes goods consumption, so no consumed moment this, and at the same time he has change management treasure Becomes purposeful investment for increase amount treasure productive.

Contribution waqf in development Halal values (*halal value chain*), especially in Indonesia, basically have very close relationship with Halal Ecosystem. Because according to the Indonesian Islamic Economic Masterplan (MEKSI) 2019-2024, the target achieved in the Indonesian Halal Ecosystem, namely : **National Committee on Sharia Finance, National Strategy for Development of the Indonesian Halal Ecosystem, Jakarta, 2020, Page 8.**

- 1) Strengthening chain halal value
- 2) Strengthening Islamic finance
- 3) Strengthening MSMEs and
- 4) Strengthening digital economy

There are these targets is for realize MEKSI 's vision for 2019-2024. Vision the is make halal ecosystem and sharia economy as a crutch main economy national as well as Becomes part important in realize aspirations nation as a sovereign, independent, just, prosperous and civil state.

Development *halal value chain*, as MEKSI National Development Planning Agency (Bappenas) 2019-2024, at least There are five featured programs for strengthen *halal value chain*, namely : [Ministry of National](#)

Development Planning, Indonesia Sharia Economic Masterplan 2019-2024, Jakarta, PT Zahir Syariah Indonesia, 2018.

- 1) Build area halal ecosystem and halal hub in various area in accordance with *comparative advantage* of each region featured.
- 2) Strengthen infrastructure for increase effectiveness and standardization of the halal certification process in Indonesia (Halal Center, Halal Guarantee Agency, BPJPH representatives , Halal Information , etc.)
- 3) Increase range (*outreach*) through socialization / education public *halal lifestyle*.
- 4) Incentive Program for local and global player for invest in support development *Halal Value Chain* by comprehensive (start from ingredient raw materials, production, distribution and promotion).
- 5) Strengthen work same and acknowledgment international for expand the Indonesian halal product market, including: through standardization and harmonization with the establishment of an international halal center in Indonesia.

Existence five strengthening programs *halal value chain* is reference for make Indonesia as world halal center. The five programs are in dire need of contribution from other parties so that the development ecosystem *halal value chain* could develop by thorough. Contribution from other parties in Thing this for example in the form of zakat, shadaq, infaq, and waqf. However, from fourth instrument that has the most benefit period long is waqf. Because waqf in Thing this working realize potential and benefits economical treasure object waqf for the interests of worship and for advance well-being general.

growing waqf moment this in in the form of money, shares, or shapes other. Truly meant To use make it easy utilization distributed waqf to party nadzir. more potential and more large reach it in today 's world of waqf is cash waqf. waqf type this is related ijihad results sigh contextualization waqf in skeleton more revive and develop back ideas about cash waqf (*cash waqf*). Existence development waqf the actually could push for development ecosystem *halal value chain*.

Contribution waqf in Thing this must seen start from pattern distribution as well as its management. Management waqf have role important in achievement destination or *maqashid* from waqf. By principles , management waqf must follow Sharia provisions and applicable regulations . This thing because waqf is part from Where is Islamic law? all Thing related conditions has set in Al - Quran and Hadith, both explicit nor implicit. Inside To do collection and collection waqf, nadzhir must measure competence herself on ability manage asset the waqf. It why nadzir must have skill in management waqf.

Management waqf possible for conducted in two pattern. First, distribution waqf through asset waqf that alone. Like case cash waqf received by Nazhir , then the money which is asset waqf the distributed for produced. Second, distribution waqf through benefit or results from development asset waqf. Like soil waqf for rent for parking. Then the money which is income from rental parking that will distributed to *mauquf ' alaih*. Second pattern management basically have same goal that is meant for well-being society.

That is, second pattern the have one target that is benefit Public receiver benefit waqf when implemented. Utilization waqf in Thing this is one it is important that the principle waqf with guard tree and distribute the benefits can more optimal. Utilization asset waqf in Thing this could conducted through investment that will give payback results so that have score more and increase in assets waqf that alone. Because with existence addition asset waqf the so principle tree asset waqf will permanent intact awake and the results obtained will more give benefits and benefits for more society wide. For that effort in Development asset waqf with productive asset need to be very careful.

Referring to MEXI Agency National Development Planning (Bappenas) 2019-2024, in connection with five featured programs for strengthen *halal value chain*. In Thing this waqf could contribute for join realizing the five programs as well as Becomes means for optimize management waqf . It is also like many conducted moment this with optimize waqf through investment in infrastructure government, infrastructure general, and even through schemes distribution assistance and financing effort. This thing of course no free from destination waqf for welfare society. So that expected through distribution benefit waqf to *mauquf alaih* will could increase income and welfare Public wide . What's more moment this Department Economics and Islamic Finance Bank Indonesia has convey shapes real strengthening program ecosystem *halal value chain*, which consists of from:

- 1) Economic and business holding boarding school
- 2) Industry creative sharia indonesia
- 3) System recording agriculture integrated
- 4) Empowerment mosque people
- 5) *Sustainable Muslim friendly and attractive tourism*

The five real programs initiated by the Department Economics and Islamic Finance of Bank Indonesia, must noticed by nadzir in effort for productive waqf. Besides management in the sector investation for infrastructure, management and development asset waqf can also conducted through scheme financing effort Public medium to bottom. That is with targeting the perpetrators businesses that have constraint related access capital and banking . With existence distribution waqf in scheme this, hope constraint the could resolved. Beside that, pattern it also protects Public from transaction loan ribawi offered by unscrupulous Public certain. Distribution waqf targeting business Public medium to lower in Thing this should aimed at SMEs engaged in industry or halal production. Because it's not halal only covers source the capital just but also includes aspect production as with Islamic law.

## **2. LEGAL BASIS OF DEVELOPMENT *HALAL VALUE CHAIN* WITH WAQF**

Development ecosystem *halal value chain* is based on the nature of halal haram. Halal is something allowed according to provision sharia Islam, while haram is all something forbidden according to provision sharia Islam. [Sukoso et al, Op.Cit, p. 7](#). **The** legal status of halal and haram can be clinging to things nor deeds . There are prohibited actions according to Islamic law for done, there are also prohibited items for consumed according to provision Islamic law. Only



Allah has the right set halal or forbidden something thing. The role of the ulama is limited formulate, describe and convey. More carry on all something that has determined halal and haram *by the shari'a* namely God. Order for notice halal on things consumed contained in the QS Al-Baqarah verse 128 which contains that " *Oo " all man eat halal again good from what is on earth, and do not you follow devil. Truly devil that real enemy \_for you ."*

As people Muslim of course order for notice all something we consumption good aspect halalness, safety, and content nutrition. As also in the QS ' Abasa verse 24 which commands that as man let notice what he eats.

Leave from order in the Qur'an for notice halal on something consumed that, then in law positive Indonesia has also arrange related with standardization halal on something product more in Article 1 Paragraph (3) of the 1945 Constitution of the Republic of Indonesia which states: that the state of Indonesia is a state of law. So existence standardization in form The regulations enforced in Indonesia are: something important thing as well as in Thing this aim for make Indonesia as center halal producer. Regulations governing in connection with halal something product. In Indonesia, guarantee on halal something product regulated by law Republic of Indonesia Number 33 of 2014 Regarding Guarantee Next Halal Products set more carry on in Regulation of the Minister of Religion Number 26 of 2019 concerning Maintenance Guarantee Halal Products. Existence second regulation the confirm when every products that enter, circulate, and are traded in the territory of Indonesia must Halal certified. Because when this halal principle to be universal indicator for guarantee quality on a products and standards live.

Obligation for halal certification against every products that enter, circulate, and are traded in the territory of Indonesia, of course result in several sector. Based on Article 68 Regulation Government No. 31 of 2019 regarding Regulation Implementation Constitution Number 33 of 2014 concerning Guarantee Halal Products, where? in Thing this no there is a number of sector required items for Halal certification, namely:

- a. Food, drink
- b. Medicine, cosmetic
- c. Product chemical, product biology, and products manipulation genetics
- d. Goods use used, used, or used by the community

When observed, obligation certified halal or not only on product food and drink. The more a lot variety product this show that *Halal lifestyle* is getting interested by all among. Change and development style this halal life must capable hosted by sector halal industry with good, that is with guard quality chain supply Halal products start from certainty ingredient halal raw material, production process until with consumer get product, everything must guaranteed its halal. [Arna Asna Annisa, Op. Cit.](#) So that, in Thing this is the process for ensure separation Among Halal and non-halal products start of the planning, implementation, and control processes process related

storage goods and services in order to Fulfill customer needs are processes carried out To use To do guard on every product halal value. Besides that's the process too at a time Becomes superiority competitive for producer goods for could compete in the same industry To use push development ecosystem *halal value chain*. Besides sector goods, sector services also become mandatory sector

halal certified. Field service in Thing this in the form of service slaughtering, processing, storage, packaging, distribution, sale, as well as presentation. Which product in form services also have conditions to fulfill condition halal in accordance with Islamic law.

Existence Required halal certification against product goods and services that enter, circulate, and are traded in the territory of Indonesia are basically as effort for maximizing potency Public such a Muslim big in Indonesia. Lots of Muslims or Conscious nonmuslim will very good halal product for life so that why potency this must managed through development supported halal products with regulation halal products. Besides as effort for maximizing potency development Halal products in Indonesia, there are regulation related with guarantee halal products in Thing this also becomes base in development ecosystem *halal value chain* in Indonesia.

In Development ecosystem *Halal value chain* is very necessary existence contribution from instrument investation other like waqf is one important thing. What's more waqf is one of the noble worship in Islam is implemented with Street deliver part property owned to parties certain for then taken benefits and value use for support the interests of worship or well-being suitable general with guidance sharia. Regulation related waqf in Indonesia is also regulated in a number of which form as following:

- a. Law No. 41 of 2004 About waqf
- b. Regulation Government No. 42 of 2006 About waqf
- c. Regulation of the Minister of Religion Number 4 of 2009 concerning Administration Registration Money Waqf
- d. Regulation of the Minister of Religion Number 73 of 2013 concerning Procedures for Waqf of Immovable Objects Moving and Moving Objects Besides Money
- e. Regulation of the Indonesian Waqf Board Number 1 of 2008 concerning Procedure Compilation Recommendation to Application Exchange Change Changes in the Status of Waqf Assets
- f. Regulation of the Indonesian Waqf Board Number 4 of 2010 concerning Guidelines Management and Development Waqf Property \_
- g. Regulation of the Indonesian Waqf Board Number 1 of 2020 concerning Guidelines Management and Development Waqf Property \_
- h. Fatwa of the Ulema Council About Money Waqf

Existence various regulation about waqf the make certainty law in beneficiary waqf could said has guaranteed. So, the relationship contribution waqf in development ecosystem *halal value chain* has based on some regulation related about waqf as well as management and regulation related with guarantee halal products with regulation the executor who has ensure certainty law as well as solely for optimize utilization waqf in development ecosystem *halal value chain*

## CONCLUSION

Contribution waqf in Halal value chain development must be seen start from pattern distribution as well as its management. This thing is something important thing because related with destination which waqf is for benefit general. Whereas part from contribution waqf in development Halal value chain ecosystem can be

seen of 2 forms pattern distribution. First, distribution waqf through asset waqf that alone. Like case cash waqf received by Nazhir, then the money which is asset waqf the distributed for produced. Second, distribution waqf through benefit or results from development asset waqf. Like soil waqf for rent for parking. Then the money which is income from rental parking that will distributed to mauquf' alaih. Existence two pattern that, becomes means for optimize management waqf. It is also like many conducted moment this with optimize waqf through investment in infrastructure government, infrastructure general, and even through schemes distribution assistance and financing effort. This thing of course no free from destination waqf for welfare society. So that expected through distribution benefit waqf to mauquf alaih will could increase income and welfare Public wide.

In perspective Indonesian law development Halal value chain ecosystem is very necessary existence contribution from instrument investation other like waqf is one important thing. What's more waqf is one of the noble worship in Islam is implemented with Street deliver part property owned to parties certain for then taken benefits and value use for support the interests of worship or well-being general. So from that development Halal value chain ecosystem is based on the Act Republic of Indonesia Number 33 of 2014 Regarding Guarantee Next Halal Products set more carry on in Regulation of the Minister of Religion Number 26 of 2019 concerning Maintenance Guarantee Halal Products. Existence second regulation the solely for guard quality chain supply halal product push development Halal value chain ecosystem. Related with regulation waqf in Hi this has set in various which regulations make utilization waqf has have certainty law.

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