

Waqf Empowerment as a Source of Funds in Pesantren DDI Al-Ihsan Kanang

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Abstract

This paper examines the application of waqf to the source of funds for the Pesantren DDI Al-Ihsan in Kanang. Objective is to reveal private educational institutions at the Pesantren DDI Al-Ihsan in Kanang which can carry out an important role in the education of Islam in Indonesia. This paper reveals social facts so that a qualitative research field is carried out. This paper shows that graduates from the Pesantren DDI Al-Ihsan in Kanang have succeeded in becoming quality leaders who are no less competitive than graduates from public educational institutions. The success of graduates can be seen through the ability and independence in managing their finances by optimizing the management of the use of waqf funds. Waqf funds are one of the sources of funds at the Pesantren DDI Al-Ihsan in Kanang to meet their needs, such as in terms of construction and other required facilities.

Keywords: *waqf, source of funds, independence in managing*

1. Introduction

Pesantren is an educational institution which has been established for a long time, has grown and developed in Indonesia as an educational institution. Islamic boarding schools have a very important function for the State apart from being one of the private-based educational institutions, pesantren are also institutions to educate the community that had existed long before Indonesia's independence. So that until now the pesantren remains one of the institutions of choice for the community as educational institutions for today's youth. Conditions like this cause pesantren to need more facilities because the more enthusiasts there are, the greater the amount of funds needed starting from physical and operational fulfillment, such as: building dormitories, tahfiz Qur'an homes, prayer rooms, libraries, study rooms (classes) and others (Hafidh & Badrudin, 2018; Sanusi, 2012; Solichin, 2012) This is also one of the factors that has triggered the number of

modern Islamic boarding schools that currently charge expensive fees for their students to educate themselves in order to fulfill their needs in the education and development process of the pesantren (Styaningsih, 2016).

Optimizing the management of waqf funds will have an impact on meeting the needs of pesantren. Because if the waqf fund is optimized as much as possible it will have an impact and create prosperity as its purpose (Kuncorowati, Achsani, & Hafidhuddin, 2018). In order for waqf funds to be well optimized in a structured manner, a good, honest and expert manager is also needed (Rahim, 2019).

Based on the author's observations and observations at the pesantren, it can be concluded that the appropriate step that must be taken is the institutionalization of waqf so that its management is under the auspices of the Pesantren DDI Al-Ihsan in Kanang foundation. In its management, the most important thing is nadzir, in Indonesia nadzir waqf is a person who is given the mandate to manage waqf funds in accordance with the sharia. Waqf management in Indonesia, including pesantren, is still traditional, attention to institutional aspects, standardization of the capabilities of the managers, the benefits and development of waqf assets are still lacking.

The program at this pesantren is a combination program between traditional and modern pesantren patterns with a combination of the school / madrasah system and the pesantren (boarding) system. Each pesantren has a different style, including the collection of fees from santri. Based on the results of the interview, at the Pesantren DDI Al-Ihsan in Kanang the collection of fees for students or commonly referred to as spp (education funding donations) for Madrasa Aliyah is IDR 70,000 / month and for tsnawiyah IDR 50,000 / month in addition to the collection of waqf for new students for the MTS level and MA, which is 1,000,000 every santri.

2. Results and Discussion

2.1. Definition and Position of Nazir

Etymologically, waqf comes from the word waqafa-yuqifu-waqfan which means holding back. As a term in Islamic sharia, waqf is defined as retaining property rights to contribute its benefits. In the concept of Islamic finance it is also known as waqf, apart from zakat and shadaqah. The potential of waqf is very strong in the financial sector and can accelerate the

development of infrastructure, social facilities, and other facilities (Arofah, 2016; Hadi, 2009; Hasan, 2016). Waqf is the detention of an asset belonging to a person with waqf to take its benefits without destroying or destroying it and processing it in an improper way (Kasdi, 2016). As for the definitions expressed by the scholars, among others:

- a. Imam Nawawi "detention of the possession of an asset that can be used but not for personality problems and its benefits are for good and to get closer to Allah SWT.
- b. Ibn Hajar "holds a property that can be utilized without destroying it.
- c. Imam Syarkasi "holds the property out of reach of the ownership of others.
- d. Al-Mughni "holding the property in the hands of another person which is accompanied by its benefits as a form of shadaqah (Ani Yumarni, Endeh Suhartini, & Mulyadi, 2019).

Meanwhile, according to the jumhur of Ulama, waqf is holding assets that allow the benefits to be spent solely in getting closer to Allah SWT. With the donation of these assets, the right of ownership leaves the owner, the waqf property legally belongs to Allah SWT. (Sanusi, 2012; Solichin, 2012).

As for the definition of waqf issued by the Fatwa Commission of the Indonesian Ulema Council¹⁷ dated May 11, 2002 when releasing a fatwa on cash waqf, which is to withhold property for which its benefits are taken without losing the object or its principal, in a way that the object is not misused or violates Sharia or in other words does not take action. law against it, but to channel the results to something that is not allowed in Islam (Harahap, 2018; Rahim, 2019).

From the definitions put forward by the experts above, it can be concluded that waqf means holding back the property that is owned for its benefit for the benefit of the people and religion which has the value of amal Jariyah with Allah (Sudirman & Arifah, 2016). In Islam, waqf is categorized into 2, namely waqf which is free and bound, waqf which is free in nature can be marked by the release of the right of the waqf giver to regulate what is waqf.

In Indonesia, cash waqf is not a problem. On May 11, 2002, the Fatwa Commission of the Indonesian Ulema Council (Rosadi, Effendi, & Busro, 2018) has issued a fatwa on cash waqf, which contains (Ani Yumarni et al., 2019) :

- a. Cash waqf (wakaf al-nuqud) is a waqf made by a person, group of people, institution or legal entity in the form of cash.

- b. Included in the definition of money is a letter - securities.
- c. The legal money waqf is permissible.
- d. Cash waqf may only be distributed and used for things that are permitted in sharia.

Since the time of the companions of the Prophet Muhammad SAW. Friends have donated their assets in the form of land to be managed and the proceeds to be used for the benefit of the people (Yaacob & Yaacob, 2013). As for some of the Prophet's closest companions, they even intended to donate their entire plantation land and property.

In Law Number 41 of 2004, waqf is defined as "a legal act of wakif to separate and / or hand over part of his property to be used forever or for a certain period of time in accordance with his interests for the purposes of worship and / or public welfare according to sharia". With the development of the times, waqf property is not only centered on the object in the form of land, but also on other waqf objects such as movable objects, namely money.

In waqf, nadzir is the party who receives waqf property from wakif and is responsible for managing and developing it in accordance with the objectives of wakif. Law No. 41 of 2004 on waqf has regulated the issue of Nazhir in great detail. This shows that Nazhir has a significant position in the law. Therefore there is a strong impression, the existence of waqf and its empowerment is very dependent on the manager or nazhir. Another obligation of nazir is to do everything appropriate to safeguard and manage waqf assets (Rosadi et al., 2018).

The management function is as planning, organizing, and monitoring. As for Nazhir's duties based on Law No.41 of 2004 Article 11 (Ani Yumarni et al., 2019; Isa, Ali, & Harun, 2011) are administering waqf assets, manage and develop waqf property in accordance with its purpose, function and allotment, overseeing and protecting waqf property, report the implementation of tasks to the Indonesian Waqf Board.

2.2. History of waqf

Basically, the practice of waqf became more evolved during the Umayyad and Abbasid dynasties, everyone competed for waqf, and waqf was not only for the poor and poor, but waqf was used for the construction of educational institutions, libraries and paid staff salaries, teacher salaries. and scholarships for students of Waqf for educational purposes is the most prominent goal so that it gets great attention from Muslims and the government, almost in every major city at that time waqf has contributed to education, including in the cities of Baghdad, Cairo, Asfahan and other places. (Ani Yumarni et al.,

2019; Isa et al., 2011; Siswanto, Wibowo, SE, & SE, 2014). There are waqf for scientific activities that are devoted to certain activities, such as waqf for research activities on technology development, so that waqf appears for hadith scientists, doctors (Muslich, 2017).

Pesantren is an Islamic educational institution, at the beginning of its establishment, it appeared as an educational institution that lived and developed from society by the community. This condition makes the existence of pesantren can be accepted rooted in society, which in turn gives birth to an attitude of independence of the pesantren (Arofah, 2016; Hadi, 2009; Hasan, 2016; Nurhasanah, 2017; Sari, 2020; Sudirman & Arifah, 2016; Syukron, 2012). Cash waqf (cash waqf) was first used during the time of Uthman in Egypt, at the end of the 16th century (1555-1823 AD).

During the Ottoman era in Egypt, the use of Hanafi fiqh in carrying out business and social activities developed. Imam Muhammad asy-Syaibani explained that even if the hadith is not found as a solid basis, it is permissible to discuss in detail the use of movable property as waqf, if indeed it has become a common practice in certain areas. Even for Imam Muhammad al-Sarakhsi, general habits are not a requirement for using movable property as waqf property. The popularity of "cash waqf" is caused by the flexibility of distributing the benefits of cash waqf to the mustadh'afin (poor people and people who are economically oppressed) and dhu'afa '(poor people) in all places (Yaacob & Yaacob, 2013).

Based on the history that has been mentioned above, the author can draw the conclusion that waqf is a fund given by wealthy people who can help for the benefit of the people. Included in the world of education assistance like this is something that is very much needed, especially private-based institutions. It is certain that waqf is very helpful in meeting their needs and for the development and progress of an institution in the future.

2.3. The Influence of Waqf in Pesantren DDI Al-Ihsan Kanang

Pesantren are educational institutions that existed long before Indonesia's independence, which has now developed a lot. Pesantren DDI Al-Ihsan Kanang is a private-based educational institution where this private-based educational institution is known for its independence in managing its finances. One of the sources of pesantren funds is the education funding contribution, which is valuable for Madrasa Tsanawiyah of IDR 50,000 / month and for Aliyah IDR 70,000 / month apart from collecting spp, there is another source, namely waqf funds which are

obtained annually. There are Islamic boarding schools that oblige their students to have waqf. One of them is the Islamic boarding school ddi al-ihsan kanang. However, this applies to new santri and must be paid off before graduating from the pesantren. The obligation to have waqf will certainly have an impact on the pesantren. Based on the presentation of the resource person, the waqf manager at the pesantren provides data as information about the policy. The data obtained are;

First, The allocation of waqf funds as previously stated that waqf as a source of pesantren funds. From this policy for waqf, funds are obtained where the funds are allocated for boarding facilities, waqf funds in the pesantren are allocated by nazirs in the construction of existing buildings in lodges such as building dormitories, tahfiz houses, mushalla (male and female) as well as other required facilities.

Second, The rich man who endowed his property. Waqf is given based on sincere intention. where the donated assets can be taken advantage of. The waqf that is managed at the boarding school ddi al-ihsan kanang is cash waqf or cash waqf originating from the parents or guardians of the students.

Third, The influence or impact of waqf. In terms of the mass of students at the Islamic Boarding School DDI Al-Ihsan Kanang for 2019, new students from 2 levels (Madrassa Aliyah and Madrasa Tsnowiyah) amounted to more than 300 students, so it can be concluded that the mandatory policy for waqf does not affect the development of the number or the lack of students. Based on data obtained from informants, the number of students from year to year has always increased, even those from the pesantren limit the number of students on the grounds that the class for learning is inadequate. The nominal amount of waqf that has been determined through the policies of the pesantren leadership as well as decisions from various authorities, new santri guardians are required to donate their assets of Rp. 1,000,000 / student.

Fouth, The response of the santri guardian to the policy of requiring waqf in Islamic boarding schools.

Every policy will get a respondent, just like the policy at the pesantren. The response or response of the santri guardian is that they respond well because according to them this is a natural thing for private institutions, especially for institutions that are in the development stage. Because at the beginning it had been explained about this and they agreed and supported.

3. Conclusion

The funds are allocated for boarding facilities, waqf funds in the pesantren are allocated by nazir for the construction of existing buildings in lodges such as the construction of dormitories, tahfiz houses, mushalla (male and female) and other required facilities. The waqf that is managed in Pesantren DDI Al-Ihsan Kanang is cash waqf or cash waqf originating from the parents or guardians of the students.

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