New Paradigm of Cash Waqf in Financing Muhammadiyah Higher Education: Hybrid Waqf Model as an Islamic Social Financial Innovation

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Abstract *- Financing higher education in Indonesia still faces significant challenges, particularly related to limited funding, quality disparities between universities, and high tuition fees. Muhammadiyah, as one of the largest Islamic organizations, possesses significant waqf assets, but their utilization for higher education financing has not been optimal. This study proposes a Hybrid Financing model as an innovation in managing cash waqf for education. Hybrid Financing combines waqf funds with other financial sources, both social and commercial, to increase the impact and sustainability of the waqf program. This model has been successfully implemented in several countries such as IsDB-BISEW, Bangladesh, and by the Al-Azhar Education Institution. To optimize cash waqf, multi-stakeholder synergy is needed involving the government, Islamic financial institutions, educational institutions, the private sector, and the community. With a Systematic Literature Review (SLR) approach to 30 selected academic articles (2019–2024) relevant to cash waqf, hybrid financing, and higher education financing. Data were analyzed thematically with expert judgment validation from two educational waqf experts. The results showed that the hybrid waqf model that combines social funds (waqf, infaq, grants) with commercial funds (sharia investment, green sukuk, sharia shares) can improve the sustainability of education financing, reduce dependence on tuition fees, and expand access to scholarships. Implementation in PTMA requires professional governance, increased waqf literacy, and multi-stakeholder collaboration. When implemented in Muhammadiyah universities, hybrid waqf can serve as a program to finance affordable, high-quality education and produce multiple positive effects, such as providing scholarship programs for high-achieving and underprivileged students, supporting the welfare of lecturers and educational staff, developing university facilities and infrastructure, and promoting. The contribution of this study lies in the development of a hybrid waqf implementation framework that is adaptive to the context of Islamic higher education in Indonesia.*

Keywords*: Cash Waqf, Hybrid Financing, Education Financing, Muhammadiyah, Islamic Social Finance*

I. INTRODUCTION

High-quality education constitutes a mandate enshrined in the 1945 Constitution of Indonesia as part of the national commitment to advancing the intellectual development of the nation. Access to sound and effective education contributes significantly to improving the quality of life of society and fostering greater social welfare. As articulated by Nelson Mandela, “Education is the most powerful weapon,” a statement that underscores the transformative capacity of education in shaping individual lives. This notion implies that education serves as a fundamental instrument for social mobility, enabling individuals to enhance their well-being while simultaneously cultivating a more civilized and enlightened society. Many developed countries—including the United States, Japan, United Kingdom, France, and Finland—place strong emphasis on improving the quality of their educational systems. These nations consistently uphold the paradigm of “to build a nation, build schools,” reflecting the belief that advancing national intelligence and cultural development requires the establishment of a comprehensive and well-structured national education system (Feronika).

In Islamic teachings, education is regarded as a fundamental pillar for strengthening humanity’s role as khalifah (steward) on Earth. The first revelation delivered to Muhammad emphasizes the significance of knowledge, as it contains the command “Iqra” (read), which symbolically underscores the centrality of learning and intellectual development. Islamic law places considerable emphasis on the pursuit of knowledge as an essential means of achieving the objectives of the Sharia (maqasid al-sharia), particularly the protection of intellect (hifdh al-‘aql). Numerous verses of the Qur'an and traditions attributed to the Prophet highlight the virtue of seeking knowledge, with divine assurance that those endowed with knowledge will be elevated in rank. The provision of quality education is also closely associated with the availability of adequate educational infrastructure, including well-established and effectively managed educational institutions. Nevertheless, the education sector in Indonesia continues to face significant challenges, particularly in terms of limited access, uneven quality, and financial constraints. The forces of globalization and modernity have further exacerbated disparities in educational quality across the country. More concerningly, the quality of education is often closely linked to the cost of educational services. Educational institutions that possess more comprehensive facilities and highly qualified educators tend to impose higher tuition fees, thereby making access to quality education increasingly dependent on financial capacity (Mashabi, 2024).

Referring to the mandate stipulated in Article 31 paragraph (4) of the 1945 Constitution of Indonesia, the government of Indonesia is required to allocate at least 20% of the national budget to the education sector through the State Budget (APBN). In addition to the education budget established within the national budget framework, regional governments annually determine educational allocations that are primarily directed toward financing teachers' salaries and supporting educational personnel. However, a persistent challenge remains: the government has not consistently been able to allocate the full 20% budget to education, frequently citing fiscal limitations and the necessity of prioritizing other non-educational sectors. According to Rida (2011), the limited allocation of public funding for education has resulted in many educational institutions—from kindergarten to higher education—lacking adequate facilities, infrastructure, and learning resources. In some cases, even senior academic staff receive salaries that are less than 10% of the income earned by members of the People's Representative Council of Indonesia, while numerous universities still operate without sufficient laboratories or libraries (Feronika). Furthermore, Hatifah (2023) reports that the higher education budget administered by the Directorate General of Higher Education accounts for only around 0.6% of the national budget—approximately IDR 8.2 trillion. This limited allocation must be distributed equitably between public and private universities (Permana, 2023). Consequently, fiscal constraints and the substantial allocation of resources to other sectors have rendered higher education financing in Indonesia far from adequate (Permana, 2023).

Another pressing issue arises from the substantial disparity in facilities and educational quality between public and private universities. It is widely perceived that institutions with superior educational quality and more comprehensive facilities tend to impose significantly higher tuition fees on parents or guardians who enroll their children in such institutions. This situation poses a considerable burden for Indonesian society, the majority of which has relatively limited financial capacity. The pragmatic orientation of the education system in Indonesia can be observed in the growing commercialization of education. This commercialization extends across all levels of education—from kindergarten to higher education—often compelling parents to incur substantial expenses due to various forms of levies. In many cases, school committees conduct fundraising activities and mobilize educational resources by requesting financial contributions from parents or guardians; however, these requests do not always adhere to the principle of voluntary donations, which should be provided willingly by students or their parents or guardians (Arrida, 2024). At the higher education level, commercialization is also evident in several universities that offer highly prospective flagship study programs while imposing relatively high tuition fees (Uang Kuliah Tunggal—UKT) and educational development contributions. Such practices may have adverse implications, as they risk shifting the fundamental orientation of education and widening the gap in access to quality education between economically advantaged and disadvantaged groups. A study conducted by the Student Executive Board of Universitas Muhammadiyah Yogyakarta (BEM UMY) indicates that the commercialization of educational costs—particularly within private universities—is partly influenced by Government Regulation No. 4 of 2014 on the Implementation of Higher Education and the Management of Universities, which grants institutions greater autonomy in determining operational financing. For private universities in Indonesia that do not receive direct financial support from the government, operational sustainability must therefore be maintained through student tuition fees, donations, collaborative programs, and other revenue-generating initiatives (UMY, 2023).

To address these challenges, a sustainable education financing system is required. One alternative proposed within the framework of Islamic social finance is funding through waqf (endowment). Indah Widya Jaya (2024) notes that throughout the history of Islamic civilization, waqf has served as an important financial instrument supporting Islamic propagation (da'wah), particularly in the field of education. In the Indonesian context, Muhammadiyah—one of the oldest Islamic organizations in Indonesia—has demonstrated a strong commitment to advancing educational development as part of its religious mission. Currently, the organization manages approximately 172 institutions of higher education under the network of Perguruan Tinggi Muhammadiyah dan 'Aisyiyah (PTMA), supported by more than 214 million square meters of waqf assets. This achievement illustrates Muhammadiyah's success in utilizing waqf-based land assets to establish and expand numerous educational institutions across Indonesia. Nevertheless, there remains a need for tajdid (renewal) in the governance and management of waqf within Muhammadiyah to prevent underutilization and to ensure that these assets continue to generate productive and sustainable benefits. Such renewal is essential so that waqf—conceptualized as a philanthropic movement capable of delivering long-term benefits for both donors (waqif) and the wider Muslim community—can be managed in a more strategic and impactful manner. This is particularly relevant for financing higher education within Muhammadiyah institutions, where more effective and professional waqf management mechanisms are required to mitigate the rising costs of higher education that increasingly burden students. According to Hilman Latief (2022), cash waqf successfully mobilized by the Muhammadiyah Waqf Council has the potential to be allocated as an educational endowment fund within the organization. The establishment of such an endowment would enable Muhammadiyah to support strategic research funding, strengthen institutional capacity, improve educational quality, expand educational infrastructure, promote equitable access to education, and provide scholarships (Ilham, 2022).

Several countries have successfully developed education financing models based on endowment funds through a combination of social capital and commercial funding mechanisms, commonly referred to as hybrid financing. Within the context of waqf-based educational management in Islamic higher education institutions, Al-Azhar University in Egypt and the historic Nizamiyyah Madrasas represent notable examples of institutions that have effectively optimized waqf as a sustainable source of educational funding. According to Isa Anshori (2018), the proceeds generated from the management of waqf assets at Al-Azhar have been utilized to finance educational activities across multiple levels, ranging from primary education to higher education. Moreover, the institution has been able to provide scholarships and free dormitory accommodation for its students. In addition, the effective administration of educational waqf at Al-Azhar has contributed to ensuring the welfare and adequate remuneration of teachers, lecturers, and other educational personnel (Juandi, 2022).

In Indonesia, the concept of hybrid waqf financing remains relatively new, and scholarly studies that integrate this approach with higher education financing—particularly within institutions affiliated with Muhammadiyah and 'Aisyiyah—are still limited. Existing studies have predominantly focused on the optimization of cash waqf through single-investment schemes or the utilization of physical assets, often without incorporating strategies for diversifying funding sources. Against this backdrop, this article seeks to examine a model for developing educational waqf management based on a renewed paradigm aimed at ensuring sustainable financing for higher education within Muhammadiyah and 'Aisyiyah universities.

Literature Review

Several studies have examined the role of cash waqf in supporting educational financing. For instance, research conducted by Muammar (2020), building upon the work of Syadid and colleagues, discusses the implementation of cash waqf at Universitas Airlangga (UNAIR) and its potential utilization for financing educational activities within the institution. In this model, waqf funds are managed through investments in both financial and non-financial assets in order to generate sustainable returns that can support educational expenditures. Furthermore, Izun Khoirun Nisa and Baehaqi have investigated the optimization of cash waqf in Islamic higher education institutions in the era of the Fourth Industrial Revolution. Their study proposes the BMC BAWAPTI model, a structured and professional strategic framework designed to establish and manage waqf institutions within Islamic universities. In another study entitled The Role and Benefits of Waqf in the Development of Islamic Education, Isa Anshori highlights the successful experience of Yayasan Al Andalusia in financing both operational activities and student education through the productive management of waqf assets, particularly by cultivating Jamaican guava on approximately two hectares of endowed land.

The following table summarizes several previous studies related to cash waqf and hybrid financing models for educational funding.

No	Author and year	Research Focus	Method	Discovery	Weaknesses or Gaps
1.	Syadid et al. (2020)	Implementation of cash waqf at UNAIR	Case Studies	Cash waqf is invested in education financing	It does not discuss diversification of sources of funds (*hybrid financing*)
2.	Nisa & Baehaqi (2021)	Optimization of cash waqf in the IR 4.0 era	Qualitative	BAWAPTI's BMC model for campus waqf management	Focus on internal management, not yet integration with external investments
3.	Osman et.al (2021)	Hybrid financing for social projects	Conceptual	Combination of social & commercial funds enhances sustainability	Not focusing on Islamic higher education
4.	Yusuf el Sawadi (2023)	Blended financing for productive waqf	International Case Studies	The IsDB-BISEW model successfully finances educational projects	There has been no adaptation of the model for the Indonesian context
5.	Hilman Latif	The Potential of Muhammadiyah Cash Waqf	Descriptive	Large assets but low literacy and governance	Doesn't offer a structured implementation model
6	Muhammad Izuwan and Asmak	"The Role of Cash Waqf for Education: A Case Study at Bank Muamalat Malaysia Berhad"	Qualitative	Cash waqf by BMMB plays a significant role in supporting education in Malaysia. This model can be used as a reference for other Islamic banking institutions in mainstreaming waqf as a	The research only takes cases of cash waqf run by Malaysian BMMB banks which are channeled to Education and does not focus on discussing cash waqf initiated by universities.

				continuing education fund	
7	Jaharrudin	"The Potential of Money Waqf for Education (Case Study of FEB UMJ)"	qualitative descriptive with case studies at FEB UMJ.	Money waqf has great potential to be used as a solution for financing education at UMJ, because it can generate billions of rupiah every year, is eternal, and guarantees campus independence	This study only mentions the need for investment management, but has not discussed what instruments are the safest, sharia, and profitable for educational waqf. There is no divestment model for cash waqf management
8	Ghafoorzai Shaiq Ahmad	"Developing the Hybrid Model (Waqf & Zakat) for Improving the Zakat Recipients' Healthcare in Selangor"	Qualitative through content analysis	This research offers a hybrid model of zakat-waqf that can be an innovative solution to improve health services for asnāf	This study only formulates a hybrid waqf model with zakat and has not provided an overview of the hybrid waqf model of several management diversification. In addition, the focus of this research is health services for Asnaf zakat and has not touched on the health aspect
9	Muhammad Iqbal, Raditya Sukmana, and Iman Harymawan	"Hybridization: How Does a Waqf Institution Manage Its Complexity? Evidence from Yayasan Wakaf UMI"	Qualitative	The results of the study show that YWUMI successfully manages complexity as a hybrid organization with a strategy of structural differentiation (separating social and business functions) and the internalization of Islamic morals (ukhuwah & Islamic managerial principles). However, challenges remain, especially in HR management and the balance between social mission (providing jobs & services) and business demands (profitability).	The research does not focus on hybrid waqf financing, but instead focuses on hybrid organization / organizational hybridity in waqf institutions, namely how waqf institutions (in the case of the Waqf Foundation of the Indonesian Muslim University / YWUMI) manage institutional complexity when it has to carry out two logics
10	Azman Ab Rahman, Muhamad Firdaus Ab Rahman, and Hussein 'Azeemi Abdullah Thaid	Model of Educational Institutions Through Synergy of Waqf and Zakat in Malaysia		The results of the study stated that zakat and waqf-based educational institutions need to be realized to overcome quality education for asnaf	The design models offered are still very idealistic. The mechanism of fund management was not clarified in detail. Funding for waqf management is not diversified because it only relies on zakat

					sources. (Azman Ab Rahman)
11	Shinaj Valangattil Shamsudheen & Aishath Muneeza (2024)	BLENDED ISLAMIC SOCIAL FINANCE-MICRO-TAKAKĀFUL MODEL	Literature Studies	This research integrates Islamic Social Finance Instruments with microtakaful by creating an inclusive and sustainable financial model that is able to reach the poor (*B40* in Malaysia) as well as Nano, Micro, Small, and Medium Enterprises (NMSMEs)	It does not specifically discuss educational waqf but discusses the blended model of ISF financing such as waqf and zakat with microtakaful. (Muneeza, BLENDED ISLAMIC SOCIAL FINANCE-MICROTAKĀFUL, 2024)
12	M. Kabbir Hassan and Nurul Meiramma	Potential of waqf-blended finance using crowdfunding in Indonesia	Qualitative approach	The results of the study show that crowdfunding-based waqf mixed financing has great potential for: Optimizing waqf funds. Which can be used to support sustainable social development (SDGs) projects and increase transparency, public participation, and profitability of waqf projects.	This research is still limited to the mixed waqf financing model with crowfunding.
13	Mohd Ali Muhamad Don, PhD, Ahmad Che Yaacob, PhD, Sukree Langputeh, PhD and Syahruddin	Waqf Model for Higher Education; Malaysia, Indonesia and Thailand Experience	Qualitative study using comparative case study method .	The results of the study show that the source of funding for education waqf at the three universities is sourced from the government, the community and international institutions. However, there is a uniqueness of each from the aspect of waqf management. UTM University (Malaysia): focuses on formal governance through official state institutions (MAINJ & MAIWP) with cash and corporate waqf models. UNIDA Gontor in Indonesia, in addition to encouraging productive waqf, also requires self-waqf for cadres as an effort to sustain the campus. Meanwhile, Fatoni University relies on international support in its educational waqf funding sources	Waqf management has not been diversified and synergized with Islamic financial institution instruments because it is only limited to the management of cash waqf, corporate waqf and self-waqf.

From some of these reviews, there has been no research that discusses the new paradigm of cash waqf for education based on hybrid financing. Therefore, this research focuses on providing alternatives and new ideas in the management of cash waqf for Education by using new innovations in waqf management based on hybrid financing.

The above research has not integrated the concept of cash waqf with hybrid financing in depth in the context of PTMA. The novelty of this research lies in the preparation of a framework for the implementation of hybrid waqf financing that combines diversified sources of social and commercial funds for higher education financing based on Islamic finance principles, with a special focus on Muhammadiyah universities in Indonesia.

Waqf Concept

The practice of waqf has been known since the time of the Prophet. In the early days of Islamic da'wah, precisely during the period of the Prophet's da'wah in Medina, the command of waqf was sharia for Muslims. The first waqf that was carried out by the companions of the Prophet Umar bin Khattab was based on a hadith narrated by Ibn Umar ra, "That the companion of Umar ra, obtained a piece of land in Khaibar, then Umar ra, faced the Prophet PBUH to ask for guidance, Umar said: "O Messenger of Allah (PBUH), I got a piece of land in Khaibar, I have not received such a good treasure, so what do you command me?" The Prophet PBUH said: "If you like, you hold the land, and you give it away, not to sell, not to give it away and not to inherit it. Ibn Umar said: "Umar gave it (the proceeds of land management) to the poor, relatives, servants of the sahaya, sabilillah, Ibn sabil and guests. And it is not forbidden for those who manage (nazhir) waqf to eat from the proceeds in a good way (appropriately) or to feed others without the intention of accumulating wealth" (HR. Muslim). several other companions who gave waqf, namely Abu Talhah donated his favorite garden, Abu Bakr As-Sidiq endowed his land in Mecca, Uthman bin Affan gave his land in Khaibar, and many more from among the companions and wives of the Prophet who donated their property for the benefit of Islamic da'wah.

However, the verses of the Qur'an do not explicitly explain about waqf. Waqf in the Qur'an is mentioned in the terminology of Infaq fisabilillah which then enters into the general verses of the Qur'an that explain infaq, among which is in Surah Ali Imran Verse 93:

لَن تَنَالُواْ ٱلْبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُواْ مِن شَيْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ

You never arrive at virtue (perfect) before you spend some of the treasures you love. And whatever you earn, Allah knows it.

In the hadith, waqf is identified with sadaqah jariyah whose reward will not be interrupted even after leaving the world. The Prophet said:

إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلا مِنْ ثَلاثٍ : صَدَقَةٍ جَارِيَةٍ ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

"When a person has died, then his deeds are cut off except for 3 (things): shadaqah jariyah, useful knowledge, and pious children who pray for him."

In Islamic history, waqf is one of the philanthropic instruments that has wider flexibility than zakat. Along with the development of the times and the needs of Muslims, the current waqf object is not only limited to waqf assets that are immovable such as land, buildings, gardens, mosques and prayer rooms. Currently, waqf has penetrated in the form of money waqf objects. Money waqf consists of two forms, namely cash waqf and waqf through money. To maximize the potential of waqf in Indonesia, Law no. 41 of 2004 concerning waqf was born. This law is a momentum for the revival of productive waqf empowerment in Indonesia because there is a broader discussion about the management of modern waqf empowerment. (Medias, 2014)

If you refer to the opinions of several fiqh scholars, there are differences in defining meetings between them.

a. According to Imam Abu Hanifah, waqf is "Curbing the principal property on the ownership of the waqf and allocate the benefits even if in general/majority (not overall)
b. Definition of Waqf According to madzhab Syafi'iyyah "The restraint of assets that are worthy of benefits without damage to the goods by cutting them off from all transactions to be distributed to authorized and real parties"
c. Definition of waqf according to madzhab Hanabilah "The action of the owner of the property is fully competent over his property that is worthy of benefit without damaging it by cutting it off from all transactions to distribute its benefits to the good sector with the motivation of worshipping Allah"
d. Definition Sayyid Sabiq defines waqf, namely

حبس الاصل وتسبيل الثمرة.أي حبس المال وصرف منافعه في سبيل الله

Holding the tree and spending the proceeds. That is, to hold wealth and spend its benefits in the way of Allah (Sabiq, 2000).

From some of the definitions above, it can be concluded that there is a difference of opinion between Imam Abu Hanifah and the opinions of the plural. In the definition formulated by Imam Abu Hanifah, limiting the ownership of waqf is 'ariyah/loan so that the principal property of waqf cannot be separated from the ownership of waqf. It is different from the opinion of the majority including the opinion of a contemporary scholar, Sayyid Sabiq who stated that the ownership of the waqf over the property that has been waqf has been lost and belongs to Allah after the vow of waqf is pronounced. The consequence is that the property that has been waqf cannot be granted, inherited and traded to other parties. In Islamic history, waqf is one of the philanthropic instruments that has wider flexibility than zakat. The following is a table of the differences between waqf and other Islamic philanthropic instruments.

Aspects	Zakat	Infaq	Alms	Waqf	Grants
Definition	To issue the property that has been determined to be given to those who are entitled to receive it under predetermined conditions (al-Jaziri, 2005)	Spending the property he owns to provide benefits for others to obtain the good or general fame (Maushu'u tafsirul Qur'an al-Maudhu'i, 2025)	Something that is given to the poor and those in need either in the form of wealth, food or anything else with the intention of getting closer to Allah and hoping for His Pleasure	The action of the owner of the property is fully competent over his property that deserves benefits without damaging it by cutting it off from all transactions to distribute its benefits to the good sector with the motivation of worshipping Allah"	Giving something either in the form of property or others to another person while still alive without expecting compensation or fees. (Muhammad, 2025)
Evidence/Basis	Qs.At-Taubah : 60, Hadith of the Prophet and Ijma	Al-Baqarah: 2(261), Hadith and Ijma	QS. Al-Baqarah 1(261), Hadith and Ijma	QS Ali Imron :93, Hadith of the Prophet and Ijma	QS. Al-Baqarah2(177), Hadith of the Prophet and Ijma'
Purpose	Purifying the treasure and soul	For the good and common good	Helping others and getting closer to Allah	As a form of jariyah alms that can be used to prosper the community in a sustainable manner.	Providing assistance and strengthening friendship
Recipient	8 Asnaf/Group	General	General	General	General
Sustainability	Short Term	Short-term	Short-term	Long-Term	Short-term
Nature of Law	Mandatory	Sunnah	Obligatory and Sunnah	Sunnah	Mubah
Property Objects	Sharia Determined	Not specified important useful	A Treasure of Value	Movable property, immovable, services and others that are not destroyed in their original origin	Not specified

The table above states that waqf has a longer level of benefit sustainability because the principal value of waqf must be maintained. The concept of continuing the benefits of zakat can be reviewed from several aspects, including: 1) The economic aspect of waqf, both in the form of waqf assets and money waqf that is managed professionally so that it becomes a productive waqf capable of empowering the economy of the people through the use of waqf proceeds to provide business capital for MSMEs, providing health cost assistance for the underprivileged, and reducing the poverty level of the people. 2) Aspect of Education, professional waqf management is able to support the quality of sustainable education as has been implemented at Al-Azhar University, Al Qawariyyun University, Darussalam Gontor University, and Islamic University of Indonesia. The results of waqf management can be used to provide scholarships for underprivileged or outstanding students, improve the welfare of educators, support the improvement and operation of educational facilities and infrastructure, and support research and research financing on campus. 3) Environmental aspect, waqf can be used to support environmental sustainability through well waqf as a form of supporting the sustainability of the availability of clean water sources, the construction of environmentally friendly public facilities (green open spaces), supporting the formation of protected debts and so on.

Along with the development of the times and the needs of Muslims, the current waqf object is not only limited to waqf assets that are immovable such as land, buildings, gardens, mosques and prayer rooms. Currently, waqf has penetrated in the form of money waqf objects. Money waqf consists of two forms, namely cash waqf and waqf through money.

To strengthen the issue of money waqf, the Indonesian Ulema Council issued its fatwa on May 11, 2002 which contains:

1. Money Waqf (Cash Waqf/Wagf al-Nuqud) is a waqf that is carried out a person, group of people, institutions or legal entities in the form of cash.
2. Included in the definition of money are securities.
3. Waqf money is legal jawaz (allowed)
4. Money waqf may only be distributed and used for things that are permissible under sharia
5. The principal value of Money Waqf must be guaranteed to be sustainable, must not be sold, donated and/or inherited (MUI, 2002)

The above fatwa is a guideline for Muslims in the management of money waqf so that it can be maximized to improve the welfare of the people in the fields of economy, education, health, socio-religious and other fields.

History records that it was the Ottoman Egyptian government that first promoted cash waqf as a result of the growing influence of the hanafiyyah madhhab. Although not based on primary postulates, cash waqf in the Ottoman Era in Egypt received support from the scholar Imam Muhammad As-Shaibani by arguing that if it became a habit of the community, then the law was permissible. (Arif, 2010)

Waqf Money and waqf through money is one of the innovations in the development of modern waqf in Islamic finance popularized by Abdul Manan through Social Investment Bank Limited (SIBL). Abdul Mannan, one of the initiators of money waqf, said that cash waqf fulfills a unique opportunity to contribute to the fields of religion, education and public services. Then the income from the cash waqf fund is spent on waqf purposes, including for asset maintenance. (Akhwalik, 2022)

Monzir Kafh, one of the progressive contemporary economic thinkers, said that to get the most out of money waqf, it is necessary to manage money waqf funds professionally, one of which is by establishing a Waqf Fund and a waqf bank. The collected money waqf is not directly used for consumption but needs to be invested in halal businesses. Some of the management of money waqf in collaboration with the Islamic financial system are the financing of Output Shares, Partnership Stocks Lease Bonds (Ijarah Bonds) Hukr Shares: shares in buildings on waqf land with long-term leases. Muqaradah Bonds: mudharabah bonds like Islamic investment deposits. (Kafh M., 1999)

The Historicity of Educational Waqf in Islamic Civilization

The contribution of waqf to the development of education has existed for a long time. History records al-Qawariyyin University is one of the oldest universities in the world which originated from the endowment of Fatimah al-Fihri, the richest woman who built a mosque which later became a university. In the 12th century AD, al-Qarawiyyin had developed into a center of intellectual and cultural progress during the Islamic Glory Period which is quite prominent to this day. (BWI, 2019) (Muhammad Alfi Maulana, 2024)

In addition to al Qawariyyin university, one of the oldest universities in Islamic civilization built and financed from waqf is Egypt's al-Azhar university. Al-Azhar is one of the leading prototypes in the management of educational waqf. In 1986 al-Azhar University was able to allocate $147 million to develop and finance more than 55 faculties at al-Azhar. Some of the countries that have implemented waqf for Education are; Yale University, Harvard University, Cambridge University, University of Chicago, National University Singapore and so on. Although the university does not know the term waqf, they have an endowment fund known as an endowment fund. The value of their endowment fund is very large and professionally managed. Recorded in 2017 endowment fund for Yale it was recorded at USD 27.2 billion (2017), Harvard at USD 37.1 billion (2017) and the National University of Singapore was SGD 3.7 billion. (Prof Madya, 2018)

In Indonesia, one of the educational institutions that has succeeded in managing waqf for education is Pondok Modern Gontor. Gontor's success in managing waqf for education is influenced by several factors, namely the professionalism and transparency of management which also involves professional nazirs and involves related stakeholders in the management of their waqf. Nila (2016) stated that the source of Pondok Gontor's cash waqf came from the Infaq of the guardian of the students which was intended by the boarding school in claim as a waqf. The funds are not directly used for the operation of the cottage, but become the assets of the cottage which is then empowered through business units owned by the cottage. (Lupitasari, 2017) (Saadati, 2016)

Hybrid Financing of Waqf in Islamic Social Finance

Entering the contemporary era, waqf management requires a progressive paradigm that has more benefit value. Monzer Kafh said that the ijtihad of waqf management can currently be through the merger of waqf with other financial instruments such as sukuk, insurance or other Islamic financial institutions. From this, it can be understood that the basic concept of hybrid financing waqf is a funding strategy that combines social sources of funds ((Kafh M. , 2023)Non-profit) such as waqf, zakat, infaq, grants, with commercial sources of funds (for-profit) through sharia-compliant investment instruments, such as green sukuk (Green Sukuk), sharia shares, or business partnerships. One example of a hybrid waqaf application is by combining cash waqf with green sukuk to support sustainable development (SDGs). Kabir and Nurul (2023) mentioned hybrid financing waqf with another term, namely Blende finance waqf. According to him, blended finance is an effort to combine resources from the community such as the government and development finance institutions (MFIs) as well as philanthropic actors, with other funding sources (public or private). Mixed waqf financing is carried out as an effort to overcome the slow development of waqf due to the lack of financing. (Musari, 2022) (Meiramma, 2023)

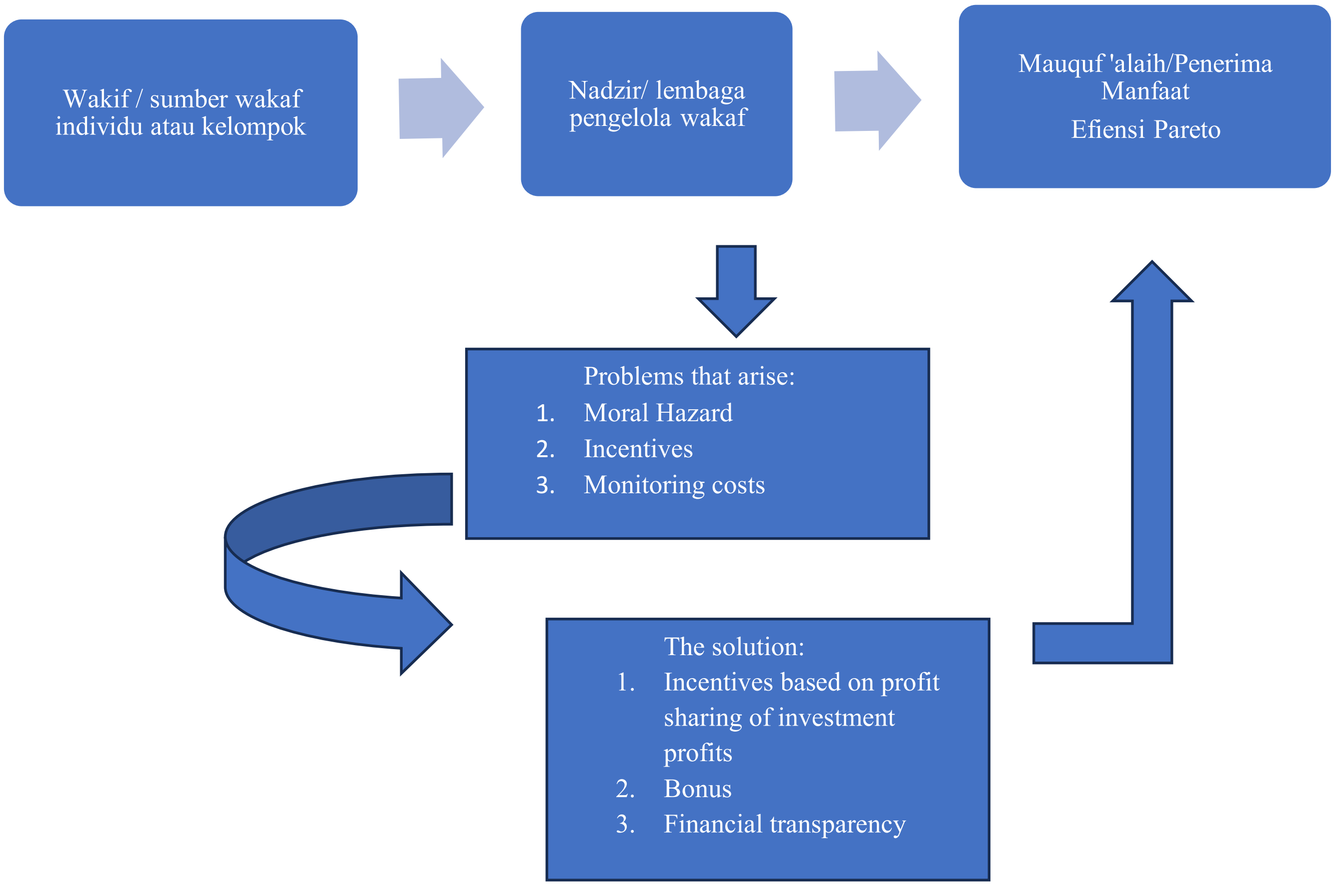
The real implementation of hybrid waqf financing can be seen from the steps taken by the Government of Indonesia through the Indonesian Ministry of Finance which has issued a Retail Sukuk Link Cash Waqf offer SWR003 to the public to be able to invest in waqf money that can be ordered online or offline. The results of this SWLS investment can be used by nadzhir to finance social programs for the ummah. (Rahmat Tri S, 2022)

Hybrid waqf financing can also be an alternative to traditional waqf financing that is less productive. This concept seeks to combine the social sector (zakat, infaq and waqf) with the commercial sector such as Islamic banking, sukuk, and other Islamic financial instruments with the aim of making waqf more productive and able to provide a multiplier effect for the community. In this context, hybrid financing waqf is applied to provide flexibility in financing for continuing education in Muhammadiyah Aisyiyah Universities in Indonesia.

Theory Agency in Waqf Management

Professionalism and transparency in waqf management are highly emphasized to provide full trust from the waqf and the community so as to produce optimal benefits. Therefore, the theory of agency in waqf management is crucial to be applied because it is related to the waqf institution as the party that carries out the mandate of the waqf. Michael C. Jensen & William H. Meckling (1976) in their monumental work Theory of the Firm: Managerial Behavior, Agency Costs and Ownership Structure. Agency's theory is a theory that explains the relationship between the difference in interests between the owner and the agent as a result of the Agency Cost. According to him, agency relations are a contract in which one party (Main) delegate authority to another party (agent) to perform a service or make decisions on behalf of the owner. Ross (1973) stated that agency theory can be applied in the context of economics, one of which is related to the principal-agent relationship in economic contracts, incentive problems, moral hazards and payment structures to achieve parato efficiency. The Indonesian Waqf Agency has applied agency theory in the management of waqf assets in order to achieve transparency in waqf management institutions. The application of agency theory in waqf management is focused on designing incentive contracts in waqf management in order to achieve pareto efficiency to maximize financial benefits in order to realize broader socio-religious goals. (Meckling, 1976) (Roos, 1973)

In the context of this research, the agency theory in the cash waqf model for financing continuing education in PTMA can be described as follows



II. METHODOLOGY

This study uses a qualitative approach with the Systematic Literature Review (SLR) method. SLR was chosen to collect, evaluate, and synthesize the findings of previous research systematically so that it can formulate a hybrid waqf implementation model that is relevant to the financing of Muhammadiyah higher education. Theories and data are obtained through primary sources from books, journals, and scientific papers relevant to the research theme. Data collection by interviewing, reading, researching and studying the research data obtained. Meanwhile, the data analysis technique used by data condensation refers to the process of selecting, simplifying, abstracting and transforming data that is close to the entire part of written field records, documents, and other empirical materials and at the end a conclusion will be drawn from the research.

The first step is to determine the research theme to be studied. The author takes the theme "cash waqf for education". Data collection was carried out using the Publish or Perish application with a focus on articles published on Google Schoolar. The number of author articles is limited to 100 articles with a publishing range starting from 2019-2024. Of the 100 artifacts found with Pubish or Perish, they were then shared into 30 that matched the criteria. Next, the researcher will select 13 articles to be reviewed, analyzed and reviewed related to the theme that the researcher wrote.

III. RESULT AND DISCUSSION

Potential and Challenges of Cash Waqf for Education in PTMA

Muhammadiyah is an organization that is concerned with managing waqf for education. Since its establishment in 1912, KH Ahmad Dahlan, the founder of Muhammadiyah, has shown a high commitment to his da'wah in the field of Education. Ahmad Dahlan carried out education reform at that time by integrating religious education with modern education. The idea of integrating religious and modern education originated from Ahmad Dahlan's dissatisfaction with seeing the existence of a dichotomy or dualism of education in Indonesia at that time. Ahmad Dahlan's persistence to preach education in Indonesia in the pre-independence period became the initial milestone of the birth of many Muhammadiyah educational institutions throughout the archipelago ranging from PAUD to Higher Education. Until now, Muhammadiyah has 5,957 educational institutions throughout the archipelago from the Primary and Secondary Education levels, while for Muhammadiyah-'Aisyiyah Universities currently there are 172, including 83 universities, 53 colleges and other educational institutions. If the total waqf assets owned to date are recorded to reach more than 214,742,677 square meters of waqf land in more than 20,465 locations.

Entering the current era, there are more and more challenges in Higher Education in Muhammadiyah. Some of the challenges of Muhammadiyah Higher Education are improving the quality of educators, improving the quality of research, research and publications, modern and complete facilities and infrastructure, as well as massification in building international collaboration and networks and the challenge of the cost of providing affordable education costs. To face these challenges, of course, Muhammadiyah does not only depend on the cost of UKT or the number of students who register. There needs to be other efforts that do not burden students in financing education. Moreover, Muhammadiyah universities cannot expect financing assistance from the Government. Indeed, in practice, several PTMAs already have independent business units such as Ahmad Dahlan University developing catering business units (ADIBOGA), Gas Stations, Hospitals and Pharmacies, Aisyiyah University Yogyakarta has a catering business unit (Unisa Eatry), University of Muhammadiyah Yogyakarta developing UMY boa, University of Muhammadiyah Malang developing hotels and so on. The presence of this business unit is proven to be able to provide income for the campus which plays a role in alleviating campus operational costs. But that alone is not enough, so there needs to be another management that is more innovative and progressive. Waqf management can be one of the strategic alternatives in alleviating operational costs and developing the quality of the Muhammadiyah-Aisyiyah campus. Especially now Muhammadiyah has formed a Waqf Utilization Council which can be used as one of the partners for the campus in optimizing money waqf on campus.

Optimizing the utilization of cash waqf can solve the problem of expensive education costs in Indonesia if managed transparently and professionally. This is because the use of waqf is more flexible than zakat. The potential of waqf in Indonesia to reach 180 trillion has not been maximized properly. In its development, cash waqf in Indonesia is still far behind other countries such as Egypt, Saudi Arabia, Jordan, Turkey and Bangladesh. This can be caused by several factors. There are at least several factors that cause the slow growth of productive waqf in Indonesia, namely:

1. Literacy of low public understanding of waqf.

   Nila (2016) stated that the limitations of Muslims regarding the understanding of waqf, both regarding the assets that are waqf and its designation are one of the factors for the slow growth of cash waqf in Indonesia. The Indonesian people still understand waqf as limited to land and buildings that are intended only as a means of worship, education or physical buildings that are sometimes unproductive. The low literacy of waqf understanding in Indonesia is supported by research by the Center for Strategic Studies of BAZNAS & the Directorate of Zakat and Waqf Empowerment of the Ministry of Religion of the Republic of Indonesia which states that the Waqf Literacy Index (ILW) in 2022, nationally received a score of 50.48, is included in the low category, consisting of the Literacy Value of Basic Waqf Understanding of 57.67 and the Literacy Value of Advanced Waqf Understanding of 37.97. (Saadati, 2016) (DR. H. Nur Khoirin YD, 2022)

2. Weak governance of waqf

   Another challenge in the management of cash waqf in Indonesia is the weak governance of more professional governance. Muhlasin (2014) stated that the UII Education Foundation, which has educational institutions from kindergarten to university and is managed by the UII Waqf body, still does not touch economic aspects in general. According to him, the waqf managed by the UII Waqf Agency Foundation is still limited to deposits, direct investments, Qardhul hassan and consumption payments. In addition to UII, the State Islamic University of Jakarta through the Social Trust Fund also manages cash waqf to support education costs, but still has several obstacles in its management due to a lack of human resources and is still only limited to playing in crowdfunding applications. (Muhlasin, 2014) (Pratono, 2024)

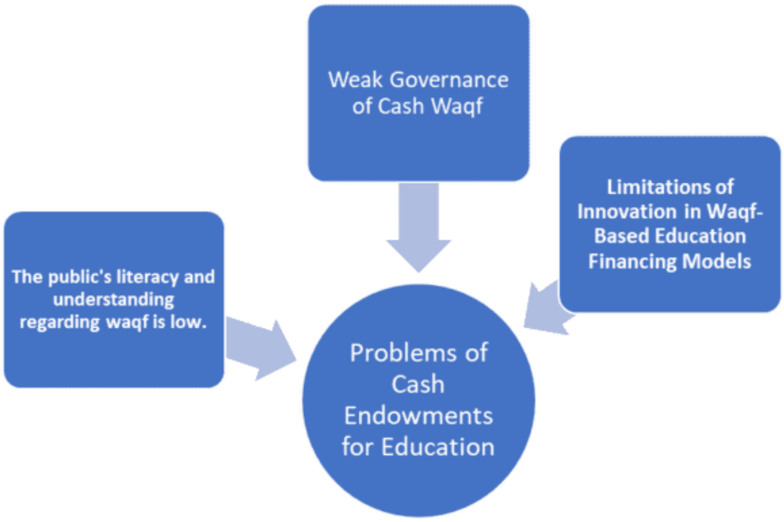
   Muhammadiyah universities have also not yet had a cash waqf governance for continuous education. So far, there has only been a discourse on education cash waqf proposed in Jaharrudin's research on the potential of cash waqf at the University of Muhammadiyah Jakarta, Faculty of Economics and Business. Based on the results of the author's interview with the manager of the Muhammadiyah Zakat and Infaq Institute UAD, it is also stated that there are still differences in perception among university leaders and also concerns related to the proposal for cash waqf for continuing education at Ahmad Dahlan University. Meanwhile, at Aisyiyah University Yogyakarta, there is no management of cash waqf for Education. So far, it is still focusing on the management of Zakat, Infaq and Sodakoh to support the atmosphere of Education at the University. (Pambudi, 2025)

Based on the interview, it can be concluded that the potential of educational waqf in Muhammadiyah still only relies on Zakat, Infaq and Alms in supporting education financing and has not optimized cash waqf managed in hybrid finance through the commercial sector such as Islamic financial institutions in Indonesia.

3. Limitations of Innovation in Waqf-Based Education Financing Model

Optimization of cash waqf for education requires management innovation with a new paradigm and adjusted to the development of financing and investment instruments in accordance with Islamic finance. Entering the current digital era, it is also necessary to encourage the digitization of waqf both in terms of collection and management, such as penetrating online waqf platforms and blockchain. To support education waqf innovation in the digital era, it is necessary to have government support in making clear and accommodating regulations on technological developments, as well as providing infrastructure and incentives that support the implementation of digital waqf innovation. (Nuradi, 2024)

The birth of Law no. 41 of 2004 is a breath of fresh air in supporting the development of waqf in Indonesia. This law regulates the management of waqf with a new understanding. Law no. 41 of 2004 also regulates the expansion of waqf objects which not only includes immovable objects but also regarding waqf money, shares or other securities. In addition, the government also established the Indonesian Waqf Agency (BWI) which plays a strategic role in empowering productive waqf. The existence of BWI is independent and professional in harmony with the government as a regulator, facilitator, motivator and pblic service. The duties of the Indonesian Waqf Agency are divided into three, which include administrative duties, independent waqf management tasks and program promotion duties. (Muhlasin, 2014)



A New Paradigm of Cash Waqf Management for Education

According to Robert Friedrick the paradigm is the intellectual orientation that underlies the theory, method and understanding of social phenomena. In the context of waqf, there are two paradigms that are developing in society, namely the traditional waqf paradigm and the contemporary waqf paradigm. The traditional waqf paradigm is still very strongly developed in traditions and patterns of thought as well as community behavior in waqf. Mohlasin (2019) said that the behavior of the community in waqf is more based on the implementation of Sholeh charity which does not require administrative records. Waqf is still only limited to immovable objects such as buildings, land, gardens, and rice fields. This traditional understanding causes problems in the future such as disputes over uncertified waqf, loss of waqf objects because they are not recorded, and unproductive waqf objects in the future. Of course, this is very detrimental from the economic aspect and the purpose of waqf itself. Waqf, which is expected to be one of the philanthropic funds that can be used in the welfare of Muslims and provide jariyah rewards for the waqf, has not been achieved. From here, there needs to be an effort to shift the paradigm of waqf management that is more innovative and adaptive to the development of the times and the needs of the people. Nuradi (2024) in his research proposes the importance of digitizing waqf in the form of online waqf, crowdfunding and block chains. However, investing in cash waqf needs to be expanded in the scope of diversification of financing as is done by several Yale, Harvard and NUS universities in managing the accumulated endowment funds. Yale University began investing in private equity, venture capital and commodities while NUS University invested an Education endowment fund to (Muhlasin, 2014) (Nuradi, 2024)Leveraged purchases, venture capital, timber, foreign equity investments, natural resources, real estate, etc. (Prof Madya, 2018)

The endowment fund management carried out at Yale and NUS cannot be fully applied in the model of managing cash waqf investment in Islam. Considering that waqf in Islam is also bound by sharia rules in its management. However, there are several innovations that can be done such as stock waqf and corporate waqf as exemplified by the al-Azhar waqf which has corporate waqf in the form of hospital ownership. It can also be an example of the corporate waqaf of the Sultanate of Johor Corporate Waqf (Malaysia) which owns several shares in the property company.

Hybrid Financing Cash Waqf

The idea of the Hybird financing model can be applied in optimizing the management of money waqf for Education. Hybird financing is a financing that combines waqf funds with other financial sources, both social (non-profit) and commercial (profit-oriented), to increase the impact and sustainability of the waqf program. Yosep (2023) mentioned the discussion of Blended Financing For productive waqf is still very minimal. However, there are several countries that have successfully applied such as in IsDB-BISEW, Bangladesh which built office towers and computer centers by combining contributions from the government in the form of land and funding of USD 10 million grants + USD 3.2 million financing from IsDB. Model management Hybrid financing This is able to provide profits that are used for scholarship programs, IT training, madrasas and orphanages. (Yosef al Sawadi, 2023)

Al-Azhar Educational Institution also uses a hybrid financing scheme in optimizing its productive waqf. The pattern used is that the waqf lands owned by al-Azhar are used for commercial businesses with funding from international grants and public donations. The profits obtained are used to finance continuing education and provide scholarships for its students. Meanwhile, hybrid waqf in Indonesia is still minimally developed. One example is Dompet Dhuafa which established an Integrated Hospital with a Hybrid financing system. The construction of the hospital comes from land donated by donors while the construction is financed by the Company's CSR and community donations.

Broadly speaking, the success of cash waqf with the hybrid financing model in several countries is shown in the model below:

Country/Institution	Hybird Scheme	Results and Impact
Al-Azhar University (Egypt)	Land waqf + commercial venture + international grant	Campus operating costs met, full scholarships for thousands of students
IsDb-BISEW	Government grants + IsDB soft loans + asset commercialization proceeds	Construction of IT centers and offices, scholarship and training programs
Corporate Waqf Johor (Malaysia)	Corporate waqf + sharia stock portfolio + property	Sustainable funding for schools, universities, and hospitals

Waqf Hybrid Financing Model for Education Financing in PTMA

Realizing money waqf for financing in Muhammadiyah Universities is indeed not an easy matter. Based on our interview with the management of Lazismu UAD, it was stated that money waqf for education at UAD still does not exist due to several factors such as there is no policy on this matter and there is still an inconsistency between the waqf program in Muhammadiyah and universities and there are concerns related to the management of money waqf. This can be caused by the existence of several stakelhoders who have policy authority who do not have a complete understanding of waqf. Jaharudin (2018) stated in a study at the University of Muhammadiyah Jakarta that the potential for money waqf on the campus reached 150,320,000,- per month or equivalent to Rp. 1,803,840,000,- per year, but the reality is that there has been no effort to develop the waqf in the campus cash waqf program which can be used as a campus endowment fund. (Pambudi, 2025) (Jaharrudin, 2018)

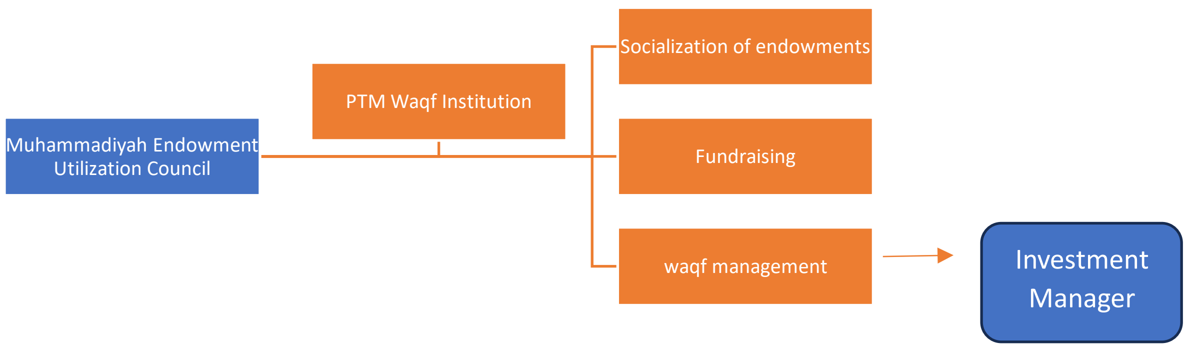
The extraordinary potential of waqf in Muhammadiyah Universities needs to be encouraged massively and a management system is created that is able to provide added value to Muhammadiyah Universities and the academic community in them. In this study, the author proposes waqf management with a hybrid waqf model.

The steps for implementing hybrid waqf for education in Muhammadiyah Higher Education are as follows:

1. The Muhammadiyah Waqf Utilization Council appeals to every university under the Muhammadiyah Association to form a waqf institution separate from the ZIS Institution. This separation is carried out so that waqf institutions in universities can focus on professional waqf management. Waqf institutions at universities are tasked with socializing the urgency and benefits of money waqf to the entire campus academic community which is useful for the development and improvement of education. After it is officially formed, it can then register with the Indonesian Waqf Agency to be able to get periodic supervision and report on the transparency of waqf management. In order for

this plan to succeed, there needs to be a waqf education movement from the Waqf and Assets Council of Muhammadiyah to the Muhammadiyah Higher Education Leaders who have the authority as policy makers. This education is carried out so that the establishment of waqf institutions in Muhammadiyah Universities can be agreed upon by the University with full awareness of the benefits of waqf for education financing.

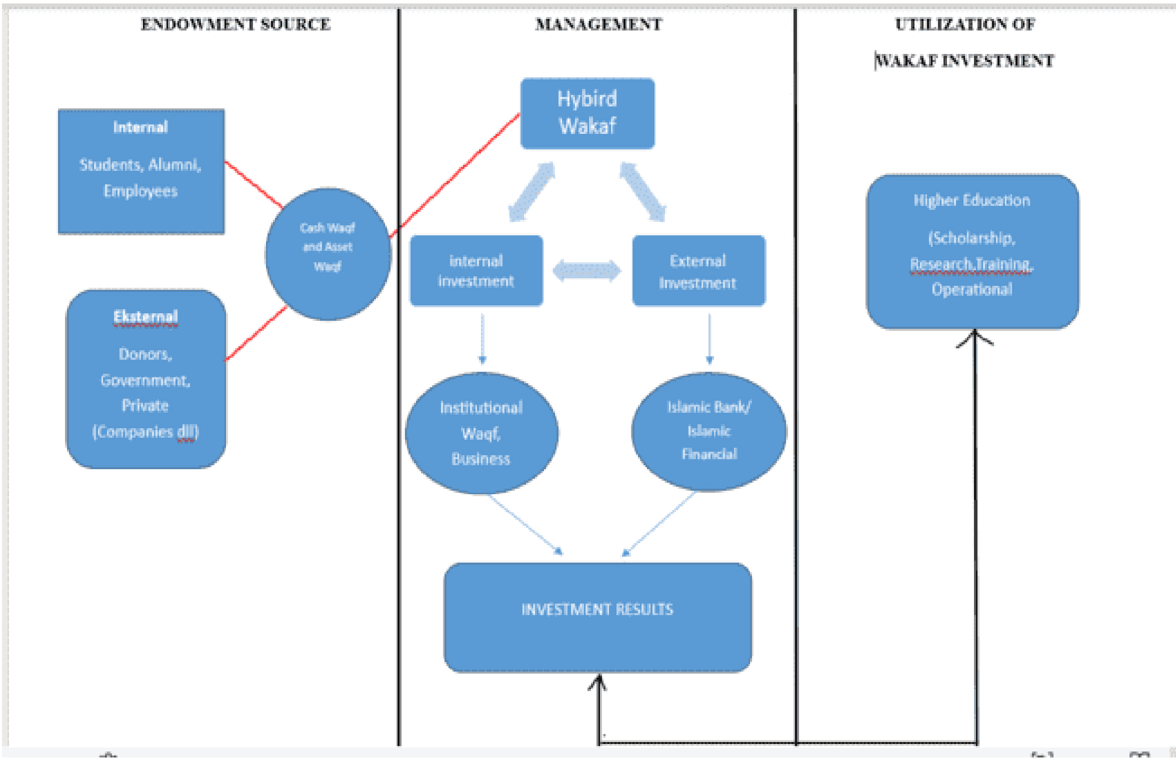
2. Higher education waqf institutions also have a central role in collecting cash waqf both internally and externally. After compiling, this institution is also responsible for the management of cash waqf collected with professionalism and high innovation. This waqf institution can also synergize with various parties in the management of waqf money and waqf assets owned by the campus such as land, rice fields or others. The management of waqf in Muhammadiyah universities can use two hybrid model schemes, the first can refer to the management of waqf at al-Azhar University by conducting commercial efforts on waqf land owned by the campus. To manage these waqf assets, waqf institutions on campus can optimize the collection of cash waqf from internal and external sources. Meanwhile, the second scheme is to form investment managers as is done at Yale, Harvard, and NUS Universities in the management of their endowment funds. Harvard University forms Harvard Management Company (HMC) which is in charge of managing the endowment fund owned by the campus and the management of university assets. Waqf institutions in PTMA can form a modified waqf investment manager according to existing conditions. The Waqf Investment Manager consists of a special committee that manages waqf in the Institution consisting of professional and capable nazirs not only from the sharia aspect but also have the ability to innovate Islamic financial products that can be used to manage the collected waqf funds. The collected waqf funds can be invested in the form of capital markets, takaful, and green sukuk while still complying with sharia principles. (Amaludin Abd Rahman, 2016)
3. PTMA waqf institutions can also synergize with Sharia Financial Institutions to develop productive waqf. LKS can play a role in providing a delivery channel network for waqf collection through ATM machines, Mobile Banking, EDC, QRIS and Internet banking. This is one of the efforts to expand the collection of waqf and make it easier for the community to waqf anywhere and anytime. LKS can also collaborate with Nazir in the form of providing liquid funds or grants such as CSR to erect buildings on waqf land with the principle of mudharabah, developing with a crowfunding model or waqf shares and sukuk.
4. Waqf institutions can also play a role in developing research on productive waqf and improving the quality of nazir through training or education on waqf. In addition, waqf institutions also need to establish good relationships with muwakif consisting of alumni, parents of students and their students as well as donors from outside, one of which is by providing transparency of financial reports on the collection, management and benefits of waqf on a regular basis.
5. The benefits of waqf management in Muhammadiyah universities can be allocated for physical development, operational costs, academic quality improvement programs and tuition fee relief for students through scholarships or education money assistance for underprivileged and outstanding students. The massive collection of waqf will grow like a snowball which will later have an impact on the independence of Muhammadiyah Universities so that they will no longer depend on students and government subsidies. This can also be a way to build independence and campus idealism against external intervention that is not in accordance with the vision and mission of Education carried out by Muhammadiyah.



The figure explains the flow of the formation of campus waqf at PTMA. The Muhammadiyah Waqf Empowerment Council conducted socialization and instructed Muhammadiyah Universities to form waqf institutions at universities that are separate from zakat, infaq and alms institutions. After the formation of waqf institutions (PTMA Waqf Institutions). This institution is the technical implementer of waqf management at the university. The main tasks of this institution are 3 things:

1. Conducting socialization and urgency of waqf (Socialization of Endowments) for education financing to the entire campus academic community by disseminating the understanding, awareness and participation of the campus academic community about the urgency of waqf.

2. The waqf institution of Muhammadiyah Higher Education also plays a role in fundraising waqf money and waqf through money both to internal and external parties.
3. Waqf management (Waqf Management) in the form of administrative, financial management and investment diversification strategies for waqf funds. The waqf that has been collected is then managed by the Muhammadiyah university waqf institution and is managed together with investment managers consisting of professional waqf nazirs. To maximize the benefits of sustainable waqf, the role of investment managers is very crucial so that it is able to provide sustainability benefits that have an impact on improving the quality of education and the wider community.



The image above illustrates the hybrid waqf model that can be applied in Muhammadiyah universities into an integrated campus waqf ecosystem. The left side of the diagram depicts the sources of endowment funding, which can come from individual contributors such as students, alumni, and university staff. External sources may include donations from government and private institutions. The funds raised are managed using a hybrid waqf model that combines two main approaches. First, internal waqf management was developed to operate business units within the university. Second, external collaboration is built to invest in cash waqf collected through partnerships with Islamic financial institutions. This investment utilizes modern Islamic financial instruments such as green sukuk, crowdfunding platforms, Islamic bonds, and other Sharia products. The results of this investment are allocated to support continuous education in Muhammadiyah universities both in academic aspects such as; Providing scholarships, improving the quality of research, providing trainings. As well as providing benefits in non-academic aspects such as; Improving the welfare of lecturers and employees, covering operational costs, revitalizing campus facilities and infrastructure.

IV. CONCLUSION

Based on the research and analysis that has been carried out, the following conclusions were obtained:
1. Cash waqf for Education has a vital role in overcoming sustainable education financing solutions in Indonesia. The professional and efficient management of waqf in Muhammadiyah Universities will have an extraordinary impact on higher education as felt by several universities abroad that have succeeded in professionally managing their education endowment funds.
2. The strategy for developing cash waqf for education is to a) change the paradigm of traditional waqf understanding towards a new paradigm of contemporary productive cash waqf, b) innovate the management of educational cash waqf to a wider financing sector such as the Hybrid Financing Cash Waqf model, 3) the need for synergy between

multi-stakeholders in order to realize the optimization of cash waqf for education. Therefore, all stakeholders concerned should want to sit down and discuss

3. The waqf management strategy in Muhammadiyah Universities can use two hybrid waqf model schemes, namely; 1) Waqf money that is successfully used to utilize waqf in the form of assets such as land or rice fields in the form of businesses that generate profits and benefit value. 2) The money waqf that has been successfully collected can be managed by the Investment manager to be used in the purchase of stock waqf, crownfunding, green sukuk or other investment models provided by the Islamic financial market.

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