

# THE ROLE OF SINCERITY AS A MOTIVATING FACTOR TO WORK FOR NON-PROFIT ORGANIZATIONS

Agung Abdullah

Doctoral Student of Islamic Economic, Post Graduate School Universitas Gadjah Mada, Indonesia.

Email: [agungabd@gmail.com](mailto:agungabd@gmail.com)

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## Abstract

**Purpose of the study:** This study aimed to examine the sincerity factor as the main motivation to work for non-profit organizations, especially in waqf institutions. To be more specific, the paper examines the factor of sincerity influence commitment and professionalism. In Indonesia, the majority of waqf asset is used for mosques, prayer rooms, orphanages, tombs, schools include pesantren or Islamic boarding school.

**Methodology:** This study uses a qualitative approach, interviews with 20 waqf practitioners (Nadzir) both as top leaders and implementers in pesantren or Islamic boarding school. The set of the location of this study was taken at Java and Madura, based on data from the Indonesian Ministry of Religious Affairs most of the Islamic boarding schools in Indonesia are located on this island. The criteria for Islamic Boarding School which are the objects of this study are having assets above 50 billion rupiahs (3,6 million USD).

**Main Findings:** Based on the interviews with the waqf managers sincerity is a motivation that is felt right to foster commitment and professionalism of waqf property managers. Sincerity (ikhlas) does not only originate from wakif who inherits his property for waqf, but also the managers of the waqf property. The continuity of represented institutions (especially Islamic schools) is then managed with sincerity more guaranteed.

**Applications of this study:** This research covers only several waqf institutions that manage education (pesantren) and have productive business charities to meet their needs. Further study can be extended to waqf institutions that manage education (other than pesantren) or other modern waqf institutions.

**Novelty/Originality of this study:** This paper is the first paper to discuss the role of sincerity in waqf management, particularly that uses an empirical approach. A previous paper in waqf management discusses waqf from productive waqf, cash waqf, accountability of waqf and trust in waqf.

**Keywords:** *Sincerity, Motivating Factor, Non-profit Organization, Waqf, Nadzir, Islamic Boarding School.*

## INTRODUCTION

As an Islamic philanthropic instrument, waqf has been known and implemented since early Islamic present. In recent years, waqf institutions have become one of the pillars of the Islamic community, especially in the religious and social fields. It is well known that charitable waqf (endowment) has a history considerably older than Islam and it is also very likely that Islam may have been influenced by earlier civilizations. Ancient Mesopotamia, Greece, Rome as well as the pre-Islamic Arabs certainly knew of charitable Waqf (Othman, 1982). But, Muslims strongly to give their assets for waqf in the service of mankind and they knew how to do it from the earlier civilizations, which had dominated the geography they had found themselves in (Cizakca, 1998). It has been shown that many awqaf had survived for considerably longer than half a millennium and some even for more than a millennium (Crecelius, 1995).

In the present era, the size of land waqf that is increasingly widespread. For example in Indonesia, which is a size land of waqf 4,359,443,170.00 m<sup>2</sup>, the data is registered in the Directorate of Waqf Empowerment of the Ministry of Religion of Indonesia (BWI, n.d.) in March 2018. And the majority of waqf asset is used for mosques, prayer rooms, schools, Islamic boarding schools, orphanages, tombs. As is known that pesantren or Islamic Boarding school is a typical Indonesian religious education institution, the existence of Islamic boarding school as a waqf manager is an ideal blend, because in pesantren there are human resources who study religion and are ready to work in institutions. With the size of waqf land in Indonesia not all of which are managed by Islamic Boarding Schools, this can counteract the potential increase in waqf productivity which hopes to help the country which is currently finding various problems, such as the economy and welfare. But this is not yet fully come with benefit, considering that waqf assets in the majority are still not been fully managed productively.

To improve the benefits of waqf, it is very important that waqf that managed properly. To managed waqf properly it is necessary to strengthen the nadzir's professionalism, it means that nadzir be able to plan and manage waqf assets.

Even though it is demanded to be professional, but the rights obtained by nadzir will be very different from what is obtained by managers in a company. Nadzir in waqf is not given a salary or other facilities. It is in contrast to another charity organization or even compared to other types of Islamic philanthropy as zakah, wherein the management of zakat, amil zakat or zakat management obtains rights 1/8 as the rights granted to the poor (8 groups of zakat recipients). In this different situation, we need special motivation to motivate nadzir to be able to work professionally. Motivation with a kind of force that energizes behavior and directs it towards achieving some specific goals (Baron RA, 1983).

The motivation that we want to discuss in this paper is sincerity. Sincerity interpreted as selfless when giving help (Goddard & England, 2001). Nadzir's sincerity seen will have a positive impact on employee commitment and professionalism to develop waqf. The reflection of sincerity is seen as a motivation that exceeds altruism and stewardship, where the content of altruism is just the social virtue of fellow human beings (Chizanah & Hadjam, 2011), and stewardship is still related to agency where the manager works for principals (capital owner) because of getting salary/wages from the principal (Anton, 2010). Sincerity (in this case, author means is *ikhlas*) assessed more than altruism and stewardship when altruism is willingness to do things advantages to others and stewardship that carried out sincerely for others are accompanied by willingness for all situations that occur (without expecting self-respect from humans) with the main orientation only for Allah/ The God (Chizanah & Hadjam, 2011). A sincere act is in line with the conceptual basis of Islamic waqf management. In managing waqf productively not only solely the pursuit of profit but also managed by expecting the blessing of Allah SWT, as waqf is the release of personal ownership rights to be returned to Allah SWT for later to be developed to expect the blessing of Allah SWT. Therefore, it is very to discuss in more detail how the role of how sincerity motivates people to work.

This paper is aims of is to examine the role of sincerity as the motivator for an individual to work for the non-profit organization. By using an empirical approach, the author tried to examine the sincerity factors affect commitment and professionalism in managing waqf. To be more specific, the question to be answered in this research is, does the factor of sincerity influence the commitment and toward commitment and professionalism?

To the best of author knowledge, this paper is the first paper to discuss the role of sincerity in waqf management. The recent papers studies about waqf, in terms of waqf management including waqf productive (Asytuti, 2012; Dahwan, 2008; Hafisah, 2009; Munir et al., 2015; Usman, 2014) cash waqf (Ismail Abdel Mohsin, 2013; Khamis, 2018; Mahadi, 2015; Md. Shahedur Rahaman Chowdhury, 2011; Rusydiana, 2017) accountability of waqf (Arshad & Mohd Zain, 2017; Habidin, Hussin, Muhammad, Janudin, & Fuzi, 2017; Ihsan & Abdullah, 2015; Ihsan, Sulaiman, Alwi, & Adnan, 2017; Rosnia & Zurina, 2013), and trust in waqf (Elasrag, 2017; Hasan & Siraj, 2017; This paper will be more specific to discuss the role of motivation in waqf management which has an impact on employee commitment and professionalism.

## LITERATURE REVIEW

Waqf (endowments) is taken from Arabic, with the origin of the word "وقف" means stopping, holding, or maintaining. In Islamic terms, waqf is a donation of property or money that refers to religious empowerment, which is voluntary and irrevocable, (Elasrag, 2017).

The utilization of waqf is growing to support economic for religious activities, educational, health and social, especially for the poor to increase their welfare. Waqf comes from wealth transferred from private ownership to collective ownership (beneficiaries) through various mechanisms. In other words, personal assets or other proprietary objects can be represented as waqf assets for various religious, educational or other purposes that meet with goodness with special terms and conditions (Shah Shirazi, 2014).

*"Endowments are like endless good prayer mats, where we spread ourselves to invest in an eternal afterlife. The assets we endow are not lost but are stored in the accounts of the hereafter. Like a transaction at a bank, those angels are the tellers," (interview 1).*

To develop waqf, it's necessary to have good waqf management. But waqf management every country is different, for example in Egypt waqf is coordinated by the Ministry of Waqf and in Indonesia, waqf management is coordinated by an independent institution, namely the Indonesian Waqf Agency (BWI). BWI officially is not a government institution, it's free and not influenced by government or related to political power. BWI is the realization of the mandate in Law Number 41 of 2004 concerning waqf. In addition to being in charge of managing and developing waqf assets nationally and internationally, BWI also has the role of providing guidance for nadzir, to make sure that waqf management is carried out professionally and productively so that it can provide continuous benefits.

The manager of the waqf is called by *nadzir*. *Nadzir* is taken from the Arabic verb "نظر" which means, maintains, maintains, manages and oversees (Yatiningrum, 2017). *Nadzir* has an important role as a part that is given trust in the management of waqf assets. Although the Muslim scholar did not make nadzir as one of the pillars of waqf, the scholars agreed that each provider of waqf (wakif) must appoint some nadzir waqf, both individuals, organizations or legal entities (Soleh, 2014). The importance of appointment for waqf managers is to make sure that waqf assets are maintained and managed productively as well as sustainability. *Nadzir* who is sincere in managing waqf will always be motivated to do their best, believing that every work done in managing the waqf will be rewarded the best from their God. So that the waqf manager's productivity is guaranteed because there are at least two motivations underlying it, kindness in the world motivation and hereafter.

*"To make waqf assets productively, we create a supply and demand, so that buying and selling activities that generate profits occur, in this institution, there are those who function as producers and sellers, consumers are student, guests and people around. With the existence of charitable endeavors, it will make this institution independent. Waqf assets are become productive, for school, dormitory, health facilities and business charity in various businesses. Although*

*managing a business unit that is worth billions, the student and teacher here are not paid, even if they take something they still have to pay." (interview 3).*

To work properly in a non-profit organization, *Nadzir* needs motivation. This research will highlight on how sincerity as a motivating factor in waqf institution. Taheri, et.al reveals that sincerity is conceptualized towards the idea of honesty, transparency, accountability, and integrity (Taheri, Babak, Martin Joseph Gannon, Renzo Cordina, Sean Lochrie, 2018).

The sincerity that we want to interpret in this research is *ikhlas*. *Ikhlas* is the Arabic language derived from the word "خلص" which means pure, clean and not mixed with one another. *Ikhlas* is defined by Glasse as someone's sincerity in serving God with all your heart, mind and soul (Glasse, 1996). The definition of sincerity according to Qardawi is an act that is justified both physically and heart (Qardawi, 1996).

There are many factors that encourage the building of sincerity in a non-profit institution such as waqf institutions, among these factors are religiosity, leadership, environment, and independence. Religiosity is the first factor, where sincerity is based on God, doing everything only to gain His pleasure and be free from the desire to obtain recognition or praise from humans. The leadership pattern is the next factor, with good leadership (*nadzir waqf*), giving examples for every act, attitude, and nature in everyday life. Then the need to create an environment that supports the implementation of sincerity in everyday life, such as a simple lifestyle, the creation of togetherness between individuals. Sincerity cannot be separated from independence, for example by being economically independent, then someone or an institution can be free to intervene in all things, in another sense independence in clarity is a reflection of individuals who no longer feel a great dependence or need for basic human needs, cannot be suppressed or forced by certain parties or situations, so that what is desired is only the pleasure of God, not help, praise or gifts from human beings. Individuals who are truly sincere can be judged by how responsible, totality, selflessness and work are just to hope for God's pleasure.

Spirituality is always being the first motivation in waqf management, considering that most waqf is managed voluntarily, or waqf managers can be called volunteers who carry out their management happily without expecting any reward or reward from anyone. Most of the waqf jobs are only used as side jobs. This was revealed in a study that said that in 2006, research conducted on 500 respondents in 11 provinces, showed that the majority of cadres in Indonesia were not focused on managing waqf. This can be seen from the results that prove that most *Nadzir* does it voluntarily without getting wages which reached 84%, while *nadzir* who gets wages is only 16% (Dahwan, 2008).

In addition, based on data from the Indonesian Waqf Agency (BWI) as of December 2011, there have been 66 *nadzir* of waqf land who have officially registered with BWI. And other, they are only recorded in the Office of Religious Affairs. The total size of immovable property in the form of land (based on regions) that have been issued with proof of registration for *nadzir* by BWI from 2008 to 2011 is 66 *nadzir* (Dahwan, 2008).

A study perceived that working by volunteers was different from the atmosphere carried out by paid employees. He revealed that volunteers were better able to create more natural closeness to the clients they were facing (Hoogervorst, Metz, Roza, & van Baren, 2015). This voluntary action can be associated with altruism behavior, where this behavior is a behavior that only considers the welfare of others and overrides personal interests (Hoogervorst et al., 2015). The same thing is also argued by (Powers & Yaros, 2013) that volunteers with altruism are equally related, where volunteers are able to contribute their time, skills, or services to an institution or organization without obligation and without receiving financial compensation. Waqf managers who work voluntarily and do not expect salaries from their institutions are considered more patient, resilient and more resigned to facing all solutions to problems. With sincerity that is always embedded in the heart, they are sure that every difficulty will be given a solution.

*"The duty of humans on this earth is to worship, to obey God. When we convert, then become nadzir and manage waqf, then our only motivation is sincerity, and it becomes the first soul that we instill in the five souls of this institution. People sincerely have to be patient, in this pesantren, there is no one paid, the teacher teaches not being paid, santri (student of Islamic boarding school) and the teacher who works in the charity business is also not paid, even the Kyai (headmaster of Islamic boarding school) as the operational leader of this institution is also not paid, all because Allah, sincerely lillahi ta'ala" (interview 2).*

The bigger the waqf institution the more need for *nadzir*, both those who will become leaders and those who are led. Like *nadzir* waqf who manages pesantren (Islamic boarding school), and is equipped with waqf assets that are managed productively to support the pesantren, namely the student cooperative, market, bakery and ice factory, catering that prepares the meals of student and their teachers, as well as other business charities which make productive endowments to fulfill the needs of the waqf institution itself and the educational, social and religious programs which are their mission. As the definition of productive waqf itself is a transformation from natural waqf management to professional management of waqf to increase value and benefits (Mubarak, 2008). In the process of developing the waqf *nadzir* organization especially employees, the commitment aspect needs to be given more attention, with the commitment in the employee it is expected to be able to make quality employees owned by the company. This can make employees stay afloat despite the opportunity to leave the waqf institution. The commitment was built with such a system, coupled with instilling the values of sincerity and giving examples directly by the leadership of the waqf *nadzir* at the institution. Thus, the condition of the waqf institution will remain stable because qualified employees will continue to work well in developing the waqf institution.

[Meyer \(1997\)](#) in [Moi](#) argued that there are several factors that influence staffing organizational commitment, namely: individual personal characteristics, organizational/institutional characteristics, and experience during organization ([Moi, 2017](#)). This study further states that there are 3 components of organizational commitment, namely: affective commitment, ongoing commitment, and normative commitment. High effective commitment will make close emotional closeness for individuals to the organization; individuals with high normative commitment will remain in the organization because they feel there is an obligation or duty. [Moi](#) argued that such feelings will motivate individuals to behave properly and take appropriate actions for the organization. Normative commitment arises from values in employees. Employees endure being members of organizations/institutions because there is an awareness that commitment to the organization is something that should be done ([Moi, 2017](#)).

*"In addition to create awareness and instill sincerity, the regeneration system with the delegation of work and providing appropriate trust the level of ability, making the teachers/workers committed to always contribute to this institution. The system is made that the least to contribute is one year, some even do not only contribute by serving but give themselves to this institution" (interview 5).*

Professionals at work mean a person's attitude or behavior in doing and pursuing certain professions. A person can be said being a professional in three criteria, first has the expertise to carry out tasks in accordance with his job, secondly performs the task by setting the standard in his job and thirdly performs the assigned professional duties ([M. U. Usman, 2017](#)).

Professionalism is about maintaining the quality, and actions that characterize a particular profession. Professionalism is not always related to the demands of high income; professionalism can be realized by sincere dedication through certain expertise and who regard this expertise as something that must be continuously updated by utilizing the advances contained in science. Sincere does not mean doing whatever you want, but employees who work sincerely will always feel supervised by God in every activity. Sincere motivates employees to be trusted, always maintains trust in every condition. Professionalism in relation to sincerity is giving rise to essential values that need to be upheld or made into character, attitudes, and habits of a person or group in work, by interpreting that work is worship that must be accompanied by sincere intentions for seeking the pleasure of God.

*"The trust of wakif (donor) and the wider community to nadzir is based on Nadzir's professionalism, nadzir's professionalism translated into the trustworthiness and future idea. Trustworthiness in terms of nadzir in managing waqf must be responsible, trustworthy, transparent, and accountability can be accounted for. The future idea in the sense of Nadzir must have the long-term program, embodied in programs that facilitate wakif and prospective wakif to contribute to waqf institutions" (interview 9).*

Professional *nadzir* is recommended to have a trustworthy management pattern, able to account for the management of waqf to the public. *Nadzir* personality must be people who have a good moral reputation and credibility, which are honest, fair and trustworthy ([Soleh, 2014](#)). *Nadzir's* professionalism is also explained in the 5 (five) principles of corporate governance in the Waqf Law, there are ; (a) recording of waqf assets; (b) multi-object waqf; (c) optimization of the allocation of waqf with the participation of LKS-PWU (Islamic Financial Institutions Receiver Money Waqf); (d) *nadzir's* professionalism; (e) strengthening of BWI ([Sambas, 2014](#)).

*Nadzir's* professionalism can be measured by his responsibility, accountability, skillfulness, experience, and knowledge. One knowledge that must be required by *nadzir* Islamic jurisprudence sciences, especially those related to waqf. Furthermore, knowledge about economics, such as finance, management, accounting. *Nadzir's* understanding is able to realize the intent and purpose of waqf to become more productive.

The author argues that *nadzir's* professionalism can be started from *nadzir's* sincerity in managing waqf as a whole. Where waqf is managed not only with the aim of achieving profit alone but also must stick to the achievement of the blessing of God. It is like returning waqf to its basic principles which contain elements of virtue (*birr*), goodness (*ihsân*) and brotherhood (*ukhuwah*). This means that when the waqf is fulfilled there is a shift of private ownership towards the ownership of Allah SWT, at the same time distributing benefits to the wider community, from private benefits to social benefits ([Muntaqo, 2015](#)).

*"Regeneration is the first milestone in creating professionalism at this institution. For example, since the santri (student) were trained to take care of santri cooperatives, when they had become a teacher, they were assigned to manage a larger place of commerce. Regeneration is created in all sectors, both in the operational institutions and in the charitable businesses that make this waqf institution productive. With education through regeneration, employees who are skilled, dedicated and competent are created." (interview 17).*

## METHOD

The empirical data in this study based on interviews with 20 waqf practitioners (*nadzir*) at waqf institutions that manage education (pesantren/Islamic boarding school), and are male. Waqf practitioners interviewed come from various levels, including the chairman of the waqf foundation, such a Kyai (Head Master of Islamic Boarding School), and teachers who concurrently serve as technical implementers in the management of waqf. The criteria for institutions are waqf institutions that have assets above 50 billion rupiahs spread across Java and Madura island, Indonesia. These waqf



institutions manage boarding schools and are considered successful in managing their waqf and can be independent in their economy. The management of waqf involves all components of the pesantren and are not paid. Managing waqf is managing non-profit institutions, emerging sincere motivation is very important in waqf institutions to continue growing and being productive. Interviews with the speakers took place from September to October 2018. This kind of interview was made to increase the credibility of the empirical data, not to foster representativeness (Patton, 2002). With the details of 15 interviews conducted face to face, while 5 others by phone. Before collecting data by a telephone interview, the researcher has first visited the waqf institutions interviewed.

The method used in this study is a qualitative descriptive method. Data analysis is based on qualitative content analysis methods referring here to qualitative data reduction and sensing efforts that take volumes of qualitative material and efforts to identify core consistency and meaning (Patton, 2002). The author started the analysis by reading through the interviews several times which two purposes, to start the process of structuring and organizing data into meaningful units. While interviews we also paid attention to the waqf manager (nadzir) perceptions toward sincerity.

Qualitative method is research that produces descriptive data in the form of written or oral words and people who argue. The variables in this study do not test hypotheses, but only describe information that is in accordance with the variables studied both in writing and verbally.

## RESULT AND DISCUSSION

Based on the findings of the interview in field, it was found that employees in this institution did not get a salary, and they already knew this before they worked for the institution. The interviewees said that working within the institution was a form of dedication. Among the workers in the institution are the founders or families of the founders and alumni of the institution. They believe their dedication to the institution is in the context of worshiping God so that they live it sincerely. By prioritizing the struggle on the path of God, the waqf manager overrides his personal or group interests, thereby minimizing the conflict of interest.

*"Since the beginning of the establishment of this institution, the assets have been directly represented for waqf, then we have built Islamic boarding schools complete with their charitable businesses, and supported by health facilities. We as a family of the initial wakif added the Muhsinin (charitable people) with sincere presented for God because they believed that this waqf would be managed sincerely and professionally for the good and the benefit of the people" (interview 1).*

Employee recruitment in the institution is done by regeneration. Students are cadre in certain areas of expertise, then recruited to become employees of the institution after graduation. It is a matter of pride for students who graduate then recruited to be employees of the institution. Pride arises from a sense of wanting to be dedicated to the institution. So, the employees already knew that they were not paid from the beginning of the recruitment.

*"This school educates the students here since they are still candidates, then when accepted become students and when they graduate some of them become the teacher who serves in this boarding school, some of them serve in other places. Teachers in this boarding school all recruited on the basis of sincerity, sincere to teach, sincere to educate, sincere in managing all business units. They serve, not work, they teach not because they want to get a salary. They do all sincere wishing to serve and give to others (interview 15)."*

Sincerity is the highest knowledge given to mankind, if this knowledge is always used and always applied in life then God has promised to give abundant blessings to his people (Sentanu, 2009). But it is unfortunate when many people who have difficulty in applying sincerity, have no longer been interested in using it, or have applied sincerity but are still not measurable, so they do not feel the abundance of grace given by God. Already many have felt how sweet the results of a victory, as a result of his life will feel easier, given fluency, and filled with gratitude. It can be further revealed that most people know that sincerity is a simple but very complicated job if it must be discussed using thoughts.

Expectations to get money are one of the main factors that motivate people to work (Rynes, Gerhart, & Minette, 2004), so that not all people who work are motivated to be sincere. Another important aspect of supporting sincerity is trust. Trust is the potential value of who works with no paid (Hoogervorst et al., 2015). Likewise, if the sincerity theory is applied to Nadzir waqf in each waqf governance. If a nadzir does not apply sincerity in him, his actions in each management will only be based on the worldly affairs. Where the development of waqf institutions is solely carried out for an interest in seeking profit, without the awareness that these waqf assets should be managed in the hope of blessing God. Sincerity makes the wakif relationship as a donor with nadzir as a manager more than an institutional relationship, waqf can be described as practical and ideological loyalty in the charity community, where the sincerity of wakif and nadzir brings a feeling of peace and comfort for both parties (Isik, 2014).

*"The most important thing as a leader in waqf institutions is not only speech about sincerity, but give an example of how sincere it becomes a soul-behavior-attitude and nature in everyday life. Sincerity can foster trust, and make people being trustworthy. Maintain sincerity by how to maintain trust, not to take advantage for yourself, moreover to detriment of others" (interview 16).*

Sincerity gives the meaning that every job is done is sincere then the work will run easily and smoothly, and of course this will have a positive impact on the end result. As well as the management of waqf, when nadzir is aware of sincerity in his actions, then he will carry out his duties happily and responsibly. Where he will carry out his work from the heart and do it without feeling in sure pressure. So, it does not rule out the possibility o this can be a driving force for nadzir to always act professionally. Working with sincerity keeps away from pressure, so you can think ahead to solve problems with imagination and appropriate adaptation. In addition, the power of this sincere zone will be able to produce financial miracles, mental wonders, fiscal miracles, relational miracles, and spiritual wonders ([Sentanu, 2009](#)).

*"Sincerity brings us to the miracle that cannot be counted by human reason alone. After sincerity, we will recognize the blessings of God. The blessing will not be achieved without sincerity. Working sincerely does not mean without targets, there are still targets and achievements that can be measured and must be evaluated for their performance because sincere work does not only do for humans but only for God. Sincerity makes us here open in thinking, to receive good input, to design the future plan of this boarding school" (interview 17).*

Besides having to be equipped with good knowledge and skill, nadzir must be always held on the principle of independence, to avoid unnatural domination by stakeholders and not be affected by unilateral interests. He must be able to avoid any form of conflict of interest. A Nadzir must be able to instill in him to always keep up to Islamic law in managing waqf. Professionally, a nadzir must realize that working in community fund management such as waqf is not the same as working in a business company. Nadzir who places himself as a sincere volunteer will be more likely to focus his attention on the welfare of others and be more sympathetic and empathetic to people in need. Overall, volunteers often seem intrinsically motivated by the relational aspects of their work ([Hoogervorst et al., 2015](#)).

Sincerity makes someone live everything with the aim of hoping for divine pleasure and all will feel lighter and easier because of sincerity. If a Nadzir is able to maintain the capital of sincerity, this will make him know his profession and make him understand that the profession will not make him praiseworthy and noble so he strives continuously to empower the initial capital of God's gift, namely fithrah. As expressed in a book, it becomes a success if sincerity is done deliberately will be able to give the experience of surrendering to Allah SWT, without anyone being able to tear it apart ([Sentanu, 2009](#)).

Sincerity will make Nadzir waqf carry out all duties with care because he feels his actions are always under the supervision of God and will be held accountable. This will teach nadzir to always act professionally and transparently. Where this action will keep him away from negative traits such as misuse of waqf property. Starting from the encouragement that can build sincere awareness from nadzir, it will have an impact on nadzir's commitment to continue working professionally in managing waqf institutions. It is this maturity of professionalism that will make waqf institutions able to bring change from the initial dominant to consumptive patterns into productive management patterns.

The finding in this study is supported by the results of Hoogervost's ([Hoogervorst et al., 2015](#)) research that voluntary behavior and sincerity can surpass economic considerations, more broadly revealing that work carried out on the basis of volunteers is felt to be more sincere than the work done by paid workers. Besides that, other findings of work done sincerely are more able to attract trust from their clients, because the approach taken is directed towards an emotional approach.

This sincerity will create a commitment for nadzir to the waqf institutions that are being managed. This is an emphasis on the theory that employee organizational commitment is influenced by several factors, namely: individual personal characteristics, organizational characteristics, and experience during organization ([Moi, 2017](#)). Of these three factors, nadzir sincerity can be classified into individual personal characteristics supported by local organizational culture (in this case pesantren managed by waqf), where individuals who have sincere characteristics and sincere personality towards the organization, they are engaged in can influence its commitment to the organization.

## CONCLUSION

In this article, we focus on how much influence of sincerity on commitment and professionalism of employees in waqf institutions, as one of the non-profit institutions by interviewing leaders and employees at the waqf institution. We believe that the religious doctrine which states that what a servant does is solely for his God (sincerity) is still relevant to be used to arouse commitment and professionalism. There are at least five effects of sincerity in supporting employee commitment and professionalism, 1. More Productive, waqf managers who are sincere in collecting waqf will always be motivated to do their best, because they believe that any work done in managing the waqf will be rewarded the best also from his God, 2. More Patience, waqf managers as voluntary workers who do not expect salaries from their institutions to be more resistant to all problems and patient in finding solutions, 3. More Accountable, employees who work sincerely he will always feel watched by God in every activity. Sincerity motivates employees to be trusted, always maintains trust in every condition, 4. Minimize a conflict of interest. By prioritizing the struggle on the path of God, the waqf manager overrides his personal or group interests, 5. He works sincerely away from pressure so that he can think ahead to solve problems with the right imagination and adaptation.

Nadzir sincerity will be assessed by wakif as a donor, the more trustworthy in managing waqf, the more donors will be added from the wakif ([Hasan & Siraj, 2017](#)). Waqf institutions, such as generally organizations that are oriented to

service to fellow human beings who do not aim to take advantage. For non-profit organizations, getting employees without pay is a rational thing and can be more effective in terms of financing (Brudney, 2011). Sincerity is proof that waqf institutions can be strong, independent and survive for a long time.

## SUGGESTION

For further research, it is recommended to interview some or several nadzir across waqf institutions, not in educational institutions to increase the scale of information. This will more enrich the results of the study because waqf in educational institutions such as Islamic boarding schools with all their charitable efforts managed with sincerity has proven successful, what about managing other places needs to be explored further.

## LIMITATION AND STUDY FORWARD

is limited to one case that occurred in Madura and Java. Due to that waqf not yet fully come with benefit, considering This research that waqf assets in the majority are still not been fully managed productively.

## IMPLICATION

Due to that waqf not yet fully come with benefit, considering that waqf assets in the majority are still not been fully managed productively. Further research is needed to increase the main motivation to work for non-profit organizations, especially in waqf institutions.

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