

Availability of Waqf System in Support of Development of Three Dayah Education in Aceh

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ABSTRACT

This research examines the role of the availability of waqf systems in supporting the development of three-dayah education in Aceh. This research uses a qualitative approach with data collection techniques through observation, interviews, and documentation. Islam as a religion of rahmatan lil alamin and bring peace governs all patterns of human life, starting its relationship with Allah (habluminallah) and its relationship with humans (habluminannas). Learning the teachings of Islam means requiring teaching, teaching is obtained in the institute of education. Traditional educational institutions commonly dayah still show their exclusivity until now because it is supported by the availability of waqf. The results showed that in three Dayah Aceh, namely Dayah MUDI and Dayah Daarul Huda utilizing waqf property for the availability of learning rooms and teacher dormitories to support education development. Dayah Ashasul Islamiyah develops waqf property to increase economic value and social welfare through the utilization of shrimp ponds. The positive impact of the availability of waqf in three dayah in Aceh is the increase in student achievement and welfare for teachers.

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1. INTRODUCTION

Islam is a very important component in shaping and coloring the pattern of people's lives. Islamic education is very important for Muslims themselves because they can study science and others. Islamic education has always had a role in creating an Islamic society that has a dimension of creed and sharia that encourages humans as individuals who have freedom and human rights and self-esteem, and most important of all this is open to all civilizations (M. Syukri Azwar Lubis, 2017). The extraordinary role of Islamic education is to empower and spread the teachings of Islam. Islamic teachings not only contain the value of worship, but also contain social values, and some contain both. From one of the teachings of Islam that contains both is waqf. Based on social values, waqf has a task that plays an important role for

the community in several conditions. Because, waqf plays a role for the welfare of society both economically and socially (Saprida, 2021). Islam as a religion of rahmatan lil alamin governs all human life, both its relationship with the creator (*habluminnallah*) and its relationship with humans (*habluminannas*). This requires humans to be able to live a balance between the world and the hereafter with the provision of knowledge.

Islamic education occupies an important position in social life, both human with humans and humans with their environment. The progress and rapid pace of change makes man must always renew his knowledge. This is what makes humans need education, especially Islamic education. Through Islamic education, humans are able to understand, live, and practice the teachings of Islam in accordance with the provisions of the Qur'an and Hadith. The level of depth, imagination and experience of the community to the teachings of Islam depends largely on the level of quality of education it receives. (Wahid, 2015). In addition, one of the main goals of Islamic education is to provide the concept of balance for worldly life and the afterlife, serving knowledge and virtue not only for the needs of the mind but also the soul based on perception and intuition (Khan, 1990). The goal of Islamic education can be achieved through teaching in educational institutions. However, questioning Islamic educational institutions needs to be drawn a long history from the past to the progress of this modern era.

Islamic educational institutions existed before the independence of the Republic of Indonesia, which is around the 20th century. The establishment of madrassas in Indonesia according to Maksum in As'ad Thoha has two reasons, namely the Islamic education response to the education policy of the Dutch East Indies government and the existence of an Islamic reform movement in Indonesia. (Thoha, 2011). The beginning of the existence of Islamic educational institutions only existed in pesantren-pesantren established by scholars and also in mosques or surau-surau using a classical education system. After the Colonial East Indies introduced a new education system by teaching the general sciences. This condition was responded positively by some pesantren, especially in Java island by reforming the education system implemented in the pesantren, such as Madrasah Salafiyah in Pesantren Teubuireng Jombang, Madrasah in Pesantren Krapyak Yogyakarta, Madrasah Kudusiyah in Kudus, Madrasah Quail in Sukabumi. (Muhammad Nasir, 2017). The history of Islamic educational institutions entered Indonesia around the 20th century can not be separated from the role of scholars who dedicate all their efforts, both moriil mapun materiil for the advancement of education. The history of Islamic educational institutions is not only rapid on the island of Java but on the island of Sumatra also has an important role and has its own characteristics.

Islamic Education Institution on the island of West Sumatra there is Madrasah Adabiyah educated by Abdullah Ahmad in 1908, then established Madrasah School by Shaykh M. Taib Umar in 1910. In 1915 it was established by M. Mahmud Yunus, Madrasah Diniyah as an advanced school of Madrasah School. In aceh, Madrasah Sa'adah Abadiyah (1930), Madrasah al-Muslim (1930), Madrasah Darul Huda (1934), Normal Islam (1939), Madrasah Jadam and Ma'had Iskandar Muda (1940). In other areas in Sumatra such as in East Sumatra there is Madrasah Masrurah (1912) and Madrasah Azizah (1918), in Palembang there is Madrasah Darul Funun (1938), in Tapanuli there is Madrasah Mustafafiyah (1934), in Jambi there is Madrasah Nurul Iman. (Muhammad Nasir, 2017). Aceh as a region where the majority of muslims have their own characteristics for educational institutions and their systems. Educational institutions in Aceh have been identified and modified with other global Muslim traditions of the education system in many aspects. Islam is a religion that is embraced by almost all. In the 7th century AD or the 13th century H (630. M) established the first Islamic Kingdom in the archipelago, namely the Islamic Kingdom of Perlak in East Aceh now. One of the best programs of the Kingdom of Perlak related to Islamic education is to build educational centers of da'wah cadres in each gampong (village) known as madrasah, which later turned into meunasah. At each mukim was established an institution of further education under the name zawiyah (dayah) and at the royal level established a higher education center named dayah. It is called Dayah Cot Kala. This illustrates that teungku since the arrival

of Islam to Aceh and Nusantara has illustrated the mission of educating with a curriculum that is suitable for students of its time (Ibrahim, 2014).

For one hundred years, Aceh's Islamic educational institutions operated under the role of Qadi Malikul Adil ruler of the Sultanate's authority in Law, Education and Justice. Islam is the main spirit and ideology in Aceh Education and curriculum. Structurally, the level of educational institutions in the Aceh system in the past was not so different from the modern education system, divided into elementary, secondary and higher education levels. In Aceh, there are those called Meunasah (Elementary School), Rangkang/ Balee (High School), and Dayah (Higher Education).” In the higher education system, there are three levels of Dayah included. First is Dayah as below the graduate level, second is Dayah Manyang or Dayah Chik as a post-graduate master's degree, and third is Jami'ah as a post-doctoral level graduate. In the golden age of Aceh civilization (16th and 17th centuries), Islamic educational institutions or Dayah produced a number of great Islamic scholars (Ulama), scientists and politicians. Some of them are quite famous in Malay literature, namely Syech Abdurrauf Assingkili, Syech Nuruddin Ar-Raniry, Hamzah Alfansury, Syamsuddin Assumatrani, Syech Muhammad Saman Ditiro, Teungku Chik Imum Lueng Bata, and many others.

Since the time of the Prophet Muhammad, all Islamic educational institutions such as Mosques, Maktabas, Madarasas, Bayt-al Hikmah and Jamias were established and supported by waqf funds (Kahf, 2003). Waqf is an important source of funds in the development of Muslim communities. As added by Kahf (2003), the first contributions of waqf are quba mosque in Medina which was built after the arrival of prophet Muhammad in 622 AD and Prophet's Mosque in Medina, the second place was also donated thanks to waqf charity. Waqf funding for Islamic educational institutions in Aceh, Dayah has a long period of wisdom. In fact, dayah independence is traced since the existence of the educational institution itself. This is really realized by the initiator since it will establish dayah. Muhammad Arifin mentioned that educational institutions such as dayah or pondok pesantren or are Islamic educational institutions initiated by the community. Therefore dayah is private. In this case, all financing in the implementation of education is sourced from the wealth of dayah or pesantren itself because it is generally sourced from waqf, grants or donations from santri itself. This is what makes dayah has its own characteristics, namely selfstanding (self-sedrian) dayah or pesantren (Ibrahim, 2014). Waqf aimed at education through dayah institutions is also aimed at eradicating social problems such as poverty and funding other public utilities. Waqf is also intended for the poor and needy, health services, bridges, animal and environmental care, roads, parks, interest-free money loans and for other educational and scientific purposes such as libraries and scientific research.

Throughout the history of Islam, an aspect that has always been emphasized is education funded by waqf funds. In addition, Madrasas or other orphanages in other parts, especially in South Asia, almost all Madrasas are established, operated, financed, and managed through waqf funding as well as like many other Muslim countries. Dayah as a traditional educational institution in Aceh also gets funding for the development of waqf so that waqf plays an important role. Therefore, because waqf charity is an important tradition to fund the teaching and learning process in Islamic educational institutions that have a strong function in the development and development of the education system in aceh history. From the importance of the role of waqf for education, researchers are interested in observing and describing the role of waqf availability for the development of education, namely traditional Islamic institutions (Dayah) in Aceh).

2. METHODS

According to Sugiyono, research methods are interpreted as scientific ways to obtain valid data with the aim of being found, developed, and proven a certain year so that in turn it can be used to understand, solve and anticipate problems in the field of education. (Sugiyono, 2009). This research uses qualitative methods in describing the role of waqf availability in supporting the development of three-dayah education in Aceh.

This empirical research intends to examine the role of the availability of waqf systems for the development of three-dayah education in Aceh. Three dayah education in Aceh is Dayah Mudi, Dayah Daarul Huda, and Dayah Ashashul Islamiah. To obtain data related to the focus of research, observations, documentation, and interviews are conducted. Furthermore, data analysis is carried out continuously from the beginning to the end of the study, through data reduction techniques, data presentation, and conclusions.

3. FINDINGS AND DISCUSSION

3.1. Concept of Waqf in Islam

Literally in Arabic, waqf can be understood through meanings such as detention, confinement or prohibition. Therefore, waqf which is used from an Islamic point of view means holding certain properties and preserving them for the limited interest of philanthropy and prohibiting use or disposition outside of certain purposes (Kahf, 2003). On the one hand Islamic Law, waqf can also be defined as holding assets (Maal) and preventing its consumption for the purpose of repeatedly extracting its usury for the sake of truth-representing and philanthropic purposes. The idea of waqf itself stems from the Qur'anic principle that requires many kinds of generous spirit among people. Muslims (sura Ali-Imran, 92 & suras Al-Baqarah, 261 and 267). The pillars of waqf in Islam consist of four aspects: First, there must be someone who is the giver of waqf or called waqif, second, wealth or ownership intended for waqf (mawquf), the third is the recipient of the waqf (Mawquf 'alaih) and the last is the Sighah or a clear statement about the waqf and the purpose of the waqf. (IRM, 2008). To perform this type of worship in Islam, Mohsin (2009) shared in his paper on Family waqf; Its Legal Origins and Prospects, that the implementation of waqf can be stated that the confinement of a property, whether it is movable or immovable, by the waqif and its usurious dedication forever to the public or to the family. Actually, the types of waqf are divided into public waqf (waqf khayri), family waqf (waqaf al-ahli) and a combination of community and family waqf (waqaf al-mushtarak).

Waqf has always been important in achieving social justice, where, anyone as the owner of waqf utilizes his property as a charitable donation for the sustainable benefit of a particular class of people or the wider community (Sharifah & Nuarrual, 2009). Thus, the waqf tradition in Islam is designed as the basis for socio-economic development in achieving the creation of justice and equality with various kinds of objectives, especially in supporting the Islamic education agenda, and permanently providing its sustainability with special restrictions and preventing waqf. The resources of being owned, transferred, sold or dominated by certain people, as groups or individuals, including governments through political power. Finally, it can be noted that waqf is identically sourced in supporting programs of mosques, universities, schools, hospitals, orphanages, homes for the poor, food for the poor, blind women, battered/abused, soup kitchens, wells, waterways, fountains, public baths, watchtowers, bridges, cemeteries, salaries, pensions, guest houses, libraries, books and animal welfare, (Ali, 2009).

To review the existence of waqf in certain Muslim countries, there are various studies conducted evaluating the heritage of waqf, particularly in the post-colonial era, both in the Middle East, South and Southeast Asia, North Africa and other parts of the Muslim majority and minority countries. According to Bakr (2001), in Malaysia, for example, Islamic educational institutions, especially pondok (pesantren), were established and operated by waqf funds. While on the other hand, many People's Religious Schools or Public Religious Schools have succeeded in producing Islamic scholars, public teachers and intellectual cadres as a result of waqf funds against these institutions (Ahmad, Che & Norzaidi, 2006). Since 1968, waqf in Singapore has been administered and controlled by a special body of Muslim scholars and communities, called the Majlis Ugama Islam Singapore (MUIS). It was reported that the amount of waqf assets and properties in Singapore increased financially by US\$250 million. While in the UK, Muslim Hands, a Muslim NGO created a special programme called the Waqf Fund, with the aim of providing opportunities for education for everyone as part of achieving for a better future through

teaching and learning arrangements for basic literacy and the provision of training for vocational schools and teachers (Muslim Hands, 2010). On the other hand, the Sudan Waqf Agency, campaigning for the renewal of waqf donations, increasing the productivity of waqf assets and properties, as well as funds under certain projects such as building dormitories and dormitories for students, providing hospitals and public markets (Uswatun, 2009).

As discussed earlier, waqf in the context of Aceh has also played an important role and dedicated its benefits to Islamic institutions, especially education. Apart from the Muslim community, Islamic education and its institutions in Aceh have been linked to Islamic morality, socially and culturally. Thus, waqf as part of the heritage of Islamic tradition has also been transformed into Acehnese culture in funding Islamic activities and supporting education. In this way, for centuries, the Acehnese people have assimilated into the customary traditions contained with Islamic spirits, and during the Sultanate of Aceh Darussalam, Islamic Education such as Dayah and pure Jami'ah institutions were merged with waqf waqf. In addition, Helmi and the Aceh Red Crescent Team (2007) released research findings on Baytul Atsyi (House of Aceh) in Mecca and informed us that the status of the building was a waqf asset of Habib Bugak Asyi, who was in Mecca as a representative of the Sultanate of Aceh. He donated property as waqf, in particular, to acehnese people who were in Mecca to perform hajj or pilgrimage, and to students studying in Mecca. Currently, it is reported that Baytul Atsyi's waqf assets and property in Mecca have increased financially to 200 million Saudi Riyals, and are found in the Funduk Ajjad (Ajjad Hotel) and Burj Ajjad (Ajjad Tower) types, and both buildings are available to accommodate 7000 guests and customers.

3.2. Role of Waqf Availability for The Development of Three Dayah Education in Aceh

The term dayah comes from the Arabic zawiyah meaning corner or corner. As an educational institution, zawiyah that turns into dayah indeed comes from studies held in the corners of mosques. Referring to the history of early Islam, this model has been practiced by the Prophet Muhammad (peace be upon him) in the first years of Hijri in the Prophet's Mosque. Initially there was a group of Arabs who came to Medina because they had no place to live so by the Prophet Muhammad, they were placed on the porch of the mosque. They are known as ahlushufa, they give their time, energy and soul to learn and preach and fight in the way of Allah (jihad fi sabillah). Based on these interests, small houses were built around the mosque, which is now popular with the name zawiyah. In acehnese itself, the term zawiyah eventually changed to deyah or dayah because of the influence of Acehnese language which actually does not have a "z" sound and tends to shorten (Suyanta, 2012).

Secara tradisional, sebagai pusat pendidikan Islam di Aceh, lembaga Dayah dihargai karena karakteristik agama dan norma amtknya yang umum. Menurut pengamatan dan pengalaman penulis, Ulama, yang biasanya menjadi pemimpin dan kepala sekolah untuk lembaga Dayah, menjadi tokoh inspiratif yang dominan di masyarakat. Pandangan alam Dayah tampaknya sebagai taman untuk mencari pengetahuan Islam (muta'alim), mengajar dan mendidik mereka kepada orang-orang (mu'allim), dan mengembangkan dan menyebarkannya ke dalam semua aspek kehidupan manusia (mudabbir). Tujuan dari proses belajar mengajar dalam tradisi Dayah adalah untuk menjaga keseimbangan yang berorientasi pada konteks urusan duniawi (duniyawi) dan akhirat (ukhrawi) yang didirikan secara keseluruhan umat manusia baik dari sisi kebutuhan fisik dan spiritual (Jasmaniah dan Ruhaniyah). Secara budaya, dayah telah identik sebagai bagian dari entitas budaya Aceh, karena keberadaannya sejak periode pertama dakwah Islam di Aceh. Lembaga dayah dan masyarakat di banyak tempat telah terintegrasi dalam nilai-nilai lokal dan kearifan yang benar-benar dipengaruhi oleh budaya Islam. Orientasi dasar ini sangat terkait dengan masyarakat dayah di Aceh, terutama di kalangan Ulama, tokoh adat, dan tokoh terkemuka lainnya. Oleh karena itu, masuk akal ketika kita mungkin mengklaim bahwa Ulama (atau kepala desa) adalah individu yang paling berpengaruh di antara masyarakat Aceh.

In terms of building personal character, Dayah deals with producing cadres with a spirit of taqwa or desirably turning to just do good deeds and avoid bad deeds. This must be followed by having

a vision of trust, self-awareness, social awareness, solidarity between brotherhoods (*ukhuwah*) between humans as a universal responsibility to the Creator (*hablun minallah and hablun minannas*). After graduating from *dayah* institution, students are required to creatively participate in community development and government, because scholars as informal leaders deal with *umara* (rulers), formal leaders. In the above exposition, *dayah* alumnus as a cadre of scholars is ready to be socially integrated in the culture of society and learn how to assimilate with traditions and shared traits and be accepted in social leadership and education. Therefore, as part of character formation, *dayah* students should always be identified with Islamic culture in terms of dress code, communication skills, problem-solving skills and behavioral attitudes. It is an honor to know that *dayah* or Ulama alumnus in a particular community is contained and takes a holistic personality and prepares themselves with physical and spiritual knowledge to become charismatic leaders.

Among Aceh's features, the *dayah* institution seems monumentally recognized as a historical legacy towards a better future generation of Islam. *Dayah* in Aceh in the national context is one of the pillars of Islamic education in Indonesia whose excision has been carved long before the Indonesian state itself was born. Therefore, *dayah* is often considered as a traditional Islamic educational institution that still exists to this day (Suyanta, 2012). Research has shown that public engagement and participation in Islamic education, particularly *dayah* institutions in Aceh, from one form to another, both in the form of economic and financial funding, social and communal participation, political and government contributions, and also cultural appreciation. In economic terms, *waqf*, *zakat*, *hibbah* and *shadaqah* have contributed significantly to Islamic education in many places, most notably, Aceh which is inhabited by a single Muslim majority, and in the present day, Islamic Law or Sharia is being applied in many aspects. *Dayah*, as an Islamic educational institution is known as a traditional heritage and customary heritage among the community, and its existence is predominantly influenced by the support of the traditions of *waqf*, *zakat*, grant, and *shadaqah*. It is natural to consider the phenomenon of *waqf* and other donations easily found in aceh regions.

Highlighting the track record of *dayah* institutions in Aceh there are many reciprocal relationships that need to be discussed, both in terms of social, cultural, political, and economic indicators, especially in the religious development and education sectors. Around, there are 1000 *Dayah* institutions scattered in Aceh today. The Office of Education and Development of *Dayah* or the Special Office of the Aceh Government on *Dayah* Affairs categorizes these institutions into four, namely; category A for *Dayah* with higher capacity and number of students, etc., category B will be a lower capacity than category A, category C is given to *dayah* found in the lowest categorization, and the latter is category D, given to *gampong balee* or small house for Qur'anic education and essentially non-*Dayah* categorization.

The study focused on three *dayahs* from three different regions and the educational institution will be analyzed as a sample. First, *Dayah Ma'hadul Ulum Diniyyah Islamiyyah (MUDI) Mosque Raya*, located in Mideun Jok, Samalanga, Bireuen and known as one of the largest *dayah* in Aceh. Second, *Dayah Darul Huda*, located in Krueng Lingka, Lueng Angen, Langkahan Subdistrict in Norh Aceh. *Dayah* was established by a joint committee consisting of the heads of all villages in the Mukim (Lower Subdistrict) Lueng Angen region and is now led by Tgk H Muhammad Daud Ahmad as the main leader. Third, *Dayah Asasul Islamiyyah*, located in Leuge, Peureulak, East Aceh which was established in 1986, leads Tgk H Bukhari Hasan. To further facilitate and understand the three *dayah* located in different areas following the profile of the number of teachers, students, and study rooms:

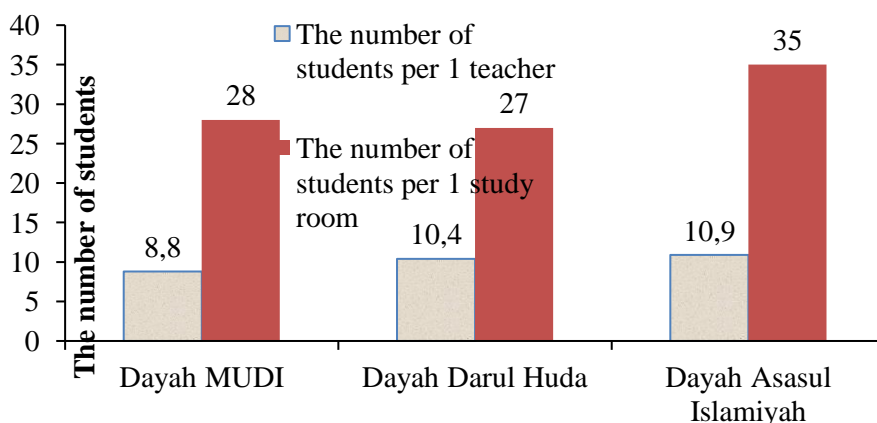


Figure 1.1 Proportion of Students with Number of Teachers and Study Rooms

Table 2.1 Three Dayah Profiles Observed and Updated in November 2021

No.	Profile	Dayah MUDI	Dayah Darul Huda	Dayah Ashasul Islamiyah
1.	Student			
	Husband	2476	2694	220
	Woman	1758	1021	40W
2.	Teacher			
	Husband	800	151	42
	Woman	280	27	8
3.	Study room	155	94	19

Based on the data above the profile of three different dayahs reviewed from the number of teachers, students, and study rooms of course for funding and development of education tailored needs. Dayah MUDI which has the most number of students among other Dayah certainly needs greater funding. The development of education through waqf in Aceh is certainly inseparable from stakeholder participation. Because, educational activities are not only supported by competent teachers but also require learning facilities to support learning. What is meant is that the learning room as a place for teaching and learning activities is needed a comfortable place. The teacher as an educator who is responsible for conveying science must have exerted his energy and mind to the fullest. Students as claimants of knowledge who aim to increase knowledge and get the reward of demanding knowledge. The importance of teachers, students, and study spaces becomes an inseparable component for the advancement of dayah. The development of dayah progress in Aceh certainly cannot be separated from the role of waqf availability and its policies.

Based on the interview with the head of dayah, Mr. TA explained that the breadth of education funds felt by waqf as an important function. The important function of waqf can be categorized in four issues, namely: first, is the role of waqf in the financing of educational infrastructure facilities; second, is the contribution of waqf in supporting the principal and other dayah education personnel in conducting the teaching and learning process, managing programs and rules, controlling and evaluating strategies towards better student achievement; third, benefits are essential in providing financial assistance to teachers and tutors; and fourth, ultimately agricultural endowments and their crop income benefits are significant in handling the agency's daily operating expenses. The large availability of waqf for dayah educational institutions in Aceh needs careful planning so that waqf properties are utilized and developed on target.

Many dayah in Aceh are located in the area of the public mosque for its main campus location, however, there are other dominant waqf properties to be found, such as rice paddies and land. In addition, other types of charitable materials are found in dayah such as halls (study rooms), reading materials, and other equipment as part of waqf funds in dayah institutions. Dayah's main waqf properties include plants, buildings such as mushola, dormitories, study rooms, and other facilities. In some dayah, management has been contributed by the community in the type of shrimp pond (Neuheun). Here are the waqf properties of 3 dayah in Aceh.

Table 2.2 Information about Waqf properties in the three Dayahs observed

No.	Waqf Properties	Dayah MUDI	Dayah Darul Huda	Dayah Ashasul Islamiyah
1.	Mosque/Mushala	√	√	-
2.	Paddy	√	√	√
3.	Shrimp pond	-	-	√
4.	Soil	√	√	√
5.	Study room	√	√	√
6.	Reading material	√	√	√
7.	Other equipment	√	√	√

Based on the data above, the utilization of waqf property to increase economic resources only Dayah Daarul Ashasul Islamiyah is evidenced by having a shrimp pond. Shrimp ponds as a business to increase economic resources and can also be consumed for food needs so that waqf properties are more useful. A significant economic source, the utilization of waqf property has contributed greatly to the dayah education planning process. Based on narrated by dayah chieftains, waqf land in these three institutions is usually used in providing the construction and furniture of dormitory buildings for both male and female students, building Balee Beut (study rooms), providing shelter for teachers, and funding other educational facilities. Typically, the method of waqf utilization in each dayah studied shows different types of similarities, however, the priorities may be conceived with little difference. Dayah MUDI, for example, requires waqf in soil type, more than the other two dayah, due to land constraints and limitations to build new buildings that are needed immediately. Based on leadership experience at Dayah Darul Huda, they feel that all types of waqf are important, but most provide material facilities or other equipment tools that support educational activities. However, in another view, Dayah leader Ashasul Islamiyyah stated that waqf-type rice fields benefit institutions more than others.

Based on interviews with the head of dayah, the breadth of education funds felt by waqf has an important function for dayah institutions. The important function of waqf can be demonstrated in four categorized issues: first, the role of waqf in the financing of educational infrastructure facilities; second, the contribution of waqf in supporting the principal and other dayah education personnel in conducting the teaching and learning process, managing programs and rules, controlling and evaluating strategies towards better student achievement; third, benefits are essential in providing financial assistance to teachers and tutors; and fourth, agricultural endowments and crop income benefits are significant in handling the agency's daily operating expenses.

Prominently, there are many successful Dayah alumnus who have integrated into civil society and become leaders in the social, political and educational sectors. In the case of Dayah Darul Huda, for example, there are some community leaders who lead in their own society today, most of whom are scholars or ulama and have established their own Islamic educational institutions (Dayah), while others turn out to be politicians and local lawmakers, community leaders, religious orators, and many others. Although Dayah Ashasul Islamiyyah does not show the maximum level of waqf impact in

financing infrastructure facilities, except for about 10% to 20% only of the total hardware infrastructure such as buildings, which have been built thanks to waqf donations, however, this phenomenon is very different from Dayah Darul Huda, as the Principal noted that the total waqf funding in his infrastructure facilities has reached about 75%.

The availability of waqf can support the principal and other dayah staff in managing the teaching and learning process, controlling educational activities among students and monitoring dayah regulations towards better student academic achievement, waqf contributions can be obtained indirectly where it can be achieved through the provision of educational facilities. After providing financial assistance from waqf farm property income to teachers and tutors, there is a wide variety of standards found in all dayah visited. Interestingly, according to the speaker of the Headmaster of Dayah MUDI that the availability of waqf plays an important role through subsidies to teachers with income on waqf agricultural resources, although not provided periodically. Through agricultural resource income, teachers are able to increase economic resources and the value of social welfare. The large role of the availability of waqf in three dayah in Aceh is able to fill and develop traditional Islamic education. This proves that the availability of waqf in the three dayah shows the existence of traditional education able to compete with general education. Here is an overview of student activities in Dayah MUDI in Samalanga:



Figure 1. 2 Dayah MUDI Students in Samalanga

4. CONCLUSION

Islamic education plays an important role for society, because religious education becomes the initial foundation. The purpose of Islamic education is that humans are able to live, practice, and act on the basis of the Qur'an and Hadith. The objectives of Islamic education can be achieved through teaching in Islamic educational institutions. Traditional educational institutions in the Aceh region that dayah still show its extension until now. The development of dayah education is supported by the availability of a waqf system. Because waqf has a big role and becomes an important source of funding for every institution. The availability of waqf property for three dayah in Aceh is utilized for the needs of students and teachers. Waqf land for three dayah in Aceh is used for dormitories of married teachers. Furthermore, for waqf agricultural resources in Dayah MUDI is able to increase the income and value of social welfare of teachers even though it is not provided periodically. Another positive impact of the availability of waqf is the increased student achievement due to complete facilities and spirit support from teachers.

This research discusses the availability of waqf in three dayah in Aceh so that the depth of information results is still lacking. The author recommends that researchers better focus on one dayah educational institution and dig up waqf funding sources to be more transparent and clear the availability of waqf its role for education.

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