

STRATEGY FOR INTENSIFYING CASH WAQF IN ISLAMIC BANKING TO SUPPORT GREEN FINANCE PROGRAMS IN INDONESIA

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ABSTRACT

Cash waqf has enormous potential in Indonesia. This can be seen from the data on the collection of cash waqf during the 2011-2018 period which reached Rp. 255 billion. In the last three years, namely 2018-2021, the figure rose to Rp. 855 billion, or an increase of 236 percent. This study intends to seek alternatives and innovations in finance, particularly Islamic finance to support the development of green finance in Indonesia. This paper will focus on the strategy of intensifying cash waqf in Islamic banking to support green finance programs in Indonesia. The research method used in this research is descriptive analysis method. The types of data used are library data and field data. The data sources are primary data and secondary data. Data collection techniques were carried out through interviews, literature studies, and documentation. Data analysis techniques used are editing, presentation, and interpretation of data. In this study, three options are offered that the government can do through cash waqf instruments in Islamic Banking to encourage green finance programs. First, making Islamic banks as nadzir waqf, not just as distribution partners. Second, encouraging Islamic banks to collaborate with nadzir waqf institutions to create waqf-based product development innovations. Third, make regulations regarding waqf obligations in Islamic banks

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1. INTRODUCTION

The world economy is currently in a dilemma. On the one hand, the world community has agreed to reduce fossil fuels as an effort to deal with climate change. But on the other hand, the energy crisis that came suddenly due to the political escalation in the Russia and Ukraine crisis forced several countries to temporarily suspend their fossil fuel reduction programs. The same is true for Indonesia. At COP 26 in 2021 which will take place in Glasgow, in front of representatives of the countries present at the meeting, Indonesia explicitly conveyed the program towards Net Zero Emission (NZE) by 2060 or sooner with international assistance. In the NZE road map, the government has announced the reduction of PLTU which is marked by no more adding new PLTUs as stated in PLN's RUPTL [1]

In relation to the issue of climate change, Indonesia has been proactive since long ago to become part of the world's citizens who have more attention on the issue of climate change. Among the proactive evidence is the adoption of green economic policies in national economic policies. This is as stated by Sofyan Djalil, Minister of National Development Planning of the Republic of Indonesia (2015-2016), that Indonesia is one of the countries that have adopted green economic policies well. As of 2010, BI has been actively conducting green finance studies and has become one of the founders of the sustainable banking network (SBN)[2]

In the context of Indonesia, this green economy policy is not merely participation as a global citizen who participates in reducing world carbon emissions, moreover, as an agricultural country, climate change will have a direct impact on domestic food production. This is as expressed by the Asian Farmers'

Association For Sustainable Rural Development, that in agriculture, climate change will have an impact on many things, including: growth of plants, microorganisms;

1. Higher temperatures in agriculture and farming practices/systems;
2. Availability of water;
3. Climatic variations;
4. Soil fertility and erosion;
5. Pests and diseases; as well as Increase in sea level.

(Asian Farmers' Association For Sustainable Rural Development, 2008)

The impact of climate change will be exacerbated by environmental, population and poverty problems. As the environment is damaged, nature will be more vulnerable to climate change.

The design of green economy policies in Indonesia must of course be supported by all sectors, including the social, political, legal, and economic sectors. In the social sector, for example, by encouraging people to be more efficient in electricity consumption and fossil fuels. In the political sector, for example, by increasing political policies that respect environmental care. Likewise in the legal and economic sectors. Determination of regulations in the economic and financial fields based on environmental protection and carbon emission reduction.

This green economy policy has become mainstream in all sectors, because green economic development or sustainable economic development has become one of the priority agendas of the 2022 G20 Indonesia Presidency[3] Including in the Islamic finance sector. It turns out that this sector has considerable potential in encouraging green economic development. This is as stated by the Governor of BI, Perry Warjiyo in the side event G20 High level discussion: Optimizing Endowment Fund for Sustainable Financial Inclusion on July 14, 2022 in Nusa Dua Bali. He conveyed that the important role of Islamic social finance that still needs to be optimized is to accelerate productive economic activities so as to ultimately encourage sustainable and inclusive economic growth.[3]

On this occasion, Perry Warjiyo said that there are at least 3 strategic keys to optimizing Islamic social finance. First, Islamic social finance has a strategic role in improving the socio-economic community, especially for post-pandemic recovery. Second, the three main factors that can encourage the optimization and strengthening of the role of Islamic social finance in economic recovery are governance, innovation, and digitalization. Third, synergies and collaborations between domestic and international institutions are needed in strengthening the capacity of nakhir/amil and accelerating waqf project initiatives.

In this paper, the author tries to offer several innovations in finance, especially Islamic finance to support green economic development in Indonesia. This paper will focus on the strategy of intensifying cash waqf in Islamic banking to support green finance programs in Indonesia.

2. METHOD

The research method used in this research is descriptive analysis method. The types of data used are library data and field data. The data sources are primary data and secondary data. Data collection techniques were carried out through interviews, literature studies, and documentation. The data analysis techniques used are editing, presenting, and interpreting data

3. RELUST AND DISCUSSION

Cash waqf in Indonesia

1. History of cash waqf in Indonesia

The chairman of the Indonesian waqf agency in 2008 – 2014, Prof. Dr. Talhah Hasan mention that waqf activities in Indonesia have started since the beginning of the spread of Islam in Nusantara. This is evidenced by the number of historic mosques built on waqf land.[4] However, according to Ija Suntana until 1977 waqf had not been regulated in formal law. Waqf at that time still used religious customs, such as waqf of property which was carried out orally on the basis of mutual trust in a person or certain institution. the custom of waqf as a pious deed that has a noble value in the presence of God, without having to go through administrative procedures and the waqf property belongs to Allah SWT alone which anyone would not dare to interfere without his permission.[5]

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The government's attention to waqf began with the enactment of Law no. 28 of 1977 concerning waqf. In Law no. 28 of 1977 contained at least seven main points:

- a. making waqf certificates on waqf land that does not have a certificate
- b. waqf object exchange
- c. the selection pattern carried out by nadzir waqf on the basis of benefit considerations
- d. the waqf pledge system of the candidate wakif is directed at the general form of waqf pledge for mauquf 'alaih
- e. The expansion of waqf objects only concerns the waqf of immovable objects
- f. nadzir requirements for individuals, organizations, and legal entities for empowerment, development and coaching.[5]

Even though Law no. 28 of 1977 concerning waqf has contained comprehensive provisions for waqf, but from a fiqh point of view it is still very much fixed on one school of fiqh, namely the syafi'i school. Such as the provisions of the waqf object in the form of immovable property which is mostly used for unproductive purposes. In addition, the term of waqf is forever (muabbad).[6]

The history of waqf practice in Indonesia shows that waqf has long been an inseparable part of the religious activities of the community. The practice of waqf which has been practiced for a long time by the community is certainly greatly influenced by social conditions and the laws that govern it. At least the practice of waqf in Indonesia according to Ulya Kencana[7] divided into three periodizations as follows:

- a. Waqf in practice, in this period after Islam entered the archipelago and politically became state law during the Islamic empire, in practice waqf became a tradition carried out by the Islamic community.
- b. Waqf at the level of indigenous peoples in Indonesia, in this period customary law views that waqf institutions originating from Islamic law are accepted (received) as customary law in Indonesia.
- c. Waqf in plains as state law, in this period is divided into two parts, namely:
 - 1) During the colonial period of the Dutch colonial government, during this period waqf became a momentum for the development of socio-religious organizations that managed waqf for religious activities only, for example, waqf for the construction of schools, madrasas, Islamic boarding schools, and mosques built on waqf land.
 - 2) The period of government of the Republic of Indonesia is divided into stages, namely:
 - a) After independence, there were several government regulations regarding waqf. One of them is Government Regulation No. 28/1977 on Land-Owned Waqf, which only regulates land waqf and its use is limited to socio-religious activities.
 - b) Prior to 2001 the development of waqf stagnated, this was due to the lack of regulations governing waqf. However, in 2001, practitioners of Islamic economics brought a new paradigm of waqf, namely the concept of cash waqf in order to improve people's welfare.
 - c) In 2002 the Indonesian Ulema Council issued a fatwa regarding the permissibility of cash waqf in response to the growing strength and importance of cash waqf.
 - d) In 2004, waqf was regulated by a separate law, namely Law No. 41 of 2004 concerning waqf, which allows the public (nazhir) to be able to donate immovable property and tangible or intangible movable property, money which can be managed as productive waqf.

2. Money waqf regulations

According to Najib, one of the important factors that contributed to coloring the pattern and development of waqf in Indonesia is when the state participates in regulating waqf policies through a set of positive laws. In the policy formulation process, the vision and direction of the waqf policy are largely determined by how the ruling regime sees the potential and organization of waqf, both within the framework of its interests and the interests of Muslims in general.[8] So that the process of waqf regulation in Indonesia is influenced by the political configuration that surrounds it.

At least according to Hadi[9] There are three important periods that show the dynamics of the political configuration that affects the character of waqf regulation. First, during the Old Order, Law Number 5 of 1960 (UUPA) which also regulates waqf and land issues is responsive in character. Second, during the New Order, the regulations governing waqf during the New Order were conservative/orthodox in character. The regulations governing waqf during the New Order era were Government Regulation No. 28/1977 on Land-Owned Waqf, Law No. 7/1989 on Religious Courts (Chapter III), and the Compilation of Islamic Law based on Presidential Instruction No.1/1991. In Chapter

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III III and also there are several regulations issued by the Minister and Director General level. Third Period of Reformation,

As for regulations, waqf management regulations in Indonesia are regulated through the following laws and regulations:

1. Laws relating to waqf:
 - a. Law Number 41 of 2004 concerning Waqf
 - b. Law Number 50 of 2009 concerning the Third Amendment to Law Number 7 of 1989 concerning Religious Courts
2. Government Regulation on Waqf:
 - a. Government Regulation No. 28/1977 on Land-Owned Waqf
 - b. Government Regulation Number 42 of 2006 concerning the implementation of Law Number 40 of 2004.
3. Presidential Decree No. 75/M of 2007 was issued in Jakarta on July 13, 2007 regarding the Membership of the Indonesian Waqf Board appointed by the President of the Republic of Indonesia.
4. Presidential Instruction Number 1 of 1991 concerning the Compilation of Islamic Law Book III of the Law of Waqf
5. Regulation of the Minister of Religion Number 4 of 2009 concerning Administration of Cash Waqf Registration
6. Regulation of the Minister of Religion Number 73 of 2013 concerning Procedures for Waqf of Immovable Objects and Movable Objects Other than Money.
7. Decree of the Director General of Islamic Community Guidance Number DJ.II/420 of 2009 concerning Models, Forms, and Specifications of Cash Waqf Forms
8. Decree of the Minister of Religion of the Republic of Indonesia concerning List of Islamic Financial Institutions Recipient of Cash Waqf
9. Fatwa of the Indonesian Ulema Council dated May 11, 2002 concerning Cash Waqf
10. Association of Indonesian Waqf Board Regulations regarding waqf in Indonesia:
 - a. Regulation of the Indonesian Waqf Board Number 1 of 2007 concerning the Organization and Work Procedure of the Indonesian Waqf Board
 - b. Regulation of the Indonesian Waqf Board Number 1 of 2008 concerning Procedures for Compiling Recommendations on Applications for Exchange/Change of Status of Prices of Waqf Objects.
 - c. Regulation of the Indonesian Waqf Agency Number 3 of 2008 concerning Procedures for Registration and Replacement of Nazhir Intangible Waqf Assets in the Form of Land.
 - d. Indonesian Waqf Agency Regulation Number 1 of 2009 concerning Guidelines for Management and Development of Waqf Assets in the Form of Money.
 - e. Regulation of the Indonesian Waqf Board Number 2 of 2009 concerning Guidelines for Accepting Cash Waqf for Nazhir of the Indonesian Waqf Board.
 - f. Regulation of the Indonesian Waqf Agency Number 1 of 2010 concerning Money Waqf Management.

The various types of laws and regulations related to waqf above have implications for the management of waqf in an institutionalized, structured and professional manner. So that currently there are arrangements regarding institutions that regulate and manage waqf, where previously the management of waqf in Indonesia was carried out by religious organizations only, so the above regulations provide institutional strengthening for waqf management institutions in waqf management, namely the existence of the Indonesian Waqf Board (BWI). and Islamic Financial Institutions Recipient of Cash Waqf (LKS-PWU).[10]

Even with the various regulations above, it provides a new paradigm in terms of the types of assets that can be waqf in Indonesia, namely the permissibility of cash waqf. Regardless of the pros and cons of whether or not money is allowed as an object of waqf, theoretically, the transformation of fiqh into legislation (taqnin) indicates that there is a common and binding consensus on waqf in Indonesia, so there is no more room for differences of opinion regarding the permissibility of waqf. whether or not money is a type of waqf property.

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The development of waqf and cash waqf in Indonesia

Based on data held by BWI, the total land waqf in Indonesia reach 111,481,173 of the 134,237 land parcels that have been certified by BPN. If collected as one, then the area of waqf land is equivalent to three times the area of West Java Province which reaches 35,378. The amount of waqf property in Indonesia is so large, but the function of waqf in particular as an economic empowerment of the community seems to be very lacking. So far, the majority of the distribution of waqf assets in Indonesia still leads only to benefits for the benefit of mahdah worship. It has not moved to the economic empowerment of the people. M^2KM^2

It is undeniable, the majority of Indonesian people are still many understand that waqf is only in the form of immovable property, such as land, places of worship, madrasas, and others. This is understandable because the majority of Indonesian people are of the Shafi'i school, which in the Shafi'i school requires that waqf assets (mauqf) must be in the form of *mâl mutaqaawwim* (immovable assets). In addition, the waqf property must also be in the form of objects that can be used continuously and are eternal. [4]

If the regulation of waqf in Indonesia refers to the fiqh of Syafi'i Ansicht, of course waqf in Indonesia will be difficult to develop. Because waqf is only tied to immovable property. Whereas the potential for waqf from movable property waqf is very large. This can be seen from the data disclosed by Irfan Syauqi Beik, a member of the IAEI (Association of Islamic Economists). He noted that in the last three years, the number of waqf management has increased significantly. During the 2011-2018 period, for example, the collection of cash waqf reached Rp. 255 billion. However, in the last three years, namely 2018-2021, the figure rose to IDR 855 billion, or an increase of 236 percent. Of course, this is a very significant increase even though it is only half a percent of its potential which reaches Rp. 180 trillion.

What Irfan Syauqi Beik stated above is exactly like the report on the results of ordering retail sukuk waqf (Cash Waqf Link Sukuk) released by BWI (Indonesian Waqf Board). From the results of SWR001 orders offered in 2020, retail sukuk waqf were collected in the amount of Rp. 14,902 billion. Meanwhile, from the results of ordering SWR002 until the end of the offering period, which is June 9, 2021, retail sukuk waqf of Rp. 24,141 billion were collected, which came from individual wakif of Rp. 15,661 billion and institutional wakif of Rp. 8,480 billion. From the results of orders SWR001 and SWR002 an increase of about 62%.

The increase in retail sukuk waqf orders by 62% is certainly something to be grateful for, because it shows a significant increase in the community's waqf culture. In addition, the increase in retail sukuk waqf orders by 62% can also be interpreted as a positive response to the community towards cash waqf. Thus, BWI and the government in the future are expected to further encourage the emergence of innovations in cash waqf instruments to increase waqf in Indonesia and increase the benefits of waqf for the benefit of the people.

1. The development of cash waqf in Islamic banking

After the issuance of the MUI DSN Fatwa No. 2 of 2002 concerning Cash Waqf and Law no. 41 of 2004, many amil zakat institutions are encouraged to manage cash waqf in their own institutions. Among them are Dompot Dhuafa Republika with its Indonesian Waqf Savings (TWI), Baitul Maal Muamalat with one of its Muamalat Cash Waqf (Time) products, and waqf management institutions, such as Pos Keadilan Peduli Masyarakat (PKPU). [4]

As regulated in Law no. 41 of 2004 concerning Waqf Article 28, the acceptance of cash waqf from the public as wakif can be done through a Sharia Financial Institution that receives Cash Waqf (LKS-PWU) appointed by the minister. The definition of LKS as referred to in Article 1 point 9 in PP No. 42 of 2006 is an Indonesian legal entity engaged in Islamic finance.

The LKS must meet the requirements as referred to in PP No. 42 of 2006 article 24 paragraph (3), namely: LKS that have been appointed by the Minister as LKS-PWU, submit applications and obtain recommendations from their supervisory authorities, are legal entities and have articles of association, have operational offices in the territory of the Republic of Indonesia, are engaged in Islamic finance, and has the function of accepting deposits (*wadiah*). In this case, Islamic banking, namely BUS, UUS and BPRS, in general can meet the requirements that have been set.

In the Retail Sukuk Waqf (Cash Waqf Lik Sukuk/CWLS) program, for example, the Indonesian Ministry of Finance has appointed six Islamic banks as LKS-PWU distribution partners for Retail Sukuk *Strategy For Intensifying Cash Waqf In Islamic Banking To Support Green Finance Programs In Indonesia- Aris Fauzin, Riadus Sholihin, Ade Ruslan Hidayat, Khilda Lathifatul Hidayat*

Waqf (CWLS), namely: PT. Indonesian Islamic Bank, PT. Bank Muamalat Indonesia, PT. Bank Mega Indonesia, PT. Bukopin Islamic Bank, PT. Bank CIMB Niaga Syariah, PT. Sharia Permata Bank.

Meanwhile, philanthropic institutions that have been legally appointed as waqf nadzir options for people who want to do waqf in the Retail Sukuk Waqf (CWLS) program include:[11]

- a. BSM Ummah Foundation with PT. Bank Syariah Indonesia as distribution partner
- b. LazisMU with PT. Bank Syariah Indonesia as distribution partner
- c. Baitul Maal Muamalat with PT. Bank Muamalat Indonesia as distribution partner
- d. Waqf Salman with PT. Bank Muamalat Indonesia as distribution partner
- e. Indonesian Waqf Board PT. Bank Mega Indonesia as distribution partner
- f. ESQ Global Waqf; Wake up my brother with PT. Bukopin Sharia Bank as distribution partner
- g. Dompot Dhuafa Foundation with PT. Bank CIMB Niaga Syariah as distribution partner
- h. Al-Azhar Waqf with PT. Permata Syariah Bank as distribution partner

Currently, there are several choices of waqf products that have been offered at Islamic banks, including:

- 1) PT. Indonesian Islamic Bank
At PT. Bank Syariah Indonesia only has 1 type of waqf product available, namely: Retail Sukuk Waqf (Cash Waqf Link Sukuk) SWR003 Offer Period 11 April - 7 July 2022. Due July 10, 2024.
- 2) PT. Bank Muamalat Indonesia
At PT. Bank Muamalat Indonesia only has 1 type of waqf product, namely: Retail Sukuk Waqf (Cash Waqf Link Sukuk) SWR003 Offer Period 11 April - 7 July 2022. Due 10 July 2024.
- 3) PT. Bank Mega Syariah
At PT. Bank Mega Syariah has only provided 1 type of waqf product, namely: Retail Waqf Sukuk (Cash Waqf Link Sukuk) SWR003 Offer Period 11 April - 7 July 2022. Due 10 July 2024.
- 4) PT. Bukopin Islamic Bank
At PT. There are only 2 types of Bukopin Islamic banks available, namely: Retail Sukuk Waqf (Cash Waqf Link Sukuk) SWR003 Offering Period 11 April - 7 July 2022. Maturity 10 July 2024 and Cash Waqf.
- 5) PT. Bank CIMB Niaga Syariah
At PT. Bank CIMB Niaga Syariah has only provided 5 types of waqf products, namely:[12]
 - a) Retail Waqf Sukuk (Cash Waqf Link Sukuk) SWR003 Offer Period 11 April - 7 July 2022. Due 10 July 2024
 - b) iB Mapan Savings with Waqf Prizes
iB Mapan Savings with a mudharabah contract. iB Mapan savers with Waqf Prizes will receive prizes in the form of waqf with various choices of waqf programs from several waqf management institutions in collaboration with CIMB Niaga Syariah. Among the institutions that have collaborated with CIMB Niaga Syariah, among others: Al Azhar Waqf, Waqf House, Dompot Dhuafa, Global Waqf, Darut Tauhid Waqf, Baitul Mal Hidayatullah, PPPA Darul Qur'an, Indonesian Waqf Board.
 - c) Cash Waqf Direct Deposit Services To Waqf Institutions
An easy way of waqf is through direct deposit to the waqf management institution in collaboration with CIMB Niaga Syariah with various choices of waqf programs.
 - d) iB Mapan Savings Savings for Waqf
iB Mapan Savings has a mudharabah contract where the principal and profit sharing will be used as waqf with various choices of waqf programs from several waqf management institutions in collaboration with CIMB Niaga Syariah.
 - e) iB Deposit Profit Sharing for Waqf
f) Part/all of the profit sharing from this iB Deposit can be donated through various waqf program options from several waqf management institutions in collaboration with CIMB Niaga Syariah.
- 6) PT. Sharia Permata Bank.
At PT. Bank Permata Syariah only has 1 type of waqf product available, namely: Retail Waqf Sukuk (Cash Waqf Link Sukuk) SWR003 Offer Period 11 April - 7 July 2022. Due July 10, 2024.

Strategy for Intensifying Cash Waqf in Islamic banking in encouraging green economic policies

By reading the development of cash waqf products at 6 Islamic Commercial Banks in Indonesia that have been designated as distribution partners for Retail Sukuk Waqf (Cash Waqf Link Sukuk) SWR001, SWR002, and SWR003, there are at least three options that the government can choose to encourage green economic policies through Islamic banking institutions:

a. Making Islamic banks as waqf nadzir, not only as distribution partners

Four of the six Islamic Commercial Banks that have been designated as distribution partners for Retail Sukuk Waqf (Cash Waqf Link Sukuk) SWR001, SWR002, and SWR003 (Bank Syariah Indonesia, Bank Muamalat, Bank Mega Syariah, and Bank Permata Syariah) still only act as partners. distribution of Retail Waqf Sukuk (Cash Waqf Link Sukuk) issued by the government. There have not been many product innovations based on waqf.

PT. Bank Syariah Bukopin is already a bit more advanced, namely apart from being a distribution partner of Retail Sukuk Waqf (Cash Waqf Link Sukuk) issued by the government, it also offers waqf products where PT. Bukopin Sharia Bank as the nadzir of the waqf.

PT. Bank CIMB Niaga Syariah is the most innovative Islamic Commercial Bank in creating products related to waqf. In this case, apart from being a distribution partner of Retail Sukuk Waqf (Cash Waqf Link Sukuk) issued by the government, PT. Bank CIMB Niaga Syariah also has 5 choices of waqf products that can be used by prospective waqf customers.

With Islamic banks acting as waqf nadzir, Islamic banks will be more flexible in managing cash waqf from the community. In this case, cash waqf from the community can be invested in projects that are in line with the green economy policy program.

b. Encouraging Islamic banks to collaborate with nadzir waqf institutions to create waqf-based product development innovations

There are several waqf management institutions (nadzir waqf) that have good programs with waqf patterns, such as BWI which has several waqf programs, including: Waqf for the construction of the Salman Hospital, Revitalization of 1,000 Indonesian inpatient rooms, qurban waqf, mother waqf poor people give birth for free, BWI-IPB Productive Waqf, and others.

In this case, Islamic banks can collaborate with waqf management institutions in the form of inter-institutional cooperation. In this case, Islamic banks together with waqf management institutions create waqf-based projects and are in line with green economy policy programs. The instruments used in this collaboration can be in the form of CWLS (temporary waqf) or permanent waqf (muabbad).

c. Making regulations regarding waqf obligations in Islamic banks

In this case, suppose the government makes a policy that every customer who has mudharabah deposits in Islamic banks is required to place 10% of his/her 10% in cash waqf products offered by the concerned Islamic bank. Suppose a customer has a deposit of Rp. 100,000,000 placed at Bank Syariah Indonesia. Then the customer is required to place 10% of it in the form of cash waqf offered by BSI. Suppose that 10% is placed in the form of CWLS. Of course, mathematically this will reduce revenue sharing from the customer. However, the government in this case can provide compensation in other forms. For example, a reduction in tax liability. because by placing funds on waqf products, it is the same as doing social activities.

If the government can do this, of course this will be a huge potential for waqf. For example, based on the financial statements for July 2022, the mudharabah deposit in BSI is Rp. 98,161 Trillion.[13] If 10% is required to be placed in CWLS, it will collect Rp. 98,161 Billion. This number does not include customers who have excess funds and have high social awareness, want to do social activities but the money does not decrease, so if there is a CWLS product available at Islamic Banks, it will certainly be an option.

The cash waqf funds collected from customers here can be invested in projects that have a green economy development perspective, such as the CWLS projects that have been implemented by the government.

4. CONCLUSION

Based on the discussion above, it can be concluded that there are at least three options that the government can do in encouraging green economy programs through Islamic banks. These three options

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are specifically products based on the concept of waqf money, namely: First, making Islamic banks as waqf nadzir, not just as distribution partners. With Islamic banks serving as waqf nadzir, Islamic banks will be more flexible in managing waqf money from the community. In this case, waqf money from the community can be invested in projects that are in line with the green economy policy program. Second, encourage Islamic Banks to collaborate with waqf nadzir institutions to create innovations in product development based on waqf. Islamic banks in this case can collaborate with waqf management institutions in the form of cooperation between institutions. Islamic banks together with waqf management institutions create waqf-based projects that are in line with the green economy policy program. The instruments used in this collaboration can be in the form of CWLS (temporary waqf) or waqf forever (muabbad). Third, Make regulations on waqf obligations in Islamic banks. In this case, for example, the government makes a policy that requires the owner of mudharabah deposits in Islamic banks to place 10% of it on waqf products with certain compensations offered by the government. Wallahu a'lam

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