Does the Role of Micro Waqf Bank Affect the Economy of Young Mothers in the Village?

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ABSTRACT

This study is aimed to analyze the role and the effectiveness of micro waqf bank in encouraging the economy of young mothers in the village in Madura. This study applied a survey approach by spreading questionnaires to 136 respondents of two Micro Waqf Bank in Sumenep, they are (1) Micro Waqf Banks Kariman Birajuda Al Karimiyah that is located at Jalan Raya Gapura, Braji Village, Sub-District Gapura, District Semenep; and (2) Micro Waqf Bank Alpen Barokah Mandiri that is located at Jalan Raya Sumenep-Pamekasen, Pragaan Laok Village, Sub-District Pragaan, District Sumenep. Data that have been collected were analyzed by applying ANP Model.

The result shows that Micro Waqf Bank in Madura has a role in supporting the economy of young mothers in the village. The role that can be supported and need to be prioritized by Micro Waqf Bank in encouraging the business in Madura are supporting financial aspects, marketing/business aspects, and human resources aspects. The results of the research are expected to be used as a reference and input for policymakers and related parties involved in the management of the economy of villagers so that they can provide positive input for the improvement, progress and development of villagers.

Keywords: Madura, Micro Waqf Bank, Villagers, Young Mothers.

I. INTRODUCTION

Micro Waqf Bank has developed quite rapidly from 2017 to 2021 periods. The number of Micro Waqf Bank that has been established is 60 units spread throughout Indonesia and has distributed financing of IDR 60.6 billion to 41,436 mudharib/debtors. However, if compared to the number of Islamic boarding schools in Indonesia, the achievement of this number is still very small. The number of Islamic boarding schools in Indonesia can be seen in Fig. 1.

Based on Fig. 1, the number of Islamic boarding schools in Indonesia is 26,974 units, while the number of Micro Waqf Bank that has been established in Indonesia until March 2021 is only 60 units. Thus, the percentage of the number of Micro Waqf Bank compared to the number of pesantren, it is known that the level of existence of Micro Waqf Bank has only reached 0.22%. This becomes a challenge in increasing the number of Micro Waqf Bank throughout Indonesia. The challenges faced in spreading the establishment of Micro Waqf Bank are the unequal socialization of Micro Waqf Bank to all Islamic boarding schools in Indonesia and there is still a perception among pesantren managers that Micro Waqf Bank transactions contain usury.

The existence of Micro Waqf Bank has a positive impact on alleviating poverty. Empirical study revealed that Micro Waqf Bank plays a role in minimizing poverty. The role of Micro Waqf Bank includes the distribution of financing with very small returns plus the provision of assistance services to business actors such as marketing management or financial management. Moreover, mudharib/debtors also experienced an increase in operating profit after receiving financing and business guidance from Micro Waqf Bank. Another advantage of the existence of Micro Waqf Bank is the economic development of pesantren through collecting donations from wakif directly.

East Java as the third province with the highest number of Islamic boarding schools is 4,452 Islamic boarding schools after West Java and Banten Provinces only has 15 Micro Waqf Bank. They are located in East Java which are spread over 10 regencies/cities including Surabaya, Tuban, Malang, Jombang, Kediri, Jember, Banyuwangi, Sumenep, Blitar and Trenggalek. This implies the enormous potential for...
The naming of the Micro Waqf Bank is due to its operation as a sharia microfinance institution that collaborates with Islamic boarding schools in Indonesia so Micro Waqf Banks is a Non-Bank institution because by definition it does not represent the terms of the bank or of the waqf institution. The purpose of Micro Waqf Banks is to operate in a pesantren environment so that students are able to learn in terms of banking management. So that when the Micro Waqf Bank grows big, the people's economy can run well.

The Micro Waqf Banks model is basically almost the same as the one in Bangladesh. This is because the country has the same situation as Indonesia, starting from the majority of the population who is Muslim to the problems of poverty that occur. The function of the Micro Waqf Banks is the same in its operations as that of the Social Investment Bank Limited (SIBL) in Bangladesh. Where Micro Waqf Banks has the authority to become a manager (nazir), starting from being the recipient, manager and distributor of waqf funds. Micro Waqf Banks is under the Indonesian Waqf Board and is responsible to BWI for receiving, managing and distributing cash waqf funds from wakif. So that the full authority in the management is given to the Micro Waqf Banks themselves. Meanwhile, Indonesian Waqf Board has the authority to supervise the performance of waqf banks.

B. Final Stage Micro Waqf Banks

Micro Waqf Banks have an important role in the conceptual framework with great potential as an effort to improve a country's economy. Micro Waqf Banks is also at the same time a challenge in changing both the literacy and lifestyle of the people through awareness of social solidarity for the prosperity and welfare of the community. Productive management of waqf banks can be the right medium to realize social welfare and help overcome economic downturns.

Basically, Micro Waqf Banks have an intermediary function, namely as a liaison between people who have excess funds to people who are in need of funds. In addition to the intermediation function and several benefits, including:

1. Training and mentoring.
2. Business capital financing.
3. Improve financial literacy and inclusion.
4. Avoiding customers from loan sharks.
5. Reducing inequality and poverty.
6. Implement a ball pick-up system.

Human resources are defined as specific physical, human, and organizational assets that can be used to implement value creation strategies. In addition to assets in the form of human resources and organizations that are able to create trade, land and location, can be an example of resources for hotel companies in the tourism sector. Companies that have these resources have a competitive advantage that is more important and can be sustainable over time.

It is necessary to optimize these potential business opportunities especially to help the economic growth of the surrounding community to be better in reducing unemployment and poverty. Through the potential for waqf which is quite large, it can be the answer to its optimization efforts. Waqf has potential in the economic development of the people. In addition, waqf is able to provide benefits for the prosperity and welfare of the community as an endowment for the people. As regulated in Law no. 41 of 2004 regarding Waqf explains that waqf is an act of someone who wants to endow his property (wakif) in order to surrender part of his wealth to be used either permanently or for a certain period of time and has been mutually agreed upon for worship and for the general welfare based on sharia. Micro Waqf Bank is a Sharia Microfinance Institution that was established with a permit from the Financial Services Authority with the aim of providing access to capital for the public, especially MSME actors who do not yet have access to formal financial institutions. Micro Waqf Banks were raised from the government's initiative in encouraging economic growth through the strategic role of Micro, Small and Medium Enterprises (MSMEs) in national economic development. Due to the condition of poverty and unemployment increasing in Indonesia every year, the existence of MSMEs is able to create employment so that it can reduce the unemployment rate in Indonesia. Contrary to their important role in the national economy, MSMEs also have various challenges, i.e., difficulty in accessing capital, human resources skills, marketing management skills, and also managerial skills.

Under these conditions, financial assistance is needed by MSMEs. The existence of Micro Waqf Banks which is an initiation from the Financial Services Authority and the National Amil Zakat Institution is the answer to the problem of difficult access to capital for MSMEs, because Micro Waqf Banks has the aim of being able to provide access to 0% credit capital for MSME actors. It is a cooperative legal entity and has an operational license for business activities from the OJK which is regulated in Law No. 1 of 2013 concerning Microfinance Institutions Article 9. On March 7, 2021, based on data from the Financial Services Authority, the number of Micro Waqf Banks that have been established in Indonesia has been about 60 units spread across the Indonesian country.

The existence of Micro Waqf Banks is believed to be able to increase financial inclusion for the community, especially MSME actors because Micro Waqf Banks are an institution that is independent of the orientation of economic profit and is fully dedicated to the prosperity and social welfare by providing access to capital for small businesses and focusing on economic development of marginalized communities which is in accordance with the implementation of the Presidential Regulation of the Republic of Indonesia Number 82 of 2016 concerning the National Strategy for Financial Inclusion.
2004 concerning Waqf where waqf has the aim of empowering productive social welfare and benefit. The function of waqf is as an economic pillar, so it is hoped that it can continue to provide financial assistance to small entrepreneurs.

The empowerment of waqf is a part of economic redistribution. Micro Waqf Banks can be a link in the distribution of wealth from some groups to other groups. So that it can be the basis for welfare and answers in helping the community through the distribution of access to capital for MSMEs. Because the Micro Waqf Bank has a strong structure with a low rate of return. The Sustainability of Micro Waqf Banks is a hope to achieve an inclusive economy in village development through MSMEs, so that this can become a cycle of micro waqf banks to provide community welfare. Waqf as social finance is a source of social finance strength.

The target of Micro Waqf Banks is to empower the community based on Islamic boarding schools, considering that the potential for empowerment of Islamic boarding schools is very large according to data from the Ministry of Religion, there are 28,194 Islamic Boarding Schools throughout Indonesia. The active involvement of Islamic boarding schools to empower their communities is a form of commitment given by Islamic boarding schools to the community around the Islamic boarding school environment in order to improve the economy of the community, both individually and in groups.

In addition to the potential as an economic driver, the existence of pesantren can also be used as an economic development center, for example, initiating a religious village based on the existence of pesantren as an icon. The potential for self-help and independence of the pesantren is sufficient if it has a definite source of funds extracted from within the pesantren. As we know, Islamic boarding schools have waqf land, students, guardians of students and ustaz as well as local residents, each of these components has high purchasing power. Through waqf land, pesantren can provide lodging services for guardians of students who visit from outside the area to the pesantren. Islamic boarding schools located on islands can also provide accommodation services which can then become pesantren income. If the above ideas are balanced by a good marketing strategy and good governance, it is not impossible that the concept of Islamic boarding school-based religious will be able to help improve the level of the regional economy.

III. METHODS

A. Location

This study was conducted in two Micro Waqf Banks located in Sumenep Regency, Madura Island, namely in the village of Pragaan Laok Village, Pragaan District and Braji Village, Gapura District. They are: (1) Micro Waqf Banks Kariman Birajuda Al Karimiyyah that is located at Jalan Raya Gapura, Braji Village, Sub-District Gapura, District Semenep; and (2) Micro Waqf Bank Alpen Barokah Mandiri that is located at Jalan Raya Sumenep-Pamekasan, Pragaan Laok Village, Sub-District Pragaan, District Sumenep. This research was conducted from June 2021 to July 2021.

B. Approach and Respondents

This study applied a survey approach because the research deals with the impact of the poor who have productive businesses on the existence of Micro Waqf Banks and the number of respondents observed is not too large. Productive business in Madura based on changes experienced by respondents in financial, business and human resource aspects.

Respondents of this study are Indonesian citizens who have productive businesses and have become Micro Waqf Banks customers located in Pragaan Laok Village, Pragaan District and Braji Village, Gapura District, Sumenep Regency. Demographically, respondents are legally proficient, namely the requirement for a human being to be called a legal subject so that the human being can take legal actions based on Article 330 of the Civil Code, whoever is an adult when he is 21 years old and has married before reaching that age.

The respondents of this research are currently customers at the Micro Waqf Bank Alpine Barokah Mandiri and the Kariman Birajuda as many as 200 respondents. The sampling technique in this study used the purposive sampling method. From this purposive sampling technique, 180 respondents were obtained. However, after the initial screening process, from 180 respondents, only 136 respondents were declared eligible as research samples. The number of respondents is 136 people, with details of 52 respondents being customers of the Micro Waqf Bank Alpen Al Amien Barokah and 84 respondents who are customers of the Micro Waqf Bank Kariman Birajuda Al Karimiyyah.

C. Variables and Measurement

Variables in this study consist of demographics variable, financial variable, business variable and human resource.

Demographic variable is a respondent’s division/segregation based on the specific characteristics (i.e., age, family size, gender, income, occupation, education, religion and marital status) of who will buy property using conventional property credit facilities or sharia property financing. Indicators and measurement scales of demographic variables can be seen in Table I.

Finance variable is access to finance is a very important factor for empowering the poor who have productive businesses because capital is a determining factor of production for business operations. This variable consists of: (1) access to capital, i.e. the availability or availability of financing channelled by Micro Waqf Banks which is the most suitable for the poor who have productive businesses; and (2) financial management techniques, i.e. a method used by business actors to manage or regulate business finances properly so that productive businesses owned by the poor can develop.

Market/business variable is a determining factor for the business growth. This consists of: (1) adaptation to the market, i.e. a method used by business actors in adopting or adjusting market conditions, both regarding current consumer trends and the condition of the industry itself; (2) product development, i.e. a method used by business actors to develop a product through observing, imitating and then modifying the product; and (3) distribution channel, i.e. a method used by business actors in distributing products starting from manufacturing to the hands of consumers.
TABLE I: INDICATOR AND MEASUREMENT OF DEMOGRAPHIC VARIABLE

| Variable description | Dimension | Indicator | Categories | Measurement scale |
|----------------------|-----------|-----------|------------|-------------------|
| Respondents grouping based on socio-economic variables such as gender, age, number of dependents, education and marital status | Respondents age | a. ≤ 25 years old | Nominal scale |
| | b. 26 – 30 years old | |
| | c. 31 – 35 years old | |
| The number of dependents | Number of family members who are living with | a. Self | Nominal scale |
| | b. 1 – 2 member(s) | |
| | c. 3 – 4 members | |
| | d. ≥ 5 members | |
| Gender | Gender categories of respondents | a. Male | Nominal scale |
| | b. Female | |
| Education | The level of formal education of respondents | a. ≤ Elementary school | Nominal scale |
| | b. Junior High School | |
| | c. Senior High School | |
| | d. ≥ Undergraduate | |
| Age of business | The periods of businesses that have been established | a. 0 – 6 bulan | Nominal scale |
| | b. 6 – 12 bulan | |
| | c. 1 – 3 tahun | |
| | d. > 3 tahun | |
| Marital status | Current marital status | a. Married | Nominal scale |
| | b. Unmarried | |
| | c. Divorced | |

Human resource variable is one of the factors that shape and influence the entrepreneurial ecosystem which is divided into several aspects: (1) level of education, i.e. the effect of education level on business; and (2) training, i.e. the extent to which business people pay attention to training and its impact on business development.

D. Data Analysis

Data processing and analysis were carried out using descriptive analysis tools and Analytic Network Process (ANP) all of which were processed using the Super Decisions CDF software. The Analytic Network Process method is a development of the Analytical Hierarchy Process (AHP) method. The ANP method is able to improve AHP’s weaknesses in the form of the ability to accommodate the interrelationships between criteria or alternatives. There are 2 types of linkage in the ANP method, namely the relationship within a set of elements (inner dependence) and the relationship between different elements (outer dependence). The existence of this relationship causes the ANP method to be more complex than the AHP method.

IV. RESULT AND DISCUSSION

A. Micro Waqf Bank Alpen Barokah Mandiri Al-Amien

Micro Waqf Bank Alpen Barokah Mandiri Syariah Microfinance Institution of (LKMS BWM) is located in Pragaan Laok Village, Pragaan District, Sumenep Regency. Micro Waqf Bank Alpen Barokah Mandiri is an LKMS established in the Al-Amien Islamic Boarding School in Prenduan Sumenep, Madura which has been selected by Financial Services Authority with a strict selection process. The Micro Waqf Bank Alpen Barokah Mandiri was inaugurated on July 16, 2018 by the Financial Services Authority. This is located in the Al-Amien Islamic boarding school. Al-Amien Prenduan Islamic Boarding School Sumenep, Madura is one of the largest and most well-known Islamic Boarding Schools in Madura Island and events in East Java.

The Al-Amien Islamic Boarding School was founded by Kiai Chotib in the early 20th century. The history of the Al-Amien Islamic Boarding School cannot be separated from the history of the development of Islam in Prenduan itself. Because when Kiai Chotib started the business of building Islamic educational institutions in Prenduan, he also developed Islam in Prenduan. Until the end of 1949 after the war for independence was over and our beloved country was safe again, the Al-Amien Islamic boarding school continued to experience increasing development. Until now, there are almost eight thousand students who are staying at the Al-Amien Islamic Boarding School, so this is a very large number of students who are potential as human resources. The large potential of human resources has a high opportunity in empowering the community around the pesantren environment so that it is expected to contribute to alleviating poverty and inequality in the pesantren environment.

The establishment of Micro Waqf Bank Alpen Barokah Mandiri began with the establishment of this Micro Waqf Bank legal entity as a service cooperative by the Ministry of Cooperatives and Small and Medium Enterprises on June 6, 2018. This Micro Waqf Bank was supported by the Decree of the Minister of Cooperatives and SMEs Number: 008727/BH/M.KUM. 2/VI/2018 concerning the Ratification of the Decree of Establishment of the Sharia Microfinance Institution Cooperative “Alpen Barokah Mandiri”. 23 days later, i.e., on June 29 2018, the Financial Services Authority Region Surabaya office issued a Sharia Microfinance Institutions business license by the issuance of the Decision of the Board of Commissioners of the Financial Services Authority Number: KEP-106/KR.04/2018 concerning the Granting of Business Permits to Cooperatives of Sharia Microfinance Institutions Alpen Barokah Mandiri.

Two weeks after obtaining a business license from Financial Services Authority, under the leadership of Ustad Afandi, Lc., as the Head of the Management of Micro Waqf Bank Alpen Barokah Mandiri who is assisted by 3 administrators and 4 daily managers, on July 15 2018 Micro Waqf Bank Alpen Barokah Mandiri started its business activities which began with the disbursement of financing to 15 customers who have gone through the stages of forming Community Business Groups around Indonesian Islamic Boarding Schools. Until now as of October 1, 2021, Micro Waqf Bank Alpen Barokah Mandiri has had more than 300...
customers consisting of 23 Community Business Groups around Indonesian Islamic Boarding Schools.

**B. Micro Waqf Bank Kariman Birajuda Al-Karimiyyah**

The Islamic Microfinance Institution of the Micro Waqf Bank Kariman Birajuda Al-Karimiyyah is located at JL. Raya Gapura, Braji Village, Kec. Gate of Sumenep Regency. Similar to the Micro Waqf Bank Al-Barokah Mandiri Al-Amien, the establishment of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah was also facilitated and approved by the Financial Services Authority. The Financial Services Authority Region Surabaya issued a business license for the Sharia Microfinance Institution of the Micro Waqf Bank Kariman Birajuda Al-Karimiyyah by the issuance of the Decision of the Board of Commissioners of the Financial Services Authority Number: KEP-59/KR.04/2019 concerning the Granting of Business Permits to Cooperatives of Sharia Microfinance Institutions of the Micro Waqf Bank Kariman Birajuda Al-Karimiyyah. This was inaugurated in April 2019.

Microfinance Institution of the Micro Waqf Bank Kariman Birajuda Al-Karimiyyah is located in the Al-Karimiyyah Islamic Boarding School in Braji. The Al-Karimiyyah Islamic Boarding School Sumenep was founded in 1947. The founder and first propagator of Islam in the hamlet of Karang, Beraji Village, Gapura District, Sumenep Regency, was KH. Kariman Birajuda bin Maljuna (6th descendant of Prince Katundur Sumenep as the grandson of Sunan Kudus, Central Java) with his wife Hj. Haerati was born in Karang Duwak village, Sumenep City District. The development of Islam brought by KH. Kariman Birajuda continues to grow and strengthen until now in line with the support and participation of students who have been nurtured, educated and guided with patience and earnest sincerity.

The improvement and development of the Al-Karimiyyah Islamic Boarding School has a significant and positive impact, namely an increase in the economy, especially the economy of the people living around the boarding school environment. Currently, the Micro Waqf Bank Kariman Birajuda Al-Karimiyyah, already has more than 250 customers and 25 Community Business Groups around Indonesian Islamic Boarding Schools with total financing that has been realized IDR 2,500,000 per customer. This increase in financing is expected to empower the economy of the community in the Islamic boarding school environment, especially for mothers.

**C. Statistical Results**

Based on the survey that has been conducted in this study, it can be described that the respondent in this study is the member of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien and Kariman Birajuda Al-Karimiyyah who are 25 - 35 years old, which consists of 52 respondents are members of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien; and 84 respondents are members of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah.

Table II shows that most of the members of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien graduated from Senior High School which is about 28.8%. Meanwhile, respondents who have completed elementary school are 26.9%. Then as many as 25% of respondents have graduated from Junior High School and 11.5% of respondents have not completed their elementary school. Respondents who have graduated from Strata 1 are only 7.7%.

Table II also reveals that most members of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah has completed their elementary education, they are about 44%. As many as 17.9% have graduated from Senior High School. Meanwhile, respondents who have not completed their elementary school are about 16.7%. Respondents that have completed their Junior High School are also about 16.7%. Then, respondents who have graduated their Strata 1 are 4.8%. These results indicate that the member of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien have a better literacy level than the customers of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah.

| TABLE II: RESPONDENTS BASED ON FORMAL EDUCATION |
|-----------------------------------------------|
| **Formal Education** | **Micro Waqf Bank** | **Kariman Birajuda Al-Karimiyyah** |
| | Frequency | Percentage | Frequency | Percentage |
| Elementary School | 6 | 11.5% | 14 | 16.7% |
| Junior High School | 13 | 25.0% | 14 | 16.7% |
| Senior High School | 15 | 28.8% | 15 | 17.9% |
| Undergraduate | 4 | 7.7% | 4 | 4.8% |
| Total | 52 | 100.0% | 84 | 100.0% |

Source: Primary data (Processed, 2021).

Based in the non formal education, it can be seen that only 8.3% of Micro Waqf Bank customers of Alpen Barokah Mandiri Al-Amien attended non-formal education such as training or courses. Where most of the non-formal education attended were sewing courses by 4.8%, customers who participated in hadrah are 2.4%. Meanwhile, 1.2% of customers attended English language courses. In addition, of the total Micro Waqf Bank Kariman Birajuda Al-Karimiyyah customers who attend non-formal education only 19%. The most followed non-formal education is English language training by 13.1%. Meanwhile, respondents who attended sewing and catering are about 3.6% of each (See Table III).

| TABLE III: RESPONDENT BASED ON NON-FORMAL EDUCATION |
|-----------------------------------------------|
| **Non-formal Education** | **Micro Waqf Bank** | **Kariman Birajuda Al-Karimiyyah** |
| | Frequency | Percentage | Frequency | Percentage |
| Sewing | 4 | 4.8% | 3 | 3.6% |
| Culinary | 0 | 0.0% | 3 | 3.6% |
| English Language | 1 | 1.2% | 11 | 13.1% |
| Hadrah | 2 | 2.4% | 0 | 0.0% |
| Total | 7 | 8.3% | 17 | 19.0% |

Source: Primary data (Processed, 2021).

Table III shows that enthusiasm in improving skills to encourage the quality of human resources for Micro Waqf Bank Alpen Barokah Mandiri Al-Amien, has a lower level than Micro Waqf Bank Kariman Birajuda Al-Karimiyyah. If it is associated with variations in the level of formal education, the member of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien should have a higher level of enthusiasm in taking non-formal education or courses than Micro Waqf Bank Kariman Birajuda Al-Karimiyyah. These results
indicate that the dominance of final education which is only elementary graduates from members of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah does not eliminate the desire to improve their skills in order to increase productivity to support a better family economy and welfare.

### TABLE IV: CHARACTERISTICS OF RESPONDENTS BASED ON MARITAL STATUS

| Marital Status | Micro Waqf Bank | Kariman Birajuda Al-Karimiyyah |
|----------------|----------------|-------------------------------|
|                | Frequency      | Percentage                    | Frequency      | Percentage                    |
| Unmarried      | 2              | 3.8%                          | 0              | 0.0%                          |
| Married        | 48             | 92.3%                         | 77             | 91.7%                         |
| Divorced       | 2              | 3.8%                          | 7              | 8.3%                          |
| Total          | 52             | 100.0%                        | 84             | 100.0%                        |

Source: Primary data (Processed, 2021).

Table IV reveals that of 52 customers of Micro Waqf Bank Alpen Barokah Mandiri most have married i.e., 92.3%. While the rest are widowed and unmarried i.e., 3.8% each. Likewise, mostly members of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah have a married i.e., 91.7%. While the remaining 8.3% are widowed.

Based on these results, it can be concluded that the majority of recipients of Micro Waqf Bank financing funds are intended for married women. This is intended to help the family's economy, where the needs of someone who is married will increase due to the increasing number of family members. Therefore, the consequences of this increasing needs, married women are supported with the financing by Micro Waqf Bank Alpen Barokah Mandiri Al-Amien and Micro Waqf Bank Kariman Birajuda Al-Karimiyyah in order to encourage the family economy so that it can create a better level of family welfare. The concept of productive financing that targets married women is in accordance with the concept of productive financing that has been carried out by Muhammad Yunus through his Grameen Bank.

Grameen Bank is a microcredit organization that started in Bangladesh by providing loans with small nominal to underprivileged people without collateral or guarantees from bank customers. The Grameen Bank concept has the idea that poor people have abilities that are underused and have considerable potential if managed properly. The financing model at Grameen Bank is that loans are given to groups of productive women who are still in poor social status. This Grameen bank pattern has been adopted by almost 130 countries in the world (mostly in Asian and African countries). If applied consistently, this Grameen Bank pattern can achieve the goal of helping the economy of the poor through women in improving and enhancing their welfare, in particular creating and improving the welfare of the poor.

Table V conveys that from 52 customers of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien, most of them have family dependents as many as 3 people with a percentage of 28.8%. 21.2% of respondents have 1 family dependent, and 19.2% of respondents have 4 family dependents. Meanwhile, 17.3% of respondents have 2 family dependents, 5.8% of respondents have 5 family dependents, and 3.8% of respondents have 9 family dependents. While respondents who have 7 and 8 family dependents are about 19% of each.

### TABLE V: CHARACTERISTICS OF RESPONDENTS BASED ON NUMBER OF FAMILY MEMBERS

| Family Members | Micro Waqf Bank | Kariman Birajuda Al-Karimiyyah |
|----------------|----------------|-------------------------------|
|                | Frequency      | Percentage                    | Frequency      | Percentage                    |
| 1 person       | 11             | 21.2%                         | 9              | 10.7%                         |
| 2 people       | 9              | 17.3%                         | 8              | 9.5%                          |
| 3 people       | 15             | 28.8%                         | 15             | 17.9%                         |
| 4 people       | 10             | 19.2%                         | 22             | 26.2%                         |
| 5 people       | 3              | 5.8%                          | 14             | 16.7%                         |
| 6 people       | 0              | 0.0%                          | 7              | 8.3%                          |
| 7 people       | 1              | 1.9%                          | 4              | 4.8%                          |
| 8 people       | 1              | 1.9%                          | 3              | 3.6%                          |
| 9 people       | 2              | 3.8%                          | 2              | 2.4%                          |
| Total          | 52             | 100.0%                        | 84             | 100.0%                        |

Source: Primary data (Processed, 2021).

In addition, from Table V above, it is known that most members of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah have 4 family dependents i.e., 26.2%, 21.2% of respondents have 1 family dependent, 17.9% of respondents have 3 family dependents, 16.7% of respondents have 5 family dependents, and 10.7% of respondents have 1 family dependent. 9.5% of respondents have 2 family dependents, and 8.3% of respondents have 6 family dependents. Respondents who have 7 family dependents are 4.8%. While respondents who have 8 and 9 family dependents are 3.6% and 2.4% respectively.

Based on the results of data processing, it was found that the number of family members of Micro Waqf Bank are dominated by Micro Waqf Bank Alpen Barokah Mandiri Al-Amien amounted to 3 people and 4 people, respectively. On the other hand, the family members of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah customers are 3 people and 4 people, respectively.

### TABLE VI: CHARACTERISTICS OF RESPONDENTS BY TYPE OF BUSINESS

| Business Type | Micro Waqf Bank | Kariman Birajuda Al-Karimiyyah |
|---------------|----------------|-------------------------------|
|               | Frequency      | Percentage                    | Frequency      | Percentage                    |
| Groceries     | 5             | 9.6%                          | 5              | 6.0%                          |
| Food & Beverage | 17         | 32.7%                         | 16             | 19.0%                         |
| Other seller  | 19             | 36.5%                         | 14             | 16.7%                         |
| Services      | 6              | 11.5%                         | 10             | 11.9%                         |
| Farmer        | 2              | 3.8%                          | 36             | 42.9%                         |
| Cattleman     | 3              | 5.8%                          | 0              | 0.0%                          |
| Labor         | 0              | 0.0%                          | 3              | 3.6%                          |
| Total         | 52             | 100.0%                        | 84             | 100.0%                        |

Source: Primary data (Processed, 2021).

Table VI shows that most members of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien, have businesses as other sellers, i.e 36.5%. 32.7% of respondents have businesses in the food & beverage sector and 11.5% of respondents have businesses in the services sector. Meanwhile, respondents who have a business as farmers and cattlemen are 3.8% and 5.8% respectively. There are no respondents who become labor (0.0%). Meanwhile, most members of Micro Waqf Bank Kariman Birajuda Al-Karimiyyah are farmers, i.e., 42.9%. As many as 19% of respondents have a business in food & beverage and 16.7% of respondents have a business as other sellers. Meanwhile, respondents who have businesses
in the service sector and groceries are 11.9% and 6.0% respectively. Customers who become labors is 3.6%.

Thus, it is known that the majority of member of Micro Waqf Banks Alpen Barokah Mandiri Al-Amien work as sellers, consisting of other sellers; food & beverage; and groceries. On the other hand, for the majority member of Micro Waqf Banks Kariman Birajuda Al–Karimiyah, the majority of professions are more varied, namely farmers; food & beverage; and other merchants. The similarity between the majority member of the two Micro Waqf Banks is that they have food & beverage businesses and other sellers. The previous study also revealed that most types of job done by housewife workers were in food industries. Therefore, it can be concluded that the trade sector provides a large and potential contribution to the economy at Al-Amien Islamic Boarding School and Al-Karimiyah Islamic Boarding School. In other words, the trade sector is the leading sector in the two Islamic boarding schools and has the potential to be able to improve both the economy and the welfare of stakeholders in the two Islamic boarding schools.

### Table VII. Characteristics of Respondents Based on Daily Expenditure

| Daily Expenditure (IDR) | Micro Waqf Bank |          |          |
|------------------------|-----------------|----------|----------|
|                        | Alpen Barokah Mandiri Al-Amien | Kariman Birajuda Al-Karimiyah |
|                        | Frequency | Percentage | Frequency | Percentage |
| ≤ 25,000               | 17       | 32.7%      | 27       | 32.1%      |
| 30,000–35,000          | 1        | 1.9%       | 6        | 7.1%       |
| 50,000–55,000          | 21       | 40.4%      | 45       | 53.6%      |
| 70,000–75,000          | 3        | 5.8%       | 2        | 2.4%       |
| 100,000                | 10       | 19.2%      | 27       | 32.1%      |
| >100,000               | 0        | 0.0%       | 4        | 4.8%       |
| Total                  | 52       | 100.0%     | 84       | 100.0%     |

Source: Primary data (Processed, 2021).

Table VII reveals that the majority of daily expenditure of members of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien is between IDR50,000–55,000, i.e., 40.4%. 32.7% have daily expenses are ≤ IDR25,000. While 19.2% have IDR100,000. Meanwhile, respondents who have daily expenses of IDR70,000–75,000 and IDR30,000–35,000 are 5.8% and 1.9% respectively. The majority of members of Micro Waqf Bank Kariman Birajuda Al-Karimiyah have their daily expenses between IDR50,000–55,000, i.e., 53.6%. Meanwhile, respondents who have daily expenses IDR25,000 and IDR100,000 i.e., 32.1% of each. Then 7.1% of respondents who have daily expenses between IDR30,000–35,000 and 4.8% of respondents who have daily expenses >IDR100,000. The remaining 2.4% of respondents have daily expenditures between IDR70,000–75,000.

Based on the results of the study, it was found that the majority of member of Micro Waqf Bank Alpen Barokah Mandiri Al-Amien and Kariman Birajuda Al-Karimiyah made daily expenses between IDR50,000–55,000, followed by the daily expenditure of IDR25,000, and then IDR100,000. It means that the daily expenses range made by customers are between IDR25,000 to IDR100,000. In other words, members of both Micro Waqf Bank are in the poverty line and may be classified as middle economic class, due to the poverty line according to the World Bank is US$1.9 per capita per day or equivalent to IDR798,200 per month (if US$1 = IDR14,000).

### D. Analytical Network Process

The analysis of ANP model for this study is supported by 136 respondents and a further screening process is carried out with criteria adopted from the concept and implementation of Grameen Bank in Bangladesh by including a cluster analysis of 3 main criteria, including: 1. Finance; 2. Marketing/Business; and 3. Human Resources. From this process, it was found that 36 respondents with age criteria were less than 35 years old. The selected respondents are women and are young mothers in both Micro Waqf Bank Alpen Barokah Al-Amien and Kariman Birajuda Al Karimiyah. The selection of criteria for age less than 35 years is based on the assumption that Micro Waqf Banks have an attraction for these young mothers in increasing their productivity and assisting in realizing entrepreneurs that are being initiated and ongoing. As conveyed by the previous study that housewives play a productive role in their lives, in which the productive role is carried out by housewife may be in various sectors, both agricultural and off-farm sectors. The contribution of housewives who perform productive roles is important because their contribution can help with daily needs. The other study even stated that the contribution of housewife embankment income Kerawang to household income is about 39.92% of the total income of the whole family.

The criteria chosen for BWM include aspects Finance, Marketing/Business, and Human Resources. These three components are important in a business or entrepreneur. By applying ANP Model, this study will describe the preferences of business women in Maduranese that they prefer to be chosen as the factors they need in encourage their business performance effectively and efficiently. To answer the priorities of these business women in both Micro Waqf Bank, the ANP model and method were used with the aim of proving the priorities of young mothers regarding the existence of Micro Waqf Bank. By understanding the business woman preferences, it can be revealed the roles that have great value or priority for the young businesses women and entrepreneurs. The results of data processing using the ANP model and method are shown in Fig. 2; Fig. 3; and Fig.4.

![Fig. 2. Priority Percentage of Respondents Based on Micro Waqf Bank Criteria in Madura. Source: Primary data (Processed by ANP Super Decision Method and Excel, 2021).](image-url)
Based on the diagram, 36 young mothers from Micro Waqf Bank Alpen Barokah Al-Amien and Kariman Birajuda Al Karimiyyah choose the financial aspect as the main priority. The financial aspect according to the selected respondents based on the results of the direct questionnaire stated that the financial aspect helped in terms of providing business capital and purchasing raw materials for production. 33% prioritize Micro Waqf Bank to help market responesents’ or entrepreneur. According to the results of the questionnaire, there were direct statements from respondents that the marketing or sales aspect helped them in generating income so that this income could be used partly for business capital and partly for household consumption needs. The third priority aspect of Micro Waqf Bank is human resources i.e., 26%. The selection of human resources as the third level of priorities indicates that human resources have not been sufficiently prioritized in Micro Waqf Bank. In other words, skills and improving the quality of human resources skills are still a low priority for Micro Waqf Bank in Madura. The priority of Micro Waqf Bank in Madura is still prioritizing financial aspects for business or entrepreneurial capital and the purchase of raw materials. The next priority aspect that becomes the important thing is helping the marketing of products or production results, in order to get income.

Related to the dual roles of the housewife in encouraging the family welfare, in such as meeting the needs for clothing, food, and housing, as well as increasing physical needs such as family health, increasing social needs such as fulfilling children's education financing and for psychological well-being while maintaining family faith and worship; the other skills of the young mothers must be considered. Some young mothers may find the conflict because of the dual role of the housewife, there is often a lack of time to gather with family, and time for recreation with all family members because it takes a long time to interact with consumers who are also mostly housewives.

Further, the significant value of ANP output revealed that the p-value is 0.1368. It means that the results are not significant, because the p-value is more than 0.1. It can be explained that the respondents’ agreement only reached 86.316% (i.e., 1–0.1368).

V. CONCLUSION

Finally, this study concludes that Micro Waqf Bank in Madura has a role in supporting the SMEs in Village. The role that can be supported and need to be prioritized by Micro Waqf Bank in encouraging the business in Madura are supporting financial aspects, marketing/business aspects, and human resources aspects. Yet, the agreement level of these priorities is not significant, because the level of agreement is 86.316%, which is less than 90% (the p-value is 13.68% or more than 10%).

Further, this study still has some limitations, therefore, further studies may consider among other things, i.e., (1) ensuring that the data used is not too much missing questionnaire data. So that data processing, especially using the ANP method, has a low or very low level of inconsistency; (2) ensure that the answers given by respondents are consistent and all answered; (3) carry out the survey again to see the consistency of respondents; (4) expanding the scope of Micro Waqf Bank other than in Madura, for example in the East Java area; and (5) using other methods such as the Micro Waqf Bank performance efficiency measurement method.

Yet, this study is expected to provide any contribution for any parties or stakeholders. This study may support Micro Waqf Banks in Madura especially to improve the Micro Waqf Bank management system that is more professional, in particular assisting in providing input and training managers to manage their finances professionally and honestly, for example: providing input and brief training for caza to make good and professional financial reports. The financing provided by Micro Waqf Banks is able to help small communities, especially mothers, in improving and maintaining their economic conditions in the midst of a pandemic and economic recession that occurred in Indonesia.

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