



## Sustainable Development Goals through Productive Fisheries Waqf

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### ABSTRACT

Waqf is one of the financial instruments in Islamic economics besides Zakat. Currently, the management of waqf funds has intensified by the Government and Islamic financial institutions because of its enormous potential in Indonesia. One of them is the Productive Seafood Waqf program implemented by Global Waqf-ACT. However, studies on productive waqf, especially those that discuss the agricultural sector in improving the fishermen's economy, are still minimal. Therefore, this qualitative explanatory research aims to formulate a productive seafood waqf scheme implemented by Global Waqf-ACT that could help the achievement of the Sustainable Development Goals (SDGs). The result shows that productive seafood waqf could provide more benefits, especially for the fishermen in the agricultural sector. Another benefit that can be achieved is the productive seafood waqf managed by Global Waqf-ACT also supports several main points in the SDGs, such as no poverty and hunger, providing good health, life below water, and partnership for the goals.

## 1. Introduction

Known as the largest archipelagic country on the earth, Indonesia only has 1/3 land area, and the remaining 2/3 is the ocean. It has a coastline stretching 108,000 kilometres with a total water area of 6,400.00 km<sup>2</sup> (PUSDATIN-KKP, 2018). The data proves that Indonesia has enormous potential in the marine and fisheries sectors. Based on data from the Food and Agricultural Organization (FAO) in a publication entitled Impacts of Climate Change on Fisheries and Aquaculture, Indonesia is the second country that contributes the most seafood after China. On top of that, China, India, and Indonesia are the most significant contributors

to Aquaculture production and calculated up to 75% of the total global aquaculture production in 2016 (FAO, 2018).

According to data published by the Ministry of Maritime Affairs and Fisheries, Indonesia's nationwide aquaculture production is far superior to marine capture fisheries or inland public water capture fisheries (PUD). The production figure experienced a significant increase from 7.94 million tons in 2011 to 15.79 million tons in 2018. Fisheries production also experienced a practically constant increase, wherein 2010 data amounted to 5.04 million tons to 6,70 million tonnes (Figure 1.). Based on Figure 1 above, it is known that fishery production in Indonesia experienced good growth of 32.88 per cent in the 2010-2018 period in marine capture fisheries production, and aquaculture production growth of 98.83 per cent, although in 2018 tends to decrease (Badan Pusat Statistik, 2020).

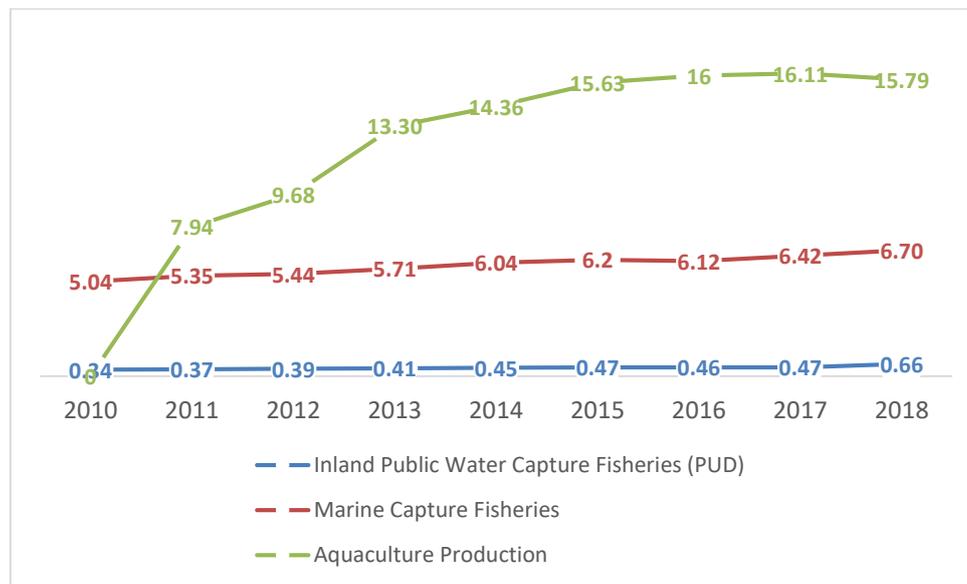


Figure 1. Production of Marine Capture Fisheries, Aquaculture, and Capture Fisheries PUD (million tons), 2010-2018

Resources: Indonesian Ministry of Maritime Affairs and Fisheries

So based on the data above, the magnitude of the potential for fishery production owned by Indonesia can be seen. However, the fishermen do not seem to have adequate welfare. The low price of fish in the market is one of the impacts that cause a decrease in interest in working as a fisherman from year to year. Based on data from the Indonesian Ministry of Maritime Affairs and Fisheries 2017, the total number of fishermen workers is only 2.24 million. This number has decreased significantly since 2003, at which time the number of fishermen workers was able to reach 3.31 million workers (PUSDATIN-KKP, 2018). The number of fishermen's workers is estimated to continue to decrease as long as the economic welfare of fishermen's workers is still low.

The welfare of the population, especially fishermen, can be improved through community empowerment, in which the capital comes from productive waqf. As one of the financial instruments in Islamic economics, waqf could create prosperity for fishermen workers. So this encourages Global Giving-ACT to provide Productive Seafood Waqf services. By looking at Indonesia's various marine and fishery potentials, Global Giving-ACT has found a gap that is a potential for productive waqf financing for fishermen workers on the coast of Indonesia. The new program implementation already applied in September 2021 in Aceh, so there have not been many studies discussing the Productive Seafood Waqf.

Based on the explanation above, the writer formulated the Productive Seafood Waqf scheme implemented by Global Giving-ACT to achieve the Sustainable Development Goals (SDGs).

## 2. Literature Review

### The Meaning of Waqf

Waqf is assets entrusted to an individual or organization for a charitable purpose. Waqf has played an essential role in the history of the Islamic era. Waqf has become a tool due to its rich potential in providing welfare for Muslims. Through waqf, a country could be helped to significantly reduce the burden of financing projects in the social welfare sector (Ahmad, 1992). Waqf is the confinement of immovable or movable property from the founder's ownership. And then dedication of the use of the proceeds for the needs that may arise in different Muslim societies (with the inclusion of ten conditions and the approval of religious authorities) means waqf property cannot be revoked, inherited, or sold (Razak, 2020).

Most Muslim jurists recognize waqf as eternal, irrevocable, and inalienable. The Endowment of waqf means that it lasts as long as the property itself because it no longer belongs to the *Waqif* but to Allah SWT. Irrevocable means that once the waqf is given, the waqf cannot be cancelled until the end of the waqf is achieved. This issue means that the waqf will remain stable; beneficiaries cannot be intimidated (because they cannot be prevented from receiving waqf income). Inalienability prevents waqf from being changed, sold, donated, and inherited. However, waqf can be exchanged for assets with an equivalent value or sold according to the judge's decision to fulfil the waqf (Al-Anzi & Al-Duajj, 2004). If the aims of the waqf have been achieved, the benefits from waqf should be delivered to the other closest beneficiaries or used for the poor and needy people (Kahf, 2003).

### Waqf Productive

Waqf is a public fund that every Muslim can manage, as long as the purpose of waqf can be used for the public or the wider community. Therefore, using cash waqf as capital for community economic productivity must be carried out as much as possible. Suppose the amount of potential waqf funds that can be collected is in line with the program's implementation and the Government's role. In that case, waqf can be the primary source of alleviating poverty in Indonesia. Through cash waqf funds collected as crowdfunding, they can be used as capital to form productive communities in the context of alleviating poverty (Umar, Baita, Haron, & Kabiru, 2021) through micro business financing (Thaker, Mohammed, Duasa, & Abdullah, 2016).

Cash waqf was firstly introduced in the Ottoman era in Egypt, which followed the general guidelines of the Hanafi school to conduct business and social life. Mannan then socialized cash waqf in Bangladesh through Social Investment Bank Limited (Yunita, 2020). Cash waqf supports micro-enterprises through waqf-based micro-social enterprise funds (Haneef, Pramanik, Mohammed, Bin Amin, & Muhammad, 2015). Furthermore, (Ascarya, Rahmawati & Sukmana, 2017) stated that cash waqf can be managed with three aims: social waqf, a combination of productive social waqf, and productive waqf. Social waqf is a profit-oriented waqf. Productive social waqf is a non-profit-oriented waqf with social and commercial motivation. Productive waqf is a profit-oriented waqf with a commercial motive whose results are used for social activities. Waqf was established as a form of trust for *Waqifs* (waqf donors) in providing a stream of income through property facilities with charitable purposes for eternity. The cash waqf aims to provide a stream of income through non-property waqf. Cash waqf has enormous potential in various Muslim countries, one of which

is Indonesia. Cash waqf is an alternative for Muslims to waqf, considering the current high land cost for waqf (Razak, 2020).

The Indonesian Waqf Board (BWI) noted that as of January 20, 2021, the accumulated cash waqf funds already collected amounted to 819.36 billion. The waqf is divided into waqf through cash of IDR 580.53 billion and cash waqf of IDR 283.83 billion. The *nazir* of cash waqf has reached 264 institutions spread across Indonesia. However, as the largest Muslim country in the world, Indonesia holds the title of the most generous country (Charities Aid Foundation, 2019). Indonesia should have the potential for waqf of up to IDR 180 trillion.

However, the lack of waqf literacy among the Muslim population caused the Waqf literacy index in 2020 to only be 50.48, which indicates still relatively low. The lack of literacy regarding waqf is the reason that causes waqf funds could not be collected optimally. However, the Government and various Islamic financial institutions are trying to maximize the potential of waqf, especially cash waqf, known as a capital for community economic productivity.

### Agricultural Sector of Productive Waqf

Implementing productive waqf development, especially in the previously implemented crowdfunding model (WCM). The result reveals that crowdfunding can bring enormous benefits to the agricultural sector and farmers if integrated with waqf. This system will enable underprivileged farmers to meet their needs and participate in the economic development of their countries (Azganin, Kassim, & Auwal Adam, 2021).

Furthermore, fishermen and fisheries workers have widely studied the development of productive waqf in the agricultural sector but have not explicitly discussed it. This study conducted by Mohamed and Shafiai (2021) revealed that ZISWAF funds should distribute through entrepreneurship programs in agriculture, animal husbandry, and marine fisheries. Programs can be in the form of providing start-up capital, skills, training, and mentoring to create a business community and have the ability to access financial capital, minimize risk, manage a business, and control economic assets.

However, there are not many studies that discuss the role of waqf in the development of micro-enterprises, especially in the agro-fishery sector. As in the research written by Wahyuni and Kusumaningrum (2020), the author designed a crowdfunding-based platform by collecting cash waqf funds from the Muslim community. This platform is called the Jatsiyah Financing System (JAFIS), which aims to improve welfare by procuring boats for fishermen workers. Another study conducted by Sukmana et al. (2020) also developed a technology blockchain that uses as a tool for collecting waqf. The result shows that the increase in waqf collection is estimated to open opportunities for micro-entrepreneurs, especially fishermen workers, to obtain business capital in Nambangan and Cumpat Villages, Surabaya.

Unfortunately, many previous studies that discussed productive waqf in the agricultural sector still focused on its potential or prospects in alleviating poverty and improving welfare, and several studies aimed at developing a crowdfunding platform to collect waqf funds. However, discussions about sustainable development goals through waqf are still rare, especially in Indonesia. No literature discussing the Productive Seafood Waqf has not been found at all because the program just been implemented in September 2021.

Therefore, this study aims to formulate a productive seafood waqf scheme designed by Global Giving-ACT that can support some of the main goals of the SDGs. Based on the author's purposes, the early stages of productive waqf funds in the Productive Seafood Waqf can be formulated until the results support the SDGs. This research will then be the first to discuss the Productive Seafood Waqf scheme in achieving the SDGs.

### 3. Research Method

This research is qualitative explanatory research. Explanatory research explains the phenomena that occur by using primary or secondary data to interpret the data used (Singarimbun & Effendi, 2011). This study uses secondary data with library research methods to obtain the required data. The data was taken from various books, journals, working papers, reports, web pages, and other documents relevant to this research topic, namely, productive waqf, fisheries, SDGs, and other relevant issues.

The data obtained were then analyzed using interpretative analysis through three stages: deconstruction, interpretation, and reconstruction (Miles, Huberman, & Saldana, 2014). The first is the deconstruction stage of sorting the secondary data into several parts for analysis (Sargeant, 2012). The concepts of productive waqf, Productive Fishery waqf, and SDGs were deconstructed to discover the elements included in this study. The second is the data element interpretation stage. Each aspect will be compared at this stage to see the relationship between elements (Sargeant, 2012). Research reveals the relationship between waqf, Productive Fishery Waqf, and SDSs. The last stage is reconstruction which aims to rebuild the elements that have been correlated based on previous theory and research (Sargeant, 2012). This study will explain the reconstruction phase as a Productive Seafood Waqf scheme to achieve the SDGs.

### 4. Result and Discussion

#### Productive Fishery Waqf Scheme

Figure 2 below shows the Productive Fishery Waqf scheme. First, *Waqif* (waqf donor) handed over cash waqf to Global Waqf managed by Aksi Cepat Tanggap (ACT) as *nazir*. Second, the waqf funds collected by Global Waqf-ACT will be distributed to *mauquh' alaihi*, fishermen registered in the Productive Fishery Waqf program. The program also has a Waqf Fish Barn (Lumbung Ikan Wakaf) used for *mauquh' alaihi* to market their fishery products. *Nazir* will manage cash waqf into productive waqf and generate tangible and intangible benefits. Some of the tangible benefits will be used by *nazir* as capital to develop the waqf program. As for *mauquh' alaihi* will get tangible and intangible benefits for the waqf obtained.

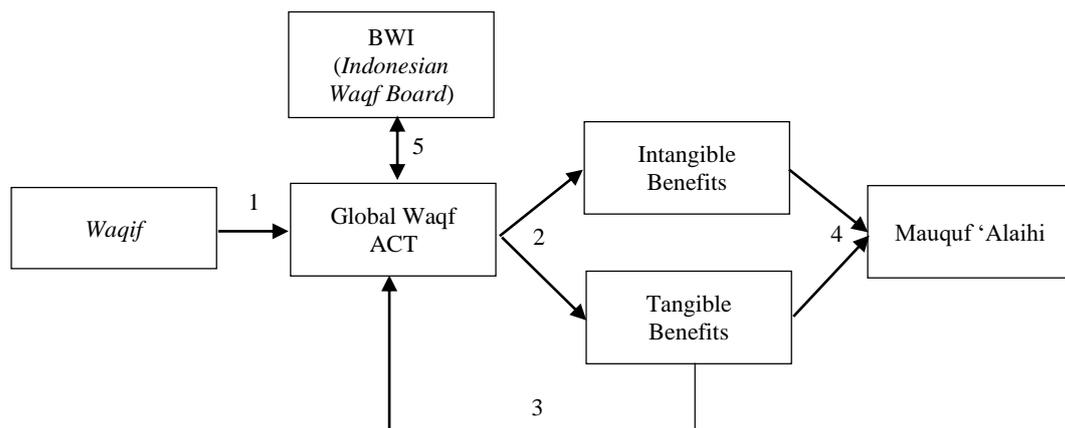


Figure 2. Productive Fishery Waqf Scheme

Sources: Author's

The tangible benefits that can be generated are improving the quality of the *nazir* economy, preaching Islam, obtaining educational facilities and improving soft skills for *nazir*, producing nutritious quality seafood, and creating a better ecological environment. While the intangible benefits generated are in the form of ocean protection through sustainable fishing

because fishermen workers will be provided with environmentally friendly fishing gear for marine biota such as coral reefs. Based on the benefits generated, the Productive Fishery Waqf can support the SDGs significantly to alleviate poverty and maintain ecosystems in the sea.

Based on the Law of the Republic of Indonesia in 2004 concerning Waqf, there are three human resources involved in a waqf transaction, namely waqf donors (*Waqif*), waqf managers (*nazir*), and waqf beneficiaries (*mauquh' alaihi*). In addition, a government institution is vital in supervising waqf, namely the Indonesian Waqf Board (BWI). In this study, Global Waqf managed by ACT and *Nazir*, fishermen workers, and SMEs in fisheries must regularly provide reports related to productive waqf activities to BWI.

#### Waqf Donor (Waqif)

*Waqif* (waqf donor) is a party who waqf his property (can be in the form of movable and immovable goods) and can be an individual or a legal entity (Ali & Kassim, 2020; Badan Wakaf Indonesia, 2019; Sarwat, 2018). Article 8 of Law Number 41 of 2004 concerning Waqf stated that a *Waqif* in the form of a legal entity could only perform waqf if the legal entity fulfils specific provisions in waqf, and the property that is donated must follow the articles of association of the legal entity that becomes the waqf.

Through productive waqf, the wakif has the authority to choose which waqf benefits will be distributed. Not only for religious activities but also for implementing general public programs (Pitchay, Meera, & Saleem, 2014). Currently, various applications and platforms have been developed to pay waqf without being limited by space and time (Berakon, Aji, & Hafizi, 2021; Bilal Khan, Ahmad Ghafoorzai, Patel, & Mohammed Shehbaz, 2021; R Sukmana et al., 2020; Wahyuni & Kusumaningrum, 2020). However, the priority of *Waqif* in paying waqf is still driven by the provision of educational facilities or the construction of worship infrastructures such as mosques, and little among *Waqif* who prioritize waqf funds as capital to protect the environment. According to Al Anzi's statement, many *Waqifs* still need to be convinced about the importance of waqf in protecting the environment.

#### Nazir (Waqf Manager) of Productive Fishery Waqf

*Nazir* is the party who receives the property as waqf by the wakif. He has obligate to be developed and managed according to the type of benefit chosen by the wakif. Based on Article 9 of Law Number 41 of 2004 concerning Waqf, *nazir* can also be individuals, organizations, and legal entities (Departemen Agama, 2007). In addition to managing waqf assets, *nazir* is also in charge of reporting every implementation of activities and tasks to BWI (Badan Wakaf Indonesia, 2019).

A *nazir* has an essential role in managing waqf funds, and as a waqf institution, Global Waqf-ACT is one of the *nazir* in Indonesia whose existence in managing waqf has been well known for a long time. Global Waqf is an institution that manages waqf funds and is an Islamic philanthropic organization in Indonesia. As a waqf fund management institution, Global Waqf is committed to professional, trustworthy, wide-reaching (global) work in creating community welfare through effective empowerment programs (Global Wakaf-ACT, 2016). Global Waqf-ACT plays a significant role in managing and distributing productive waqf, especially in the food, education, health, and productive economic sectors. Productive waqf managed by Global Waqf-ACT will undoubtedly be very helpful for various parties who receive the benefits. They are people who get well or water waqf facilities, empower people through the establishment of retail minimarkets, and procure food and livestock barns to help the welfare of farmers and ranchers (Sugara, Hamdani, & Tanjung, 2019).

People who work as fishermen in Indonesia are still included in the poor community due to the low income generated. There are several reasons why fishermen workers are still in the poverty group. It is because of some issues that cannot be solved first, such as the low quality

of education (Goso, Suhardi, & Anwar, 2017). Second, access to finance is still minimal (Raditya Sukmana, 2020; Wahyuni & Kusumaningrum, 2020), and third, the limited use of modern technology (Kusuma, Setiawina, & Utama, 2018).

It is not following the research conducted by Wafi et al. (2019), which states that fishermen workers in the Sunda Strait area have high and medium levels of welfare, and none are below welfare. However, Wafi et al. 's (2019) 's research cannot be used as a reference because of the limited respondents used, so it cannot describe the welfare of fishermen workers globally.

Based on the above problems, as one of the competent nazhir in Indonesia, Global Waqf-ACT established an empowerment program through the financing of waqf funds, especially only for the fishermen workers, namely Productive Fishery Waqf. This program only started to be implemented in September 2021, so there is no literature discussing the Productive Fishery Waqf. Through the Productive Fishery Waqf program, Global Waqf-ACT as *nazir* seeks to improve the economy, provide easy access to finance, and provide fishing gear for fishermen on the coast of Indonesia. This program has only been implemented in several areas, such as Aceh and Jakarta.

In addition to providing capital assistance to fishermen, Global Waqf-ACT also plays a role in providing education to fishermen workers as *mauquh' alaihi*. One critical education is that fishermen workers are trained to use environmentally friendly fishing nets, which can also increase fish catches. If the fish catch increases, it is believed that the welfare of fishermen will increase along with the amount of income earned. In addition, efforts to procure more modern fishing nets also aim to reduce the cost burden of fishermen workers in providing fish bait. If fishermen workers can fish without using live bait, it can reduce capital expenses, generating higher income.

Not only helping in providing business capital for fishermen workers, but Global Waqf-ACT also established Waqf Fish Barns as a means for fishermen workers to sell and market their catch. In addition, the Waqf Fish Barn also benefits the people living in the vicinity because the fish caught by fishermen will be distributed to underprivileged communities for free.

However, Global Waqf-ACT is still trying to help fishermen workers to establish a sharia cooperative for the fishermen. In the Aceh region, fishermen do not yet have particular facilities in the form of fishermen's sharia cooperatives, which causes fishermen workers not to have good financial access. The role of conventional fishermen's cooperatives produces positive implications for improving the welfare of the fishermen, especially in providing capital for the fishermen (Anggreni, Suparta, & Astiti, 2015). This result has encouraged Global Waqf-ACT to establish a sharia-based cooperative for the fishermen as soon as possible.

Another aim is to create economic prosperity for the fishermen through the Productive Fishery Waqf program is also expected to realize the nation's food sovereignty by providing nutritious food from marine catches. Many studies have proven that public health quality could be improved by good nutritional quality. Seafood or fisheries products also contain various nutrients and nutritious vitamins humans need (Hosomi, Yoshida, & Fukunaga, 2012; McManus A & W, 2011; Toppe, 2016). Therefore, it is essential for Global Waqf-ACT as a productive waqf manager to provide high-quality and nutritious seafood to impact society significantly.

So based on the explanation above, *Nazir* in the Productive Fishery Waqf, namely Global Waqf-ACT, will get two types of benefits: tangible and intangible. The tangible benefits that can be generated are improving the quality of the *Nazir*'s economy, preaching Islam, obtaining educational facilities and improving soft skills for *Nazir*, producing nutritious quality seafood, and creating a better ecological environment. While the intangible benefits generated are in the form of ocean protection through sustainable fishing. Fishermen workers will be provided

with environmentally friendly fishing gear for marine biota such as coral reefs. Based on the benefits generated, the Productive Fishery Waqf can support the SDGs to alleviate poverty and maintain ecosystems in the sea.

As stated by (Shaikh, Ismail, & Shafiai, 2017), waqf has flexible characteristics to be developed as long as it is managed to provide benefits to the mauquf' alaihi and become a social service for the general public. Fishermen as beneficiaries of the Productive Fishery Waqf also benefit the economy, da'wah, education, economy, and ecology. Based on the research by Farikhatusholikhah et al. (2018), Zakat Village Index (ZVI) indicators have a tangible impact on this research, including:

- a. Indicators of the economic dimension are, first, productive economic activity: the second, the trade centre. Third, access to transportation and logistics in delivery services (distribution), and fourth, access to financial institutions.
- b. Indicators of the dimension of da'wah are the availability of places of worship and the level of community religious knowledge. And third, the level of religious activity and community participation.
- c. The education dimension's indicators are the education level, literature, and educational facilities.

While the intangible benefits generated are ocean protection through sustainable fishing because the fishermen will be provided with environmentally friendly fishing gear for marine biota such as coral reefs. As with FAO's (2018) efforts in preserving the marine environment, the fishermen are not only provided with environmentally friendly fishing equipment but also advised to cultivate marine animals on a collateral basis. This regulation proves that friendly fishing provides not only economic benefits but also social and ecological benefits for life under the sea.

### Indonesian Waqf Board (BWI)

Based on the Government Regulation of the Republic of Indonesia Number 42 of 2006 concerning the Implementation of Law Number 41 of 2004 concerning Waqf, the Indonesian Waqf Board, abbreviated as BWI, is an independent institution in carrying out its duties to develop waqf in Indonesia. The general duties and authorities of BWI that are implemented in the Productive Fishery Waqf program managed by Global Waqf-ACT include (Badan Wakaf Indonesia, 2019):

- a. Guide *nazir* in managing and developing waqf assets;
- b. Grant approval and or permit for changes in the designation and status of waqf property;
- c. Dismiss and replace *nazir*;
- d. Provide advice and consideration to the Government in formulating policies in the field of waqf.

### Other Related Stakeholders

Other relevant stakeholders need to be considered in carrying out the Productive Fishery Waqf in a sustainable manner, namely DSN-MUI (as sharia-compliant), several ministries (as regulators), academics, and the community.

### DSN-MUI (National Sharia Council of Indonesian Ulema Council)

DSN-MUI was established to accommodate the aspirations of Muslims related to economic issues and to encourage the use of Islamic teachings under Islamic law in the economic and financial fields. In the implementation of the Productive Fishery Waqf, of course, the role of DSN-MUI is needed. The critical role of DSN-MUI is to provide legal sharia

law through a fatwa on cash waqf, which is the capital for the implementation of the Productive Fishery Waqf program. As the statement of Syafii, he said that the legality of sharia law issued by the DSN-MUI is essential so that the management of cash waqf for productive economic activities is not misused and contrary to investment policies, strategic and operational policies, and human resource policies.

#### *Ministry of Religious Affairs and Ministry of Maritime Affairs and Fisheries*

Furthermore, (Shafii, Iqbal, & Tasdemir, 2015) states that regulations set by the Government also have an essential role in protecting the rights of waqf stakeholders (donors, trustees, beneficiaries, employees, and the regulator itself). Based on this statement, two ministries have an essential role in implementing the Productive Fishery Waqf program managed by Global Waqf-Indonesia, namely the Ministry of Religious Affairs and the Ministry of Maritime Affairs and Fisheries. The primary role of the Ministry of Religious Affairs is to establish policies and regulations related to waqf. In addition, based on Ministerial Regulation No. 33 of 1949, jo. Number 8 of 1950, it is stated that one of the tasks of the Ministry of Religion is to examine, determine, register, and supervise the maintenance of waqf property.

Meanwhile, the role of the Ministry of Maritime Affairs and Fisheries is to formulate and establish policies in the field of marine space management, marine biodiversity and conservation management, coastal and small island management, capture fisheries management, aquaculture management, strengthening competitiveness, and marine product logistics systems. And fisheries, increasing the sustainability of marine and fishery businesses and supervising the management of marine and fishery resources. Specifically, Maritime Affairs and Fisheries' role in implementing the Productive Fishery Waqf program is to grant and issue business licenses in the fisheries sector managed by Global Waqf-ACT.

#### *Academics (Scholars) and Community*

Based on the statement of the United Nations Educational Scientific and Cultural Organization (UNESCO) in 1991 that academics who have a higher education level can use their knowledge to serve the community and create a better life in the world (Ali & Kassim, 2020). The role of academics for the Productive Fishery Waqf is to provide their thoughts in the form of research that produces concepts and suggestions for developing this program.

Meanwhile, the role of the community for the Productive Fishery Waqf is to consume products processed by the Waqf Fish Barn, which is a child of the Productive Fishery Waqf program. In addition to helping the fishermen and SMEs economy, Global Waqf-ACT's efforts in the Productive Fishery Waqf program are to provide good quality seafood to improve health through the nutrition of seafood consumed by the community. Through this program, the community is encouraged to protect the marine ecosystem and its surroundings actively.

#### **Productive Fishery Waqf and Sustainable Development Goals (SDGs)**

It has been explained in the previous discussion that the Productive Fishery Waqf can produce tangible and intangible benefits. Some of the tangible benefits will be used in the operations of Global Waqf-ACT and the development of the Productive Fishery Waqf program. While the rest, tangible and intangible benefits, will be given to the fishermen as *mauquh' alaihi* in the Productive Fishery Waqf program.

The lack of literacy that discusses the achievement of SDGs in the field of agro fishery makes the authors use the achievements of the SDGs in the field of agroforestry. One of the achievements is quoted by Ali and Kassim (2020) and (Seymour & Busch, 2017). They say, which states that it also plays a role in supporting the achievement of SDGs such as SDGs number 1 "no poverty," 2 "zero hunger," 3 "good health and wellbeing," 6 "clean water and sanitation," 13 "climate action," and 15 "live on land."

Based on the statement above and the explanation in the previous discussion, this research can reveal that Productive Waqf Fishery also has a role in achieving the SDGs, especially SDG number 1 "no poverty," 2 "zero hunger," 3 "good health, and wellbeing," 4 "quality education" and 14 "life below water."

The achievement of SDGs 1, "no poverty," and 2, "zero hunger," is expected to be achieved by increasing the quality of the economy and the welfare of fishermen as *mauquh' alaihi* in the Productive Fishery Waqf program. While the achievement of SDG number 3, "good health and wellbeing," will be achieved by increasing the quality of seafood the community can consume. Not only can upper-middle-class people consume nutritious seafood, but through Waqf Fish Barn, Global Waqf-ACT also strives to provide free seafood products to the poor. SDG number 4, "quality education," is related to SDG number 1, "no poverty," where the poor tend to have low-quality education. Meanwhile, through the Productive Fishery Waqf program, which aims to eradicate poverty, fishermen will affect the quality of education in the future. In addition, through this program, fishermen will be provided with knowledge and improve the quality of soft skills managed by Global Waqf-ACT. Finally, SDG number 14, "life below water," can be achieved by providing fishing rods by Global Waqf-ACT in the Productive Fishery Waqf program to fishermen. Using fishing equipment technology that is safe and friendly to the marine environment is expected to maintain the balance and security of the marine biota ecosystem.

Furthermore, if the ecosystem in the sea and the surrounding environment are maintained, this can be the potential to create ecotourism that can be managed by the community (Katila, de Jong, Galloway, Pokorny, & Pacheco, 2017). If ecotourism can encourage the business sector and the surrounding MSMEs, it will have a better impact. Tourism is included in three parts of the SDGs: achievement 8, "economic growth and jobs," and achievement 12, "sustainable production and consumption." Overall, ecotourism as part of sustainable tourism is an effective alternative to achieving all 17 SDGs (UNWTO, 2018).

## 5. Conclusion

This study aims to formulate the Productive Fishery Waqf scheme implemented by Global Giving-ACT to achieve the points in the Sustainable Development Goals (SDGs). The Productive Fishery Waqf scheme will involve stakeholders such as *Waqif, nazir, mauquh' alaihi*, BWI, DSN-MUI, Ministry of Religious Affairs, and Ministry of Maritime Affairs and Fisheries, scholars, and the community. Through the Productive Fishery Waqf program, it can produce tangible and intangible benefits. Some of the tangible benefits will be used in the operations of Global Waqf-ACT and the development of the Productive Fishery Waqf program. While the rest, both tangible and intangible benefits, will be given to fishermen as *mauquh' alaihi* in the Productive Fishery Waqf program. The drawing of the Productive Fishery Waqf scheme also supports the achievement of SDGs, such as eradicating poverty and hunger, improving the quality of health and education, and maintaining the balance of life under the sea.

As the first research that discusses the Productive Fishery Waqf, the author hopes this research will become a reference and be developed in the future. Further researchers can develop by relating to relevant issues and using a quantitative research approach to obtain a better justification. This research also has implications for the Global Waqf-ACT in forming the Productive Fishery Waqf program scheme. It has become a suggestion for the Government to utilize productive waqf to alleviate poverty in the coastal population of Indonesia, especially those who work as fishermen.

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