EXAMINING THE PRACTICE OF WAQF-BASED EDUCATION IN INDONESIA

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ABSTRACT

The writing seeks to illustrate examples of waqf (endowment) in education that has been implemented in Indonesia. Pondok Modern Darussalam Gontor (hereinafter called PMDSG) is taken as a sample since it is a very successful waqf-oriented educational institution. This concept of waqf-based education in PMDSG is a good example of welfare-based education endowment which provides immense benefits to the community at large. Thus, this research aims to examine the administration of PMDSG particularly relating to its waqf management. In this research, the researchers used both primary and secondary data. The primary data is based on the interviews conducted to several respondents from PMDSG, while secondary data is obtained from extensive literature in the form of books, journal articles, relevant statutes and related data and documents. The finding of the research shows that the waqf-based education implemented in PMDSG is a good model to be applied in today’s education system. It is recommended that the administration of waqf in education should be implemented in modern, professional, transparent, systematic and well-planned manner by the government and private sector.

Key words: Consolidation Analysis; Settlement; Silt Content, GIS.

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1. INTRODUCTION

Waqf educational institution is an organization or institution established from the contribution of the Muslims or constructed on the land or building that was endowed for the purpose of Islamic education. It is considered as one of the philanthropic attributes which signifies deeds done for the well-being and the goodness of human being (Hazriah & Ismail, 2018; Ahmad Zaki, 2008). The significant of this type waqf is for the development of knowledge among Muslims communities as it provides chances to acquire knowledge and also the best channel to do good deeds (Mujaini et al. 2018; Latif, et al 2013). Anwar et al. (2018) and Mahamood & Rahman (2015) suggest that waqf education can be alternative source of funding for universities and it will reduce the burden of the government in supporting the university’s expenses. This type of waqf is important in providing the financial assistance to the community and also strengthening the academic quality of the students.

Waqf educational institution is not uncommon in Islam. It has been practised since the days of the Prophet based on the hadith which stated that on the first day of the arrival of the Prophet SAW in Medina during the Hijrah with Abu Bakar r.a., the Prophet took Sahl’s and Suhail’s land to build a mosque and place of residence. (Al-Bukhari, 1992, No. 3906). The practice of waqf educational institution was continued by the generation after the Prophet SAW (M. Jandra, 2008). Al Azhar University for example which was built in 975 A.D. is the world’s oldest university which provide free education from the elementary level up to the tertiary level. In Malaysia on the other hand, waqf in education has been practised ever since Islam was introduced in the Malay world. It exists in many forms such as hostel, scholarship, allowance, building and learning tools such as tables, books etc. (Mujaini et al. 2018).

In Indonesia, Pondok Modern Darussalam Gontor (hereinafter called PMDSG) is a good example of a successful waqf-oriented educational institution which provides lots of benefits to the Muslim society. This research aims to examine the administration of PMDSG particularly relating to its management system of educational waqf. For this, the research briefly explores the administration of waqf law in Indonesia and examine specifically the management of educational waqf in PMDSG. Findings of the research highlight the success of the PMDSG, particularly from the administrative aspect of waqf educational institution. This research concludes that the administration and management system of educational waqf in this PMDSG can be made as a good model to improve the educational waqf institutions available particularly in Muslim countries all over the world.

2. RESEARCH METHODOLOGY

This research is relating to the practice of waqf-based education in Indonesia. Pondok Modern Darussalam Gontor (PMDSG) is chosen for the case study for its familiarly known practice in waqf oriented based-education. The purpose of this study is to examine the management of waqf based education institution. In order to get the accurate data on the practice of waqf-based education, interviews are conducted among selected respondents consists of teachers and students of PMDSG. This semi-structured interview is conducted as it would provide insight and information which could assist the researchers in examining the practise of waqf-based education system in that institution. Prior to that, the secondary data is sought with the purpose to investigate the administration of waqf law in Indonesia, the history and management of PMDSG and forms of waqf contribution to PMDSG. For this secondary data, library research is used in obtaining the relevant information, where references comprise literature in the form of Quranic verses, traditions of the Prophet, books, journal articles and some relevant laws and regulations. All the data is analysed by using content analysis technique to ensure that the data gathered is matched with the objectives of the study.
3. FINDINGS AND DISCUSSION

3.1. The History of Pondok Modern Darussalam Gontor (PMDSG)

Pondok Modern Darussalam or also known as Pondok Gontor is one of thousands of Gontor’s pondok pesantren that can be found throughout Indonesia. It was founded on 10 April 1926 or 12 Rabiul Awwal 1345 in Ponorogo, East Java by the three brothers, sons of Kiyai Santoso Anom Besari. The three brothers are KH Ahmad Sahal (1901-1977), KH Zainuddin Fananie (1905-1967) and KH Imam Zarkasyi (1910-1985). All three are known as the Trimurti. After the death of Imam KH Zarkasyi in April 1985, Pondok Gontor has shifted to its second generation of leadership, led by KH Shoiman Lukmanul Hakim, KH Abdullah Syukri Zar zasyi, M.A dan KH Hasan Abdullah Sahal. This decision was made by Badan Waqf as the patron to PMDSG (Abdullah Syukri, 2005a). In 1999, KH Shoiman Lukmanul Hakim has been replaced by Imam KH Badri, and these three Kiyai have led the pondok until today.

To date, there are 11 groups or branches of PMDSG that can be found throughout Indonesia and has a total of nearly 16,000 students. The education system in PMDSG has been recognized by several international institutions such as the Ministry of Education Republic of Egypt, Al-Azhar University of Egypt, Saudi Arabia Ministry of Education, and the University of Punjab Lahore Pakistan. Several foreign universities also recognized PMDSG studies such as the Islamic International University Islamabad, International Islamic University Malaysia (IIUM), University of Damascus Syria, and several other universities (Abdullah Syukri, 2005a).

3.2. Foundation’s Role and Expansion of Waqf Pondok Modern Gontor

Yayasan Pemeliharaan dan Perluasan Waqf Pondok Modern (YPPWPM) is a foundation which is responsible for organizing economic activities, particularly with regard to the management and development of land. This is important to ensure that the source of funds obtained for PMDSG is halal and to guarantee its survival. With regard to property owned by PMDSG, it has two types of land, which are land for construction and land for agriculture. These waqf lands were acquired through various ways, including from individuals' contributions, purchasing, and exchanging of lands for waqf. Initially, since 1931, the lands were endowed and managed by a body called Khizanah (Khizanatullah). During the preliminary stages, Khizanah used these lands to undertake various forms of business such as farming, agriculture and others. In 1953, Koperasi Pelajar (Kopel) was established to provide various tools for teaching and learning managed entirely by the students. Later in 1954, “kartu infaq” was established to raise funds with the aim to buy lands in order to expand PMDSG, as well as to cover expenses in managing the pondok. The waqf lands are located in Java, Lampung and Southeast Sulawesi (Abdullah Syukri, 2005b).

Currently, waqf lands are placed under the management of Yayasan Pemeliharaan dan Perluasan Waqf Pondok Modern (YPPWPM) which was founded since March 18, 1959. To facilitate the management of the lands, the foundation has established several sections as follows:

- Conservation and Agriculture Division. This division undertakes and manages agricultural lands, for example lands cultivated with crops such as paddy, maize and others. The monitoring aspect for this division is performed by the Nazir or inspector. The Nazir consists of local people who will be responsible for the foundation's efforts related to agricultural projects on the waqf lands.
- Expansion and Equipment Division. This division is responsible for finding ways to expand waqf, the status of related laws and administrative of waqf lands.
Building Division. This division is responsible for constructing suitable buildings for the purpose of education and business.

In terms of the use of the waqf lands, the Foundation has divided the lands into (Abdullah Syukri, 2005a):

- Non-agricultural lands that are used for constructing buildings for educational purposes, such as lecture rooms, hostels, laboratories, libraries, mosques, quarters for staff, etc.
- Agricultural lands that are used for growing various crops such as paddy, coconut trees, fruits, and others.
- Non-Agricultural lands that are also used to locate factories owned by Pondok Moden Gontor such as paddy mills, Darussalam printing factories and others.

3.3. Contribution of Waqf Lands to Pondok Moden Gontor

As explained by Abdullah Syukri, (2005b), in the preliminary stages, lands that have been endowed were developed in three forms:

- Cultivation: the lands were cultivated by farmers and the profit was divided using 50:50 ratio.
- Renting: the lands were rented out to farmers and the rental fees were paid in accordance to the growing season and total revenue earned.
- Leasing: the land will be leased and the tenants will pay according to the total revenue earned.

Based on the three forms above, the profits from land rental and leasing has provided substantial returns to the PMDSG. For example, in 2003, the rent has contributed to 428 million rupiah, while the land lease amounted to 78.7 million rupiah. Meanwhile in 2004, the rental profit have amounted to 350 million rupiah, while 78 million rupiah was obtained through leasing. Apart from that, waqf lands have also been used to plant cloves. In 1983, lands that are located in Jombok and Pule have produced a total of 1000 kg of cloves with a value of 7,700 rupiah/kg. It should be noted that waqf lands developed for agricultural purposes have provided good returns to PMDSG, supporting the costs related to teaching and learning.

Apart from managing waqf lands, PMDSG also involved in many forms of businesses. All businesses are called 'La Tansa' which means 'do not forget'. The businesses are placed under a cooperative named Koperasi Pondok Pesantren (Kopontren) that was founded on 29th of July 1996 and its establishment was approved by Badan Waqf Pondok during its 36th meetings in 1995 (Abdullah Syukri, 2005b).

According to Dr Syamsul Hadi, La Tansa Printing is the business that provides the highest profit to the Koperasi. This is not surprising as the total number of PMDSG students is approximately 17,000. (Dr Syamsul Hadi, personal communication, 2009). According to Mr. Edi Isnan Hakim, there are 200 acres of land which has been endowed by a prominent businessman in Indonesia, and now 1/3 of them have been developed for the construction of a campus in Gontor Puteri 1, Ngawi. The rest are used for paddy cultivation, palm oil plantation, as well as forest tree planting (timber) (Mr. Edi Isnan Hakim, personal communication, 2009).

In the beginning, the forms of businesses were focused on providing basic students’ needs such as teaching aids, food, etc. However, recently, the businesses have been developed to cater the needs of the society as well. The example of such business includes book store, cosmetics, restaurants, bakery, transportation, farming, poultry slaughtering etc.

Revenues gained from the businesses are managed by the Administration Division. It must be deposited to this division on daily basis or either every three days or once a week. According to Abdullah Shukri (2005b), all expenses occurred in managing the businesses...
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need to be controlled wisely. Each withdrawal from this division for any needs should be informed to the leaders of the pondok.

All of the businesses and companies are wholly owned by Pondok Modern Darussalam and not privately owned by any of the leaders, teachers or students of that institution. This is to avoid misuse of the businesses for personal purposes. Moreover, this is also in line with the philosophy of the PMDSG i.e. to work independently and collectively to safeguard the rights and needs of the pondok without any personal interest. Trainings are also provided in the form of entrepreneurship classes. General workers working for the businesses are selected from the local people who live around the pondok, especially those who are jobless. Besides, the management of pondok also provides training for staff who are employed in all its business ventures.

4. CONCLUSIONS
The Gontor’s model of waqf-education has been proven to be successful without depending on the support from the government or any other agencies. The principle of PMDSG is to accept any contribution and sponsorship from any agencies, but it is not bound by the contributor’s requirements. The management of this institution provides independent, transparent and credible services. They have successfully produced quality alumni especially among the Indonesians and generally the people from the Malay Archipelago who are proven in terms of their intellectual and entrepreneurial ability. The philosophy of PMDSG; "Live with it (pondok), and do not depend on it" and “Pondok stands above for everyone” have been fully accomplished. Based on the research findings, PMDSG is a good model to be applied in modern education, especially to upgrade and enhance pondok. It also reflects the opportunity of waqf in developing the education sector.

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