Proﬁling the Competency of Nazhir Waqf: A Conceptual Paper

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Abstract: Nazhir play signiﬁcant role in the waqf asset management. Their job is quite challenging since they should keep the trustworthiness of the waqif. On the other hand, managing the asset of waqf is a complex job. This reality leads to the idea that the waqf asset management should not merely rely on trust, but also on the capability of the nazhir. Thus, nazhir waqf should master a set of competency so that they could carry out their job well. Following this notion, study on what kind of competency should be owned by nazhir waqf is lacking. Therefore, the current study attempted to address such an issue. Using qualitative methods, literatures and documents related to the topic were adopted to analyze the contents found. As the result, four main competencies of nazhir waqf are proposed, namely compliance, entrepreneurship, economic and interpersonal (CEEI). As the implications, the CEEI could be used by waqf institutions as the basis of recruitment and selection, as well as nazhir performance management. Furthermore, the proposed competency proﬁle is expected to contribute to the body of knowledge of human resource management in waqf institutions. Eventually, as a conceptual paper in nature, it needs further studies to validate the concept.

1 INTRODUCTION

In the current era, many people realize that productive waqf could give advantages on social economics perspective, especially in the decreasing the number of poverty and the increasing the society’s welfare (Saiti, Salad, & Bulut, 2019). Moreover, waqf also has important roles as of Islamic ﬁscal instrument to achieve the well-being of all people (Ambrose, Aslam & Hanafi, 2019). This optimal empowered waqf would be reached once the nazhir managed it well. Nazhir is waqf manager or trustee whose main role is managing the waqf assets. Some criteria are needed to be a good nazhir, such as knowledge competency, skill competency and attitude (Furqon, 2016). Despite a good criterion provided, the waqf’s decision in choosing nazhir is still based on trust merely without considering the knowledge and skill.

As known, nazhir is the key role in managing the waqf assets to be used productively. Thereby, nazhir’s quality should be taken into consideration when waqif is intending to donate his/her asset. For waqf institutions, to attract a high-quality nazhir waqf, they should conduct recruitment and selection based on normative criteria determined. So far, few studies carried out related to the quality of nadzir from human resource management perspectives. In this sense, this study attempts to analyses competencies that are required to be a professional nazdzie. These kinds of competencies are expected to contribute to the betterment of waqf institutions in term of, for example, recruitment and selection, performance management, nazhir skill development, and so on.

2 LITERATURE REVIEW

2.1 Nazhir Waqf

The presence of nazhir or mutawalli in the sustainability of waqf institution is essential. The nazhir, comes from “Nadzara”, which means a guarantor and protector of monitoring the waqf assets. According to Abbas (2017), nazhir is individual, organization, or under law institution which is given some responsibility to maintain the waqf assets from the waqif. Nazhir is the manager and administrator of waqf. He or she should take responsibility for the asset of waqf to achieve the sustainability of the asset and continuously aid the beneﬁciaries. Nazir is also called as waqf trustee.
Islamic rule considers trustee as managers to whom the waqf is confided. In the Islamic history, nazhir were the ones who actually conserved the Islamic heritage and enabled many assets of waqf to survive for centuries.

According to Abbas (2017), a nazhir should understand some categories that will lead waqf in giving trust to them. Firstly, nazhir should understand the underlying rules that control all the things about waqf. For example, in Indonesia, the nazhir should understand about UU No. 41 Year 2004 about Waqf. Secondly, nazhir should understand the underlying belief on waqf according to Qur'an. Thirdly, nazhir should be mature enough, because he or she should has capability of thinking and making decision in the use of waqf assets.

Fourthly, nazhir should be trusted not only by the institution but also by the waqf once the waqf assets have been delivered until they have been used productively and fairly. Fifthly, nazhir should be healthy both in physically and spiritually because not only managing waqf assets but they ought to think about how to resist the temptation in managing stress. Finally, nazhir should not be involved in any historical crime because it should be trusted that he or she is a good people from the perspective of waqf.

2.2 Competency

From the study of competency by Sant’Anna et al. (2013), despite no consensus regarding the concept of competency due to the variety of philosophical and ideological views, there are two prevalent main streams of thought. Firstly, Anglo-American which emphasizes aspects related to performance requirements in organizations (Sant’Anna et al., 2013). According to this view, competency refers to an underlying characteristic of individuals surpassing expected performance, while skill is the capability to manage and organize a set of behaviors that support performance achievement (Boyatzis, 1982).

Secondly, from the perspective of Le Boterf (2000), competency involves an individual’s competent action that leads to a dynamic state generated. This competent action is generally produced by the combination and the interaction of personal and environmental resources (Lustri et al., 2007). Additionally, Hamel and Prahalad (1989) propose the third approach, which involves core competencies in organizational level and collective organizational learning (Markus et al., 2005). This approach advocate competency as traits of organizations based on the assumption that human capital as organizational uniqueness allows the organization to become competitive (Garavan and McGuire, 2001).

On the other hand, work competencies can be explained from two perspectives, the trait perspective and the behavioral perspective (Campion et al., 2011; Chuttipattana and Shamsudin, 2011; Shah and Prakash, 2018). Boyatzis (1982) asserted that competency from the trait perspective refers to which competencies are the underlying characteristic of an individual and, it could be “a motive, trait, skill, aspect of one’s self-image or social role, or a body of knowledge which he or she uses” (p. 21). Meanwhile, competency from the behavioral perspective is a set of behavior patterns brought by employees to their work context to carry out their duties with efficient and competence (Kansal and Singhal, 2018; Woodruffe, 1993).

Furthermore, previous studies divided the work competencies into three broad categories, namely knowledge and skills, traits and motives and self-concept (Boyatzis, 2009; Brown et al., 2018; Sanghi, 2016; Spencer and Spencer, 2008). Knowledge is the information an individual has regarding a particular expertise, and skills are the capabilities to carry out a task. Traits are the personality characteristics, and motives are the fancy that drive actions (Campion et al., 2011). Finally, self-concept is the positive attitude toward the achievement of a task (Boyatzis, 2009).

The current study, then, defines competency from the behavioral perspective since the performance of the employees is mainly measured from their work activities and not based on the traits they have (Campion et al., 2011; Kansal and Singhal, 2018).

3 METHODS

This is primarily a conceptual paper that adopts qualitative method and takes a descriptive approach, using literature as the main source, both in data collection and data analysis. Qualitative study is appropriate for pursuing greater details and understanding of social meaning, describing the intricacy of a problem and/or analyzing the relationship between the variables studied. It also appropriates for a research that intends to understand the logic and dynamics underlying a given phenomenon.
4 DISCUSSION

4.1 Compliance-Related Competency

Nazhir ought to be creative in managing the waqf, ranging from how to attract, how to utilize to how to make the waqf to be productive. The nazhir waqf shall possess the disciplines, knowledge and skills essential to the performance of their institution. This management of waqf will be more effective and sound if the nazhir has relevant and adequate knowledge on Islamic as well as government rules.

Fiqh is definitely the most essential competency should be mastered by nazhir as waqf have to be solidly managed with the guidance of Islamic rules and principles. In this sense, proficiency in Islamic rules and principles in general, and fiqh al-muamalat in particular, is required. Strict requirement might be applied, such as nazhir should holds a bachelor’s degree in Shariah, which includes a study in ushul al fiqh (the origin of Islamic law) and fiqh al muamalat (Islamic transactions/commercial law). Otherwise, the waqf institution should provide appropriate training for the nazhir pertaining this kind of competency. It should be emphasized that the competency of fiqh is not merely regarding fiqh of waqf, but also other fields of fiqh, such as murabahah, ijarah, sukuk, etc. This due to in some cases, nazhir needs to be able to connect waqf and another aqd.

For instance, the government of Indonesia is currently proposing the model of cash sukuk linked waqf. From the terminology used, the model obviously connects waqf and sukuk as the alternative financing in such a country. The example showed indicates that nazhir is required to master the fiqh muamalat to be innovative and be able to realize the prosperity of the ummah.

On the other hand, waqf have to be managed by obeying the government regulation. Otherwise, it could be considered as an illegal action. Therefore, nazhir need to understand the legal regulation regarding waqf in a country in which the waqf institution is operated.

4.2 Entrepreneurship Competency

Waqf is aimed to increase the economic welfare for every contributed moslem country. It needs nazhir who is competent in analyzing the economic condition. The nazhir should make the waqf not only used in religious facilities but also through educational facilities, health facilities, and other social benefits. In supporting to increase economy welfare, there are three characteristics which are proposed to build such a competency, namely analyzing, evaluating, and adaptive.

Analyzing and evaluating means the ability to convert and process statistical data (both figures and graphs) into any information that can be used to solving problems, making decisions, and predicting future decisions. The capability of analyzing and evaluating are important for the nazhir to understand the economic condition. Successful nazhir waqf is showed by his or her responsiveness through the change for every economic condition. Therefore, the nazhir will be reactive to the waqf decisions in the economic policies (both micro and macro policies).

As a result, the capability for adapting any economic change will lead nazhir to make decisions which based on data and information. Successful nazhir waqf reacts in making money instrument of waqf assets to be used productively. The more waqf assets is used productively, the more increase economic prosperity in a country. These competencies are important for the economic skills that nazhir waqf should have in managing the use of waqf assets.

Successful nazhir waqf appeal to the specific needs of a clearly defined target group of beneficiaries and have the ability to anticipate changes in the society based on their awareness of the needs of beneficiaries. Moreover, creativity is the ability to adopt views from different perspectives and to see and try new possibilities based on open observations of (changes in) the environment. Moreover, creativity reflects the capability to turn problems into new opportunities. It is an important ingredient for successful nazhir waqf.

Furthermore, flexibility is based on a measure of the ability to adapt. Successful nazhir waqf react to changes they observe in their environment, such as new needs of beneficiaries or new way in managing the assets of waqf. Finally, risk taking propensity means both the ability to deal with uncertainty and the willingness to take a loss. These are important entrepreneurship competencies for successful nazhir waqf.

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4.4 Interpersonal Competency

Interpersonal competency is the ability of cooperative interaction and communication with others (Baron and Markman, 2003). Skills that are needed to support such a competency are skills in understanding a situation and other co-workers, higher management and beneficiaries. Meanwhile, the elements in interpersonal competency are such consultancy, sensitivity, persuasion and others, including the realization of others’ thoughts, emotions, and attitudes, and sympathizing with them. Thus, selecting nazhir waqf with such abilities can be effective, especially with regards to entrepreneurship advantages, such as providing new communicative networks and subsequently achievement of critical resources of waqf.

Interpersonal competency also involves the ability to engage effectively in complex interpersonal interaction and to use and understand people effectively. People in an interpersonal relationship tend to influence each other, share their thoughts and feelings, and engage in activities together. Because of this interdependence, most things that change or impact one member of the relationship will have some level of impact on the other member.

In the case of nazhir waqf, interpersonal competency means that the nazhir are expected to be able to build and enlarge their networks. Build and maintain partnership with other party, ranging from other nazhir government, private organizations to waqf (including targeted waqf), would increase the effectiveness of waqf management and long-term goal, which is the prosperity of the ummah. Thus, nazhir need to have social orientation, which is the understanding that the success could be achieved through the connection with others. Nazhir should make these connections easily and are driven by professional considerations in their social activities, both nationally and internationally.

5 CONCLUSION

A set of competency profile is important for any organization to ensure if the people within are qualified to achieve the organizational goals. In the case of waqf institution, it has to be firmly that the nazhir are individuals who are competent to manage the assets of waqf. Such a job is quite challenging since managing waqf is a mandate that should lead to the prosperity of the society, the Muslim ummah in particular.

The proposed competency profile of nazhir waqf can be adopted by waqf institution upon its human resource management activities, particularly in the recruitment and selection as well as performance measurement. It is also recommended for the future studies to validate the concept proposed, using either qualitative or quantitative approach.

REFERENCES


