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Quality Of Human Resources in Waqf Institution: Counterproductive Study on Muhammadiyah Charity Business

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Abstract

Muhammadiyah has many assets and many are not productive. This reality is caused by human resources having counterproductive work behavior. This study aimed to reveal the work behavior of West Sumatra Muhammadiyah Waqf Institution so that low waqf productivity can be interpreted. This study used a qualitative method with the informant was West Sumatra Muhammadiyah Waqf Institution. Data were collected by in-depth interview technique. Based on the results, the counterproductiveness of West Sumatra Muhammadiyah Waqf Institution is caused by comprehension levels on regulatory material by Muhammadiyah Waqf Institution as guidelines in waqf management are limited to translation and interpretation, not yet at the extrapolation level. The causes of counterproductive work behavior at Muhammadiyah Waqf Institution are as follows, firstly, dispositional factors, secondly, situational factors in the external form, part of organizational climate. Causative factors of counterproductive work behavior in Muhammadiyah Waqf Institution are internal and individual factors as well as organizational climate by means of; first, applying emotional intelligence in emotional perspectives, the ability to reason strengthens emotions, the ability to understand emotions, and the ability to manage emotions, because human relationships in an organization are more influenced by emotional factors than rational factors; Second, applying organizational climate individually and in groups affecting attitudes and behavior.

Keywords: *Waqf instituion; counterproductive; emotional intelligent; organizational climate*

Introduction

Based on the facts, there are still many Muhammadiyah waqf assets in the form of immovable assets that have not been managed, meaning they are not yet productive. This case is evenly distributed in West Sumatra Muhammadiyah which can be accessed through the SiratMU website (<http://siratmu-sumbar.org/>). From several studies, low productivity is caused by several things, such as human resources of waqf institutions (Medias et al., 2019), leadership style (Khairil Faizal Khairi et al., 2014), and land issues requiring legal certainty (Syarif, 2021), such as the need for a land certificate (Harun et al., 2016), because many waqf lands managed by Muhammadiyah do not yet have legality (Medias & Pratiwi, 2019).

The same case also occurred in West Sumatra Muhammadiyah waqf assets. Many factors trigger the low productivity of Muhammadiyah waqf land (Ardiansyah & Kasdi, 2021). Based on the problems above, this study revealed causative factors in waqf institutions from the individual personality related to behavior, specifically, negative behavior such as counterproductive work behavior or the failure of an individual to do work based on the goals set (Reason, 2000). This behavior arises as a result of not being able to carry out the task (Heimlich & Ardoin, 2008). Counterproductive work behavior of waqf institutions is the main determining factor for low productivity.

Carpenter et al stated that counterproductive work behavior has negative/harmful consequences that can occur at various levels of the organization (Carpenter et al., 2021). The same thing was expressed by Karthikeyan & Thomas that counterproductive work behavior is a set of negative behaviors that damage the organization by disrupting operational activities and assets (Karthikeyan & Thomas, 2017). To eliminate this negative behavior, it is reasonable to find the trigger for counterproductive behavior in West Sumatra Muhammadiyah Waqf Institution and find the right solution. In addition, controlling the individual's personality in a positive direction will give birth to effective and valuable performance (Judge et al., 2002).

In accordance with the previous studies described above and the problems of waqf management in West Sumatra Muhammadiyah, it is important to complete this study. The focus of this study are:

1. How is the comprehension level of West Sumatra Muhammadiyah Waqf Institution on waqf regulation?
2. What are the causative factors of counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution?
3. How to overcome counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution?

In line with the problem formulation described above, the purpose of this study specifically were first, to describe the comprehension level of West Sumatra Muhammadiyah Waqf

Institution on waqf regulations. Second, to reveal the causative factors of counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution. Third, to find ways overcoming counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution.

Literature Review

Until now, studies on waqf and its relationship to those that have not been managed according to their objectives have been carried out by many previous researchers. However, there are studies to analyze the assessment of waqf institutions (nazhir) and the obstacles in managing waqf assets. However, no one has analyzed the individual understanding of waqf institutions on waqf regulations in Indonesia, nor has they analyzed the triggering factors for negative/counterproductive performance of waqf institutions, and also have not analyzed to find a way/solution of the counterproductive work behavior.

Analysis on the form of performance appraisal as well as obstacles to waqf institutions can be seen in five types of studies, both published in journals and in other forms of scientific work, as follows:

Medias & Pratiwi on problematics of Muhammadiyah waqf land identified the technical management of Muhammadiyah land needs to be evaluated (Medias & Pratiwi, 2019). Another study is related to the success of waqf managers to empowering waqf assets through collaboration with various parties (Islamiyah et al., 2020).

There are many factors causing counterproductive work behavior. Tiarapuspa et al showed that counterproductive work behavior was influenced by several factors, including (Tiarapuspa et al., 2018); first, personality factors, several personality dimensions such as conscientiousness, openness, agreement, anxiety, being open to experience, showing a consistent relationship between the counterproductive work behavior shown by individuals when working with the dimensions of their personality (Bakker et al., 2006); Second, job characteristics, the character of the work owned affecting the skills needed, the type of task given, and the way of working (Johari & Yahya, 2016); (Funk, 2002). However, these three things will affect the individual's psychological experience related to the implementation of work assignments.; Third, workgroup characteristics, everything that happens in a workgroup will affect the individual members (Kozlowski & Ilgen, 2018). In carrying out the adaptation process to organizational climate or individual companies will observe the environment and find out the prevailing climate in the work environment (Noer et al., 2021).

Sypniewska found two causative factors of counterproductive work behavior, namely individual factors and organizational factors (Sypniewska, 2020). Individual factors are awareness, negative effectiveness, friendliness, moral philosophy, age, gender, education level, seniority, marital status, and emotional intelligence (Ferrell et al., 2011). Meanwhile, the organizational factors are organizational justice, perceived organizational support, social pressure to conform, negative attitudes, untrusting of managers or co-workers, disputes with organizational goals and expectations, ambiguity about work, management style, organizational ethical climate, organizational climate. Counterproductive work behavior is triggered by two factors, namely situational and dispositional (Sulea et al., 2015). Situational factors are external factors stating that the leader can understand the behavior and characteristics of subordinates. Dispositional factors are internal and individual factors such as personality, character, or biological factors.

To overcome counterproductive work behavior, emotional

intelligence is needed as a form of intelligence involving the ability to capture the feelings and emotions of oneself and others. To distinguish them, and to use this information in guiding thoughts and actions, emotional intelligence is not an intellectual opponent, but the two interact dynamically, both at the conceptual level and in the real world. Emotional intelligence is not so influenced by heredity, thus opening up opportunities for individuals to continue what nature has provided in order to have a greater chance of success (Drigas & Papoutsis, 2018). In fact, it must be acknowledged that emotional intelligence has a very large and important role to achieve success in school, work, and in communicating in the community.

Emotional intelligence is the ability to feel, understand, and selectively apply emotional power and abilities as a source of human energy and influence (BODA, 2016). Intelligence requires monitoring feelings, learning to recognize, appreciating the feelings of others, responding appropriately, and applying energy effectively in everyday life. Emotional intelligence is also the ability to use emotions effectively to achieve goals, build productive, and achieve success (Supramaniam & Singaravelloo, 2021).

Method

The object of study on counterproductive work behavior in Muhammadiyah Waqf Institution was chosen because there was a discourse from the Muhammadiyah Waqf Institution to conduct a moratorium on waqf. This is because a number of waqf assets cannot be productive, while Muhammadiyah Waqf Institution is given the responsibility to manage the waqf. Non-producing assets are scattered in the areas of West Sumatra, as the reason for choosing the location of the study in West Sumatra. This study was conducted in a detailed investigation and examination process at Muhammadiyah Waqf Institutions given the responsibility to manage waqf and to gain in-depth knowledge about the event, so this study was included in the type of applied study, qualitative methods in the form of finding solutions to negative behavior that deviated from normality.

This study was an applied study because it aimed to find solutions to negative/counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution. Based on the type of data, this study was included as a qualitative study, because the study data was in the form of sentences. The researcher acted as a key instrument. Data were collected purposively and snowball. Based on the method of data collection, including primary data, the data were directly taken from the object of study. In terms of data sources, it is included in the category of Internal Data, because the data described the attitudes/behaviors of Muhammadiyah Waqf Institution.

Data were collected with interviews and documentation studies, interviews were based on conversations, where the researcher asked questions according to what was initiated and answered orally by the informant (Given, 2008). Interviews were conducted with waqf institutions, namely board members. Interviews were conducted in order to obtain more in-depth data, in addition to informants being able to express their opinions and feelings freely and openly (Mack et al., 2011). Documentation study in the form of a site, SiratMU as the information center of Muhammadiyah Waqf Institution. Therefore, in the search for a solution to the problem, there are several options, so FGD was conducted, in addition to collecting data to make it richer and more in-depth.

This study was carried out systematically with the aim of obtaining useful knowledge to answer questions or find solutions to problems in an organization, namely finding ways to overcome negative work behavior from the Muhammadiyah Waqf Institution, then the data were analyzed in a systematic

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and objective process meaning a process of collecting, recording and systematic data analysis to draw objective conclusions in order to help make decisions on solutions.

Results and Discussion

Comprehension Level of Muhammadiyah Waqf Institution on Waqf Regulation in Indonesia

This section explains the comprehension level of Muhammadiyah Waqf Institution on the laws and regulations on waqf management. For this reason, there are 20 respondents from 50 West Sumatra Muhammadiyah Waqf Institutions. Based on the data obtained through interviews, the comprehension level of the West Sumatra Muhammadiyah Waqf Institution on the Waqf Management Legislation can be seen in the following table.

| No | Law | Absolute Frequency | Relative Frequency |
|----|--|--------------------|--------------------|
| 1 | Law No. 41 of 2004 on Waqf and Explanation | 13 | 65% |
| 2 | Government Regulation No. 42 of 2006 on Implementation of Law No. 41 of 2004 | 12 | 60% |
| 3 | Government Regulation No. 25 of 2018 on in lieu of Government Regulation No. 42 of 2006 on Implementation of Law No. 41 of 2004 | 6 | 30% |
| 4 | Minister of Religious Affairs Regulation No. 73 of 2013 on Procedures for waqf of immovable and movable objects other than money | 10 | 50% |
| 5 | Ministry of Agrarian Affairs and Spatial Planning / National Land Agency Regulation No. 2 of 2017 on Procedure for Registering Waqf Land | 8 | 40% |

Table 1: Comprehension Level on Waqf Regulation

Source: Secondary Data

Based on Table 1, the comprehension level of Muhammadiyah Waqf Institution on the laws and regulations on waqf management was 65%. However, some respondents did not understand well the articles related to the function and purpose of waqf assets. It can be concluded that the comprehension level of Muhammadiyah Waqf Institution is only limited to the category of cognitive processes, as stated by Anderson, 2001. On the other hand, there were 7 respondents who did not understand the law governing waqf. This shows that 35% of Muhammadiyah Waqf Institutions did not know the rules regarding the function and purpose of waqf assets being managed. Therefore, the comprehension level of Muhammadiyah Waqf Institution regarding the rules in managing waqf was in the category of interpreting (interpreting). This finding is in line with the opinion and findings of the researchers who assert that the comprehension level of waqf institutions was still limited to the interpretation category (Napitupulu et al., 2021; Ahyani et al., 2021).

Based on Table 1, the comprehension level of Muhammadiyah Waqf Institution on the Government Regulation No. 42 of 2006 on Implementation of Law No. 41 of 2004 was 60% where the respondent knew that there were rules governing waqf but did not understand well the contents of the articles related to the function of the period of validity of the waqf. It can be said that the comprehension level of Muhammadiyah Waqf Institution was only limited to "classifying". This finding corroborates several study results confirming that waqf institutions do not yet fully understand the various rules and regulations related to waqf (Aldeen et al., 2020; Sukmana, 2020; Mursal et al., 2021).

In addition, the comprehension level of Muhammadiyah Waqf Institution on the Minister of Religious Affairs Regulation No. 73 of 2013 on Procedures for waqf of immovable and movable objects other than money was 30%. It can be concluded that the comprehension level of Muhammadiyah Waqf Institution was only limited to "classifying" in line with the statement (Applied & Rusydiana, 2018).

The comprehension level of Ministry of Agrarian Affairs and Spatial Planning/National Land Agency Regulation No. 2 of 2017 on Procedure for Registering Waqf Land was 50%.

Based on table 1, the comprehension level of Muhammadiyah Waqf Institution on the Decision of the Director-General of Islamic Community Guidance No. 800 of 2014 on Ministry of Agrarian Affairs and Spatial Planning/National Land Agency Regulation No. 2 of 2017 on Procedure for Registering Waqf Land was 40%. It can be said that the comprehension level of Muhammadiyah Waqf Institution was also limited to the category of interpreting, as stated by Sutadi, 2014. Based on the explanation, the comprehension level of the Muhammadiyah Waqf Institution on waqf regulation was still in the stage of being able to understand, interpret, not to mention the level of practice in the application.

There are several forms of counterproductive work behavior of West Sumatra Muhammadiyah waqf institution.

Counterproductive work behavior is in the form of delaying work, not doing work, doing right, and not notifying supervisors (Suyasa, 2017). For more details, it is stated in the following table:

| No | Forms of Countproductive Work Behavior | Source | Meaning |
|----|--|--------------------|----------------------------|
| 1 | Have not carried out data collection on unproductive waqf land | PDM Padang Panjang | Postponing Work |
| 2 | Have not carried out data collection on waqf land status documents | PDM Pasbar | Postponing Work |
| 3 | Have not started managing waqf land documents | PDM Tanah Datar | Postponing Work |
| 4 | Have not find a way for waqf land acquisition | PDM 50 Kota | Postponing Work |
| 5 | Not trying to make waqf land productive | PDM B.Tinggi | Not doing work |
| 6 | Only carry out care and maintenance of waqf | PDM 50 Kota | Not right in doing the job |

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| | land | | |
|---|---|-----------------|---|
| 7 | Not coordinating with supervisors in waqf land management | PDM Pasbar | Not notifying supervisor of problems occurred |
| 8 | Not coordinating with supervisors to find solutions for unproductive waqf land. | PDM Pdg Panjang | Not notifying supervisor of problems occurred |

Table 2: Forms of Counterproductive Work Behavior

Source: Interview.

Table 2 shows that there are eight forms of counterproductive work behavior of West Sumatra Muhammadiyah Waqf Institution. Among the eight forms of counterproductive work behavior, one category is more dominant than others, namely postponing work in the form of:

First, West Sumatra Muhammadiyah Waqf Institution has not carried out data collection on unproductive waqf land. The land data collection is useful for determining the area of land and its location as the first step for obtaining certificates and other documents. As the Secretary of West Sumatra Muhammadiyah said that West Sumatra Muhammadiyah Waqf Institution is not nimble and less concerned with collecting detailed data on unproductive waqf land (Secretary of 50 Kota PDM, 2021). A similar statement was said by the Board of Muhammadiyah Payakumbuh, that the Muhammadiyah Waqf Institution has not been motivated to collect real unproductive waqf land data (Regional Leaders of Muhammadiyah Payakumbuh, 2021).

Second, West Sumatra Muhammadiyah Waqf Institution has not studied the documents on land status. As proof that the waqf land has been donated by the wakif to nazhir (Muhammadiyah Waqf Institution). As stated by the Head of Regional Muhammadiyah, the main obstacle to making waqf land certificates on behalf of Muhammadiyah is that no letters or documents are found as evidence that the land has been donated by the wakif to Muhammadiyah (Head of Padang Panjang Muhammadiyah, 2021).

The same statement was said by the Head of Regional Muhammadiyah, that the obstacle for obtaining waqf land certificates was the land status document. At the same time, it becomes a barrier for the waqf land to be utilized (Head of Bukittinggi Muhammadiyah, 2021). The logical consequence of delaying data collection on area, location area, documents regarding land status is that it is difficult to arrange waqf land certificates on behalf of Muhammadiyah. Therefore, one of the requirements for obtaining a land certificate is proof of ownership of the land/land. Waqf land as evidence is a document/letter of land transfer from the waqf to nazhir (manager).

The management of land certificates serves as a guarantor of property rights, in this case, Muhammadiyah has a very important role. This is due to land certificates issued from state institutions also have strong juridical power. Land owned by Muhammadiyah through waqf cannot be proven in the eyes of the law at any time it will be able to change ownership at any time. As stated by the Head of Regional Muhammadiyah that there is a Muhammadiyah waqf land in the struggle for liberation from those who recognize it (Head of Bukittinggi Muhammadiyah, 2021). Therefore, in turn, the number of waqf assets will decrease, as shown by Koinworks, that there are 5 bad effects of delaying work (Guenter et al., 2014), some of them will not be able to reach the target and damage their reputation.

Not coordinating with supervisors both in technical land management and in problems that occur in waqf land management also includes counterproductive work behavior in the form of "not notifying supervisor of problems occurred". The results of the interview with the Head of Regional Muhammadiyah said that there had been ego-sectoral among

Muhammadiyah management including the Muhammadiyah Waqf Institution (Head of Payakumbuh Muhammadiyah, 2021). The same thing was also expressed by the Head of Regional Muhammadiyah, that the relationship and communication between the leadership and fellow members of Muhammadiyah were no longer built harmoniously (Head of 50 Kota Muhammadiyah, 2021). This shows a shift in Muhammadiyah values from the board members of Muhammadiyah both in the region and in the regions so that there is no good relationship and communication between the leaders and members. In fact, building relationships between supervisors and subordinates is an important factor in increasing work productivity. This statement is in line with the views of experts asserting that interpersonal communication in work interactions has a great influence on employee performance (Jr, 2019; Bakotić, 2016; Tran et al., 2018).

This is in line with a statement by Biggio & Cortese that the quality of good relations in an organization is closely related to creating a relational foundation to improve employee abilities, resulting in a positive change and improving performance (Biggio & Cortese, 2013). Therefore, good and harmonious relations and communication will give birth to performance productivity, and conversely, relations and communication that are not smooth and harmonious will lead to negative/harmful performance results. Both for individuals and organizations. Establishing interpersonal communication relationships within organizations is important for individual involvement in work that will have an impact on productivity (Nwinyokpugi & Omunakwe, 2019).

This means that there has been an inharmonious relationship or relationship between the board members of Muhammadiyah, both at the regional level to the branch level, including the role of Muhammadiyah Waqf Institution. Whereas the relationship between supervisors and subordinates is very decisive for the success of each individual's performance as stated by Vello Korvi. Besides, the relationship refers to the relationship of two or more people who will be able to influence each other to be able to produce a change in other behavior. As stated by Bavel et al a relationship refers to the relationship of two or more people where their behavior influences each other and produces a change in the behavior of others (Bavel et al., 2020).

Thus, building a communication relationship between all components of the board of Muhammadiyah which is mandated to manage Muhammadiyah waqf assets plays a very important role in improving the performance results of each individual. It can be said that the occurrence of counterproductive work behavior in the form of waqf institutions does not notify the supervisor of the problems that occur due to emotional factors, better known as affective aspects as attitude determination, and become one of the predispositions of human behavior.

Therefore, emotions play a major role in action even in rational decision making, as Moon said that the ability to process human relationships, both male and female, is a form of social intelligence (Moon, 2010). Social intelligence is an important requirement for success in various aspects of life, such as emotion. The same thing was stated by Brown, that emotions play a major role in action even in rational decision

making (Brown, 2011). Thus, the eight behaviors listed in table 1 are counterproductive work behaviors from West Sumatra Muhammadiyah Waqf Institution in the form of four categories of behavior included in the counterproductive work behavior group, as follows:

- (1). Postponing Work
- (2). Not doing work
- (3). Not right in doing the job
- (4). Not notifying supervisor of problems occurred

Keempat work behavior tersebut telah menghambat dan menghalangi terwujudnya tujuan waqf. This means West Sumatra Muhammadiyah waqf land tidak productive Artinya keempat counterproductive work behavior dari West Sumatra Muhammadiyah Waqf Institution telah menimbulkan konsekuensi negatif dan telah merugikan semua pihak.

The four performance categories of the West Sumatra Muhammadiyah Waqf Institution resulted in counterproductive work behavior in the form of delaying work. This behavior has hampered the purpose of waqf assets, namely to be productive and useful. Therefore, delays in work related to the status of the land can have a detrimental effect on the wakif. It is also detrimental for Muhammadiyah to realize the goal of waqf. For this reason, the government views the importance and urgency of this waqf affair. As stated in several changes to the law on the status of land (land).

The behavior of not seeking and not seeking waqf land to be productive, valuable, and useful means that it includes counterproductive work behavior in the form of not doing work. As pointed out by Piccoli that when individuals do not carry out tasks that have become the obligations that have been entrusted to them, it includes aspects of counterproductive work behavior (Piccoli, 2013; Carpenter et al., 2021).

The behavior of not making an effort to process waqf land so that it is valuable and useful is the result of managers taking care of and maintaining waqf property manually

(traditional religious understanding, not seeing the development of the times referring to benefit). This shows leaving the waqf land as usual. This is also a counterproductive work behavior in the form of "not right in doing the job". As Spector points out, counterproductive work behavior is an individual's failure to perform work effectively and in accordance with goals (Susanti & Alwansyah, 2021).

Causative factors of counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution

This section reveals the data on the factors causing the emergence of counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution. The counterproductive behavior is in the form of behavior carried out by individuals, specifically waqf institutions, also called nazhir, either intentionally or not, which can conflict and hinder the organization from achieving the desired goals. Behavior is included in the counter-productive category in the form of "postponing work, not doing work, not right in doing the job, and not notifying supervisor of problems occurred".

As for what is meant by the goals to be achieved by the organization, it is the goal of Muhammadiyah waqf assets to prosper Muhammadiyah as well as mankind as a whole. For this reason, the causative factors of counterproductive work behavior referred to refer to two causative factors of counterproductive work behavior (Chernyak-Hai & Tziner, 2014; Rahman et al., 2012).

Based on data obtained through interviews, the factors causing counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution can be seen in the following table:

| NO | Causative factors of counterproductive work behavior | Source |
|----|---|--|
| 01 | Waqf managers do not have enough time to manage Muhammadiyah waqf assets | Bukittinggi Muhammadiyah Waqf Institution |
| 02 | Waqf managers have not been able to apply the guidelines/rules regarding waqf | 50 Kota Muhammadiyah Waqf Institution |
| 03 | Waqf managers do not have a strong desire and will to manage Muhammadiyah waqf assets | West Pasaman Muhammadiyah Waqf Institution |
| 04 | Waqf managers do not have sufficient skills to manage Muhammadiyah waqf assets | Payakumbuh Muhammadiyah Waqf Institution |
| 05 | Lack of support and support from supervisors | Solok Muhammadiyah Waqf Institution |
| 06 | Lack of responsibility for the assigned tasks | West Pasaman Muhammadiyah Waqf Institution |

Table 3: Causative factors of counterproductive work behavior

Source: Interview

Table 3 explains that there are six categories of counterproductive work behavior causes in West Sumatra Muhammadiyah Waqf Institution. The six categories are sourced from the processed data from interviews with informants, namely Muhammadiyah Waqf Institution and Majelis Wakaf dan Kehartabendaan (MWK) in West Sumatra.

Of the six categorizations, two of them are more dominant than others. It can be seen that almost all regions provide the same data, as well as the board of West Sumatra Muhammadiyah. As stated by one of the leaders, the fighting spirit of Muhammadiyah administrators to improve and advance Muhammadiyah has faded. One of them is managing waqf in the form of land so that it is efficient so that it can prosper the organization (Ketua 1 PWM West Sumatra,

2021)). The two factors are, first, the will and determination of Nazhir waqf to make waqf land productive. This means that waqf institutions do not carry out real activities, work, and programs to make waqf land beneficial, as said by the Secretary of Regional Muhammadiyah, that the identity of muhammadiyah for waqf institution administrators has disappeared. This is proven by many unproductive Muhammadiyah lands that are not useful. In addition, there are also Muhammadiyah managers, waqf assets have been transferred to juridical private property (Head of 50 Kota Muhammadiyah and Head of West Pasaman Muhammadiyah). The Head of Regional Muhammadiyah said the same thing, that West Sumatra Muhammadiyah waqf assets have shifted from the identity of Muhammadiyah (Head

of Payakumbuh Muhammadiyah, 2021).

In addition to the lack of will and determination from the Muhammadiyah Waqf Institution as a guide to counterproductive work behavior, the skills of the Muhammadiyah Waqf Institution are also the main problem. The ability and skills of nadzir to manage waqf also play a role in creating counterproductive work behavior. This is a logical consequence of his ignorance to manage waqf assets to be productive. A person will be able to do a job when that person understands, understands, and knows what to do. That is, if someone is trusted to do something that he does not understand and does not have the skills, then the logical consequence is that someone will not be able to do the job. If it is done, it will produce something that is not in accordance with the purpose of the work. As a result, it can give birth to counterproductive work behavior in the form of categories of doing inappropriate work. As said by Ujma and Ingram that departing from a strong will, abilities and opportunities can be achieved (Ujma & Ingram, 2019). Therefore, the most decisive thing for the success of a performance is the strength of will.

The waqf institution skill category in managing waqf is included in the dominant category. Two of the six categorizations of the causes of counterproductive work behavior at West Sumatra Muhammadiyah Waqf Institution. Ability and skill are two areas of skills that must be possessed by someone before doing a job in order to achieve the goals and objectives of the job. As explained by Hyder that the main contributor to success in the world of work is soft skills (Hyder et al., 2020), in addition to having hard skills. The skill in question is a person's ability to operate work more easily and precisely. The skills needed to manage waqf assets to be productive are psychomotor, in other words in the form of applications such as proficient, capable, and agile. As Versson said that skills require training and basic abilities that everyone has in order to be able to help produce something more valuable faster. It can be concluded that what is meant by skill here is the ability of the waqf institution to use reason, thoughts, ideas, and creativity in doing, changing, or making something more meaningful. Therefore, to make waqf land becomes productive and can be useful for many people.

When Muhammadiyah Waqf Institution does not have the skills to manage waqf assets, the logical consequence is that it gives birth to counterproductive work behavior in the form of delaying work or doing work but it is not appropriate. As pointed out by Muhammad Tarmidhi that there are five disadvantages as a result of not improving soft skills and hard skills, namely closing oneself off and not being able to develop and having difficulty achieving success (Patacsil & Tablatin, 2017; Ritonga et al., 2021). The omission of skill ownership to manage waqf for Muhammadiyah Waqf Institution is directly proportional to Muhammadiyah Waqf Institution comprehension level on waqf regulation.

The four categories of causes of counterproductive work behavior at West Sumatra Muhammadiyah Waqf Institution as described above can be grouped into individual factors in the form of awareness. Therefore, self-awareness is continuous attention to the inner state of the individual. Based on this, self-awareness is one component of emotional intelligence (Dost et al., 2017). The function focuses on awareness entering the norm system at the unconscious level so that a conscious person can know when he made a mistake (Lumer, 2019). Alertness to events in the environment means the personal skills and expertise of Muhammadiyah Waqf Institution against problems and obstacles to make waqf assets useful or productive in accordance with waqf goals.

In addition to individual factors as the cause of counterproductive work behavior from West Sumatra

Muhammadiyah Waqf Institution, it is also triggered by organizational climate factors. As stated by (Informant), support from Muhammadiyah Waqf Institution take the initiative to make waqf land that does not move to be productive (Head of Payakumbuh Muhammadiyah, 2021).

Handling Counterproductive Work Behavior

Causative factors of counterproductive work behavior in West Sumatra Muhammadiyah Waqf Institution are categorized as individual and situational factors. As pointed out by Klotz et al., the causes of counterproductive work behavior are generally grouped into two factors, namely individual and situational (Sypniewska, 2020; Chernyak-Hai & Tziner, 2014). Therefore, to overcome the counterproductive work behavior of West Sumatra Muhammadiyah Waqf Institution through emotional intelligence and organizational climate is considered appropriate.

First, Al Ghazo et al showed that emotional intelligence and organizational climate can play a role together to reduce counterproductive work behavior that occurs in the workplace (Al Ghazo et al., 2019). Second, Budiman showed that one of the variables that can be a factor in reducing counterproductive work behavior at work is emotional intelligence (Budiman et al., 2019). This is because individuals with good emotional intelligence will tend to avoid counterproductive work behavior. In line with these two studies, George defined emotional intelligence as what a person does about how to manage emotions (George, 2000). This is an illustration that individuals who are able to manage their emotions can determine the right attitude before acting, so as not to harm the organization.

In addition to internal factors in the form of differences in individuals, the other side that is also related to counterproductive work behavior is "seeing situational factors" as predictors of counterproductive work behavior. Organizational climate is one of the factors proven to be the thing that can affect counterproductive work behavior. Therefore, an organization that has a good/positive organizational climate is reported to have lower counterproductive work behavior. Kanten conducted a study on organizational climate and found "each aspect of organizational climate has an influence on counterproductive work behavior". A number of studies showed a strong relationship between emotional intelligence and organizational climate to overcome or minimize the occurrence of counterproductive work behaviors.

Referring to the theoretical and empirical studies that have been described, it is obtained an illustration of the relationship between causative factors or the guide to counterproductive work behavior of Muhammadiyah Waqf Institution with emotional intelligence and organizational climate. Therefore, these two components (emotional intelligence and organization) are strong and appropriate as a discourse to overcome negative/counterproductive work behavior in managing Muhammadiyah waqf assets.

Emotional intelligence in a person includes self-control, enthusiasm, perseverance, and the ability to motivate oneself. This is in accordance with the statement that if a person can motivate self and enable high performance in all fields (Vancouver & Kendall, 2006; Clark, 2003). This means that the presence of emotional intelligence will be able to motivate to do a job that has been entrusted properly and professionally. Thus, the four causative factors of counterproductive work behavior in Muhammadiyah Waqf Institution will not occur. Because emotional intelligence in the form of self-awareness will be able to raise awareness to issue or generate emotions that can develop intellectual skills. As

George said that emotional intelligence is the ability to feel emotions in order to arouse emotions and intellectual development (George, 2000). In addition, emotional intelligence is the ability to motivate yourself and gradually the ability to relate to moral behavior, realistic thinking, problem-solving social interaction.

On the other hand, individuals who have emotional intelligence skills who are more productive and effective in any case will produce better performance. Emotional intelligence determines the potential to learn practical skills based on five elements, namely, self-awareness, motivation, self-regulation, empathy, and skills in building relationships with others. Emotional skills are learning outcomes skills that are based on emotional intelligence and because they result in an outstanding performance in work, the core of these skills are two abilities, namely empathy, which involves the ability to read other people's feelings, and social skills, which means being able to manage other people's feelings well.

Observing the five categorizations of the causes of counterproductive work behavior at West Sumatra Muhammadiyah Waqf Institution, it can be narrowed down to personality factors as pointed out by Sacket and Devore who stated that among the factors that influence counterproductive work behavior is personality factor, namely counterproductive work behavior shown by individuals when working with the dimensions of personality (Özbağ, 2019). The five categorizations can also be narrowed down to individual factors in the form of awareness and emotional intelligence and organizational factors in the form of organizational climate. In line with the words (Al Ghazo et al., 2019) the causes of counterproductive work behavior at West Sumatra Muhammadiyah Waqf Institution can also include situational and dispositional factors as stated by Al Ghazo et al that counterproductive work behavior can be triggered by two factors, namely situational and dispositional (Al Ghazo et al., 2019).

Based on this explanation, it can be explained that emotional intelligence and organizational climate are considered appropriate to overcome the causes of counterproductive work behavior at West Sumatra Muhammadiyah Waqf Institution. Four of the categorizations are closely related to the personality and awareness of the waqf institution. Referring to the two categorizations of the causes of counterproductive work behavior from Muhammadiyah Waqf Institution, namely the category of individual factors and organizational climate. Therefore, emotional intelligence and organizational climate are considered appropriate for handling them.

Therefore, there is a strong enough basis for making emotional intelligence focusing on talking about personality and individual identity, as well as being able to motivate oneself who will have the skills to motivate and control oneself, so that they tend to be much more productive and effective in whatever efforts they do. Because this ability includes controlling impulses as a machine or tool for the emergence of desire, will, and determination.

Emotional intelligence can actually be a way to overcome counterproductive work behavior at Muhammadiyah Waqf Institution. Likewise, making organizational climate an effort to overcome the counterproductive work behavior of Muhammadiyah waqf management. Because Muhammadiyah waqf institution works within the scope and environment of the organization, namely Muhammadiyah consists of many board members and members. Ideally, they will influence each other's performance to be more productive.

The categories of will, desire, and determination are in the main position of all causes of counterproductive work behavior at West Sumatra Muhammadiyah Waqf Institution. As stated

by the majority of heads of Muhammadiyah at the regional levels (Head of West Sumatra Muhammadiyah, Head of Payakumbuh Muhammadiyah, Head of Lima Puluh Kota Muhammadiyah, Head of Bukittinggi Muhammadiyah). When Muhammadiyah Waqf Institutions have the ability to motivate themselves to have direction and strength to encourage the desire and willingness to do the work that has been mandated they tend to be productive and effective. At the same time, it gives birth to the power of positive and optimistic thinking. This means that two categorizations (limited time availability and lack of skills) cause counterproductive work behavior to occur at the same time can be overcome when the individual has a tendency to think in a positive direction which can give birth to productive and effective performance. Also, the tendency to think in an optimistic direction can give birth to valuable and effective performance. This is proven and supported by many facts, including the findings of a study on the influence of emotional intelligence factors on performance results, there is a significant influence (Nguyen et al., 2020), as well as a study on the effect of emotional intelligence training on measuring employee productivity values (Gunu & Oladepo, 2014). The findings of this study indicate that emotional intelligence has a significant positive effect on employee productivity.

Likewise when the Muhammadiyah Waqf Institution has not received and has not studied the instructions and guidelines for managing waqf assets by itself and can be overcome. Because of the basic emotional abilities, besides playing a role in moving and enlivening the work spirit in a positive direction (versus counterproductive work behavior), it also uses realistic thinking, problem-solving, social interaction, and academic success. This means that the power of emotional intelligence can lead individuals to make choices about the activities and work they do and how to maintain a balance between personal needs and the needs of others, including organizational institutions. At the end, when individuals are equipped with passive and optimistic thinkers to produce productive and effective performance, their rationality is that the individual waqf institution has a strong desire to find ways, guidelines, and rules for managing waqf assets to be productive, especially when there is a term in the realm of law, a namely legal fiction, meaning that everyone is considered to know that the law has been passed. As is well known, the law on waqf including its management guidelines was ratified 17 years ago, in 2004 to be exact, namely Law No. 41 of 2004 on Waqf.

The categorization of environmental support includes the determinants and causes of counterproductive work behavior at West Sumatra Muhammadiyah Waqf Institution. As Klotz said that the causes of counterproductive work behavior are generally grouped into two factors, namely: Situational and Individual. Environmental support is a derivative of organizational climate, and is part of a situational fact study (Schein, 2012). Talking about organizational climate, the scientific reality contains many things for the benefit of researchers in an effort to eradicate counterproductive work behavior caused by the support of the leadership organization, so it only has the power to provide motivation and attention to problems owned by subordinates/members, as well as responsibility and support. Giving motivation and attention to subordinates (employees) is part of the facts affecting organizational climate. Meanwhile, responsibility and support include the study of organizational climate indicators.

A description of organizational climate in the environment affects anyone who is in that environment, both the mindset and the performance of organizational managers. The point is that the work environment affects the results of individual performance. In line with the study results which show that organizational climate can participate in changing

counterproductive work behavior.

When the Board of Muhammadiyah Waqf Institution provides some kind of motivation and attention to the individual waqf institution, both related to their individual personality and the problems they face in managing waqf, they can overcome counterproductive work behavior in the form of not notifying the supervisor of the problems that occur. Therefore, when there is a harmonious relationship and communication between supervisors and subordinates in an organization, it will influence and produce a positive change in their behavior.

In turn, when good relations and communication are created between supervisors and subordinates, it will increase work productivity. Therefore, interpersonal communication in work interactions has a great influence on individual performance (Suhartini et al., 2020). The achievement of organizational goals is strongly influenced by an organizational climate in a conducive way to optimally managing organizational needs, so as to create an internal environment or psychological environment that supports organizational achievement (Saefullah, 2021). This means the organizational climate is an important factor that determines the life of an organization. Therefore, improving organizational climate is one of the most effective ways to encourage the success of an organization.

Thus, referring to the theoretical and empirical studies and explanations that have been explained, it is obtained an illustration of the relationship between causative factors and counterproductive work behavior at Muhammadiyah Waqf Institution with emotional intelligence and organizational climate. Therefore, these two components (Emotional Intelligence and Organizational Climate) are considered appropriate and accurate to overcome counterproductive work behavior at West Sumatra Muhammadiyah Waqf Institution. That is, the ownership of "Emotional Intelligence and Organizational Climate" for all elements involved in the West Sumatra Muhammadiyah Waqf Institution and related board members is a necessity for achieving waqf goals.

Conclusion

The comprehension level of Muhammadiyah Waqf Institution on waqf regulation was limited to the level of translation and interpretation. Not to mention reaching the level of extrapolation in the form of application. Causative factors that occur counterproductive work behavior Muhammadiyah Waqf Institution can be categorized into; First, the dispositional factor, namely internal and individual factors in the form of awareness and emotional intelligence that discuss the individual's inner state; Second, situational factors in the form of external, part of the organizational climate.

Referring to the causative factors, the counterproductive work behavior of Muhammadiyah Waqf Institution is internal and individual factors in the individual's inner side and also the environmental atmosphere, so the way that is considered appropriate to overcome it is; First, applying emotional intelligence in emotional perspectives, the ability to reason strengthens emotions, the ability to understand emotions and the ability to manage emotions because human relationships in an organization are more influenced by emotional factors than rational factors; Second, apply organizational climate individually and in groups affecting attitudes and behavior.

Suggestion

There are five suggestions that can be used as a solution to the problems above; First, the Central Board of

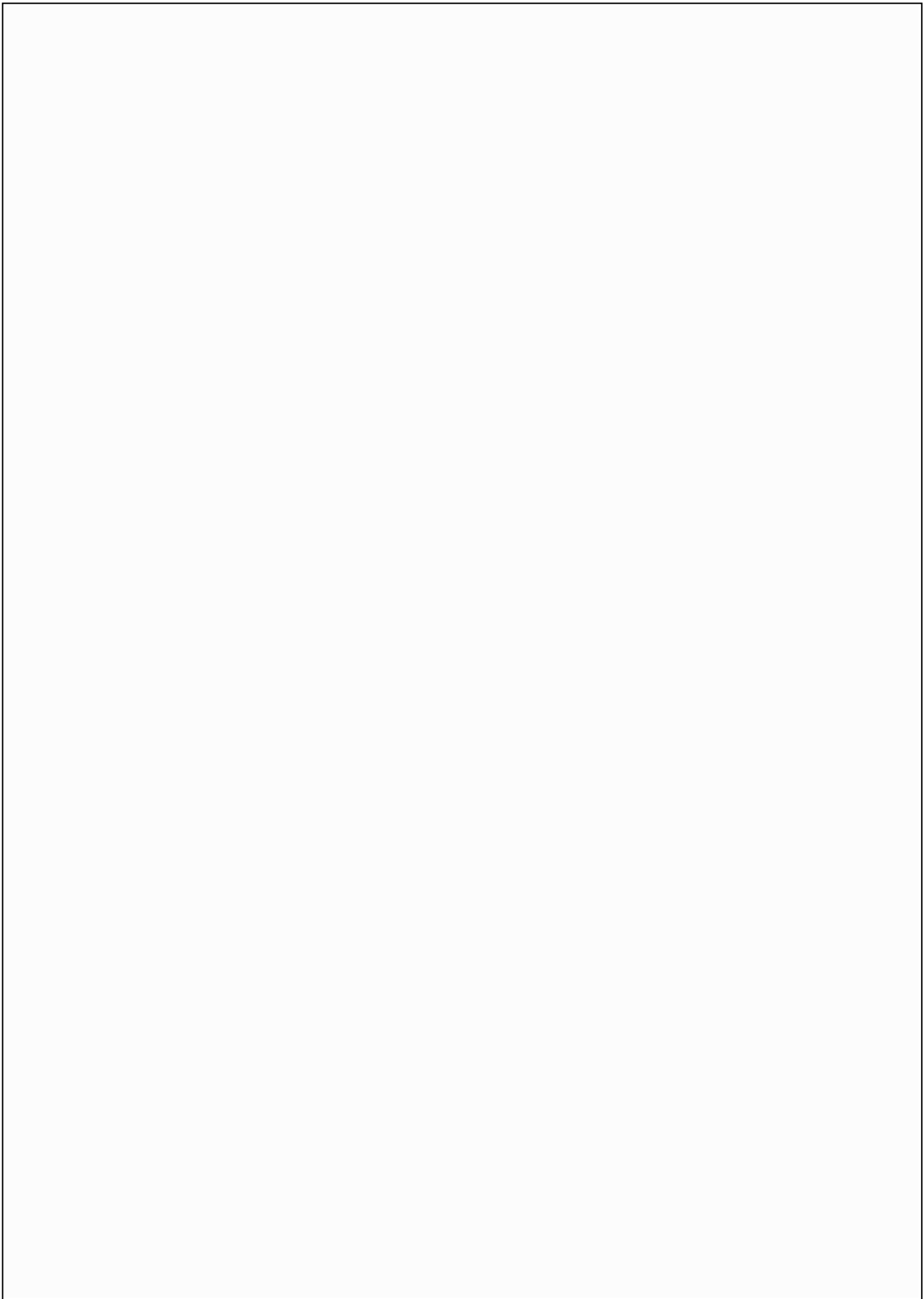
Muhammadiyah controls the implementation of the duties of the Head of Regional Muhammadiyah, especially those related to Muhammadiyah asset management; Second, the Muhammadiyah regional leadership also supervises the activities of West Sumatra Muhammadiyah, related to asset management; Third, to all regional and regional leaders of Muhammadiyah in synergy with West Sumatra Muhammadiyah Waqf Institution in facilitating the management of Muhammadiyah waqf assets; Fourth, board members of regional Muhammadiyah conduct waqf asset management training for the assembly tasked with managing assets so that they are productive;

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