

WAQF AN INSTRUMENT OF COMMUNITY EMPOWERMENT IN ISLAMIC BOARDING SCHOOL DAARUT TAUHIID IN INDONESIA

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Abstract

This research is aimed for exploring about waqf (endowment) as an instrument of community empowerment in Daruut Tauhiid Islamic Boarding School. The method used in this research is qualitative method with phenomenology approach for waqf management in Daruut Tauhiid. The research result shows that waqf as an instrument of community empowerment in Islamic boarding school has been practiced well. The asset of waqf in Daarut Tauhiid is empowered in two sectors, which are in the sector of education and economy. Both sectors have already been conducted well and it is also supported by the economic empowerment from the santri (students) and the community. There are some excellences owned by Daarut Tauhiid in managing its asset of waqf, among others, by sustainably maintaining the sharia principle in the asset of waqf for its halal and blessing, by giving freedom to wakif for determining the asset of waqf which he/she wants to give as waqf, and by providing openness in the reporting and openness in access as well.

Keywords: *Waqf, Community Empowerment.*

JEL Codes: *G20, G21, G28, G32*

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1. Introduction

Waqf is an instrument that can be used by Islamic Boarding School for enhancing the empowerment of Islamic Boarding School and its surrounding community. The role of waqf as an educational empowerment had already been developed since the era of Umayyah dynasty, although it had not been yet in the form of special educational places such as Islamic Boarding School (Othman, 2015; Basri, 2014; Mubarak, 2014). In order to guarantee that waqf can be well-managed, the said waqf must be managed by a professional nazhir of waqf with a deep commitment (Mahrus, 2013; Mubarak J., 2013). Thus, the existing waqf can be productive and empowering the people's economy. The social function of waqf can be explained in two frames. First, it is a frame that specifying waqf as ibadah maliyah, and second, a frame that representing the academic relationship between waqf and educational institution, such as Islamic Boarding School (Mubarak J., 2013; Uswatun F. &, 2013; Kasdi, 2013).

In its development, many Islamic boarding schools have already managed waqf, either general waqf or productive waqf (Uswatun F. &, 2013; Basri, 2014). Furthermore, currently, many Islamic boarding schools develop cash waqf and productive waqf, and one of them is Daruut Tauhiid. Cash waqf is specifically regulated in the Law Number 41 of 2004 concerning cash waqf (IKAPI, 2009). The existence of waqf institution needs to be seen regarding its role in using waqf as an instrument for the empowerment of Islamic boarding school and the society. Based on the background of such issue, several questions of research can be proposed as follow:

- a. How is the waqf management modelling as an instrument of Community Empowerment in the Islamic Boarding School of Daarut Tauhiid?
- b. What steps should be done for optimizing waqf as an instrument of Community Empowerment in the Islamic boarding school of Daarut Tauhiid?

2. Literature Review

Waqf is an Islamic philanthropy which required to be empowered for the people's interest as it is also mentioned in Al-Qur'an Al-Khair. In Islamic history, waqf has an important role in supporting the establishment of educational institution such as Islamic boarding school (Athoillah, 2015; Mubarak, 2014). Waqf had been explained by Rasulullah SAW. Umar Ibnu Khattab came to the Prophet Muhammad SAW for asking about a guidance in utilizing his land in Khaibar. Then, the Prophet said, "If you are willing, preserve its origin (assets) and made its fruit charitable in Allah interest (Zuhaili, 2011; Othman, 2015; Athoillah, 2015; Daud Ali, 2012). Implicitly, it shows about the management of waqf asset. Waqf is a source of important revenue in Islam for the purposes of social justice achievement through the asset in waqf (Hamzah, 2014). Waqf is a special devotional act. Its preeminence lies on the reward of waqf which will be continuously flowing, although the wakif was died (Ibrahim, 2011; Khalil, 2011). The existence of waqf as an instrument of empowerment can be used

optimally. The empowerment can be explained as a process to become empowered or a process of giving power (strength/ ability) to those who have not been empowered yet. Such kind of empowerment is usually called as Community Empowerment (Sulistiyani, 2004). Through the empowerment process, the community will be able to be aware of their strength to act effectively, for changing their life and environment to a better condition (Gitosaputro, 2015; Adi, 2008; Zimmerman, 2000; Sudewo, 2008). There are some instruments that can be used in Community Empowerment. For example, tax, banking, insurance sector, pension fund, CSR dan waqf (Uswatun, 2011; Ismail, 2012; Rothman, 2000; Suharto, 2016; Sula, 2011). Waqf, as a very potential instrument, has been started to be managed by many educational institution, including Islamic boarding school, today. In general, Islamic boarding school is an Islamic educational institution that built on the land of waqf. The development of Islamic boarding school in Indonesia is very rapidly. Moreover, many of them have managed productive waqf, although its management is still traditionally. However, the benefit of waqf in Islamic boarding school can be specifically felt in the development of people's economy and religion. (Basri, 2014; Athoillah, 2015; Mulkan, 2013; Sari, 2016; Thahir, 2014).

3. Prior Research

The research result (Basri, 2014) showed that the asset of waqf in Modern Islamic Boarding School of Gontor could support the community empowerment of the Boarding School, in particular, in increasing the benefit from the management of waqf asset, such as buildings, regeneration, education and teaching, as well as the welfare of the boarding school's family. Its success in managing waqf have made Gontor as one of the successful Islamic Boarding Schools regarding the management of waqf. Such result showed that besides zakat, infaq and shadaqah, waqf can be made as an instrument of community empowerment in Islamic Boarding School, particularly, in encouraging the independency of the Boarding School. The research result (Saadati, 2014) explained that a cash waqf had a great prospective in developing and empowering the people's economy, including the Islamic Boarding School. The research result (Kasmin, 2014) also described that waqf in Islamic Boarding School had to be managed productively, thus it would be able to improve the education proportionally and it could compete with other educational institutions.

4. Method of Research

The method used in this research is qualitative method by using phenomenology approach. The qualitative research is a type of research for understanding the actual phenomenon, in which the researcher is really relying on the empirical facts according to the information from the research object or participant in a wide scope, and then analyzed and interpreted in the form of narration comprehensively under the empirical facts (Creswell, 2010; Moleong, 2006). Phenomenology approach is

orienting to understand, explore, and interpret the meaning and events, as well as the relationship between people usually in certain situation (Iskandar, 2008; Moleong, 2006). Data from the phenomenon of waqf management in the Islamic Boarding School of Daarut Tauhiid is collected by observation and interview. Such data obtained is then analyzed under the technique of Interpretative Phenomenological Analysis. There are some stages in doing Interpretative Phenomenological Analysis which is made as the reference in this research, namely Reading and re-reading, Initial noting, Developing Emergent themes, Searching for connections across emergent themes, Moving the next cases, Looking for patterns across cases (Smith, 2009).

5. Result

5.1. Waqf management modelling as an instrument of Community Empowerment in Islamic Boarding School of Daruut Tauhiid

1. History of Waqf in Daruut Tauhiid

Waqf of Daarut Tauhiid is an institution that established by KH. Abdulah Gymnastiar in 1999 under the Foundation of Daarut Tauhiid Boarding School. All assets in Daarut Tauhiid are the assets of waqf, either from internal wakif, KH. Abdulah Gymnastiar, or external. All assets owned by KH. Abdulah Gymnastiar are for waqf, for the development of Islam in Daarut Tauhiid. The waqf assets which continuously develop and increasingly hold public response toward the existence of Daarut Tauhiid make this institution more and more growing by receiving some instruments of waqf receipt, such as general waqf, cash waqf and many others. Currently, Waqf of Daarut Tauhiid has gained permission as an institution that manages cash waqf from BWI (Badan Waqf Indonesia/ National Body of Waqf Management) under No. 3.3.00101.

5.2. Waqf Asset and Waqf Collection System in Daarut Tauhiid

Now, waqf of Daarut Tauhiid has been given mandate to manage the asset of waqf through various program of productive waqf as follow:

Table 1.1. Waqf Asset of Daarut Tauhiid

NO	WAQF SECTOR	WAQF ASSET
1	Education and Social	School Building (classroom of TK-SD-SMP-SMA-SMK), Dormitory for male and female students (SMP, SMA, SMK), facility and infrastructure for program in Daarut Tauhiid (DQ, APW, PMK, PPM, SSG), House of Tahfidz Qur'an, Homes Program for the orphans and the poor, and Mosque of Daarut Tauhiid is some regions.

2	Economy	Mini Market, Building of Darul Hajj, Cottage of Daarul Jannah, Canteen of DJ, MQTV Television, MQFM Radio, Property, Office Building, Building for Community Empowerment, Plantation, Agriculture and so on
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Source: Data is processed from the research result

As the result of interview done by the researcher with the managing board (MY) in waqf of Daarut Tauhiid, it explains that the management of waqf asset is conducted by the mandate and transparently. The management system of waqf in Daarut Tauhiid is, entirely, oriented on the productive programs. Thus, the asset of waqf can be increasingly blessed, and its benefit will be for giving the welfare to the community. The use of said waqf asset will not be only for the students and internal scope of Daarut Tauhiid, but it is also for the public. The location of Daarut Tauhiid which is integrated with the general public becomes an evidence that Daarut Tauhiid gives a bigger opportunity for the surrounding community to use the waqf asset of Daarut Tauhiid. Hence, it becomes a realization of what is missioned by the application of waqf in Daarut Tauhiid, which are:

1. Collecting waqf for increasing the blessing in the assets of muwakif
2. Optimizing waqf with economic activities for the community's welfare
3. Improving the potentials of waqf for supporting the educational, religious and social activities

According to the analysis by the researcher, the said assets of waqf are in line with the function of waqf as an instrument in the community empowerment as already explained that waqf shall be oriented productively. Therefore, the existence of waqf can be used for the community (Zimmerman, 2000; Uswatun F. &., 2013; Kasdi, 2013).

As the result of the interview with (MY) and the observation by the researcher, it can be explained that the type of waqf accepted in Daarut Tauhiid can be in the form of fixed asset and cash waqf in order to facilitate the wakif of waqf in Daarut Tauhiid. It prioritizes in accepting cash waqf with some asset which can be chosen by wakif. Moreover, in order to facilitate the people in distributing their waqf in Daarut Tauhiid, some strategies are applied in collecting the productive waqf as follow:

1. Direct collection system.

A direct collection system of waqf is done by two strategies. First, 'pick up the ball' strategy, such as in collecting waqf from some study forums in the environment of Daarut Tauhiid. This kind of collection system is usually in the form of cash waqf. Second, a collection system when the wakif directly comes to the office of Waqf

management in Daruut Tauhiid, and every wakif will be given a proof in the form of waqf certificate. This second strategy can be in the form of asset waqf or cash waqf.

2. Indirect collection system

Indirect collection system is a collection conducted with Waqf partners in Daarut Tauhiid, namely some LKS PWU (Sharia Financial Institution of Cash Waqf Management) which has been in cooperation with Waqf of Daarut Tauhiid, such as Bank BSM and CIMB Niaga syariah. The wakif who wants to perform waqf can be directly through LKS-PWU. In general, the form of waqf distributed through this system is cash waqf.

According to the researcher's analysis, both strategies can be justified, because the people can be more easily distributing their waqf. The success of waqf management in Daarut Tauhiid, regarding the receipt of waqf asset, is not apart from the creativity and professionalism of a nazir, as well as the support of modern management, especially in developing productive business. However, the waqf in Daruut Tauhid must be always maintained and managed well all waqf assets as a mandate which must be done with full seriousness and dedication. Hence, such assets will continuously develop and its blessing will continuously increase as well (Zamhari, 2013).

5.3. Waqf Management System in Daarut Tauhiid as an Instrument of Economic Empowerment

Waqf management system in Daarut Tauhiid is done professionally, based on the result of interview with the management board, which explaining that the principle prioritized in the management is principle of caution, particularly from its sharia value. Every policy implemented in the waqf of Daarut Tauhiid must gain approval from lajnah syariah, either regarding the policy to make any products for collecting waqf, or in the management and empowerment system for waqf asset, in order to guarantee the halal and blessed value. As explained previously, the asset of productive waqf in Daarut Tauhiid is divided based on two aspects, namely the aspect of education and economy. From both aspects, all assets of waqf are managed productively, either in ukhrawi or duniawi manner (community's economic empowerment). There are some excellences applied by waqf asset management in Daarut Tauhiid, which are:

1. Maintaining the sharia value
 - a. All assets of waqf area managed based on the principle of syaria and supervised by lajnah syariah and BWI
 - b. All assets of waqf are managed by nazir who is profesional in the field of waqf
 - c. All assets of waqf are managed productively, either in ukhrawi or duniawi manner (community's economic empowerment), thus all assets of waqf can be useful and

increasingly blessed.

- d. The management board of asset waqf in Daarut Tauhiid must implement the cultures that exist in the Islamic Boarding School of Daarut Tauhiid, such as: any activities must be sincerely and intended for religious purposes, containing of attitudes based on sharia (shiddiq, amanah, tabligh, fathananh, wearing Muslim dress, not smoking, always keeping the cleanliness, order, and security, as well as being friendly to every one), and when azan (a call to prayer) is recited, all activities must be stopped and everyone must go to the mosque to perform communal prayer.
2. Freedom
 - a. Wakif is given a freedom to determine the asset of waqf which he wants to put in waqf. It can be in the form of fixed asset and cash waqf, and then a certificate of waqf will be given.
 - b. The waqf in Daarut Tauhiid provides the assets of waqf which can be chosen by wakif to be empowered or in productive waqf, such as the construction of mosque, dormitory, productive land development and so on.
 3. Openness
 - a. The asset of waqf is easily accessed by the students and the community, because the location of all waqf assets is in the environment of Boarding School, mingling with the public people. All assets of waqf can be used by wider community, both socially and economically.
 - b. Giving facilitation for the people who wants to use the asset of waqf, particularly for those who have economic limitations.
 - c. The management of waqf is reported periodically to the stakeholders of waqf in Daruut Tauhiid in order to implement the management based on the principles of accountability and responsibility.

The result of waqf asset management will be distributed to be the support of all activities for the greatness of Islam and community's economic empowerment, such as giving scholarship to the students and the people who is not capable financially, organizing trainings on religious topics and economic independence for the students and the community, and applying a cheaper rent value for the poor, buying other assets of waqf or developing the assets of waqf which have not developed yet in order to expand the assets of waqf and its benefit can be used more widely. Based on the explanation above, clearly, waqf management as the instrument of economic empowerment in Islamic Boarding School of Daarut Tauhiid is illustrated as the following figure:

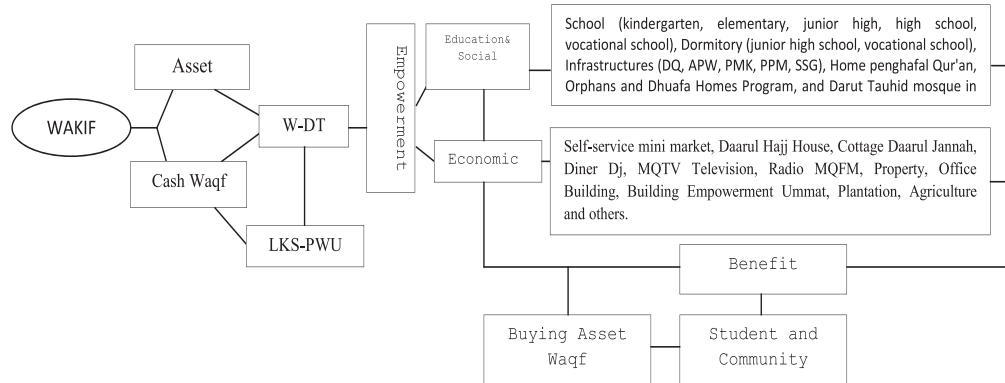


Figure 1.1

Waqf Community Empowerment Daarut Tauhiid Modelling

Source: Data is processed from the research result

Based on the result of interview and observation explained previously, there are some obstacles faced by the waqf of Daarut Tauhiid as follow:

1. Many people still do not understand about cash waqf
2. Many assets of waqf have not been developed yet, especially the asset of waqf in the form of land due to limited human resources.
3. No external audit for all the reports of waqf management.

In order to handle such problems, according to the researcher, Daarut Tauhiid needs to conduct a socialization to the people, especially concerning cash waqf. Furthermore, it can be done through a cooperation with some universities whose study program relates to waqf, such as a study program of Islamic economy. Optimizing all assets of waqf which have not been productive yet, in order to be more developed. If the obstacle in developing the asset of waqf comes from limited human resources, then the waqf of Daarut Tauhiid can cooperate with another waqf institution that has closer access to the asset of waqf, thus such asset will not remain unhandled and it can be empowered and used by the community. The report of waqf management must be transparently and audited by external audit. It is for keeping the existence and trust of wakif to the waqf management board. Therefore, more people will be interested in giving waqf, both asset waqf and cash waqf. In order to facilitate the above needs, Daarut Tauhiid is required to implement a more modern system, such as the implementation of information technology, either from the side of collection, management, or android-based reporting. As a result, the people will get easier access about waqf in Daruut Tauhiid.

5.4. Steps by Waqf of Daarut Tauhiid in Optimizing Waqf as an Instrument of Community Empowerment in Islamic Boarding School of Daarut Tauhiid

Waqf of Daarut Tauhiid, now, has already been included in the association of productive waqf management in Indonesia. Some steps are conducted by waqf of Daarut Tauhiid for optimizing waqf management in order to empower the community's economy. Such steps are divided into three, namely the step of collection, management, and reporting.

1. Collection

In order to optimize waqf collection, Daarut Tauhiid has released five programs of mihrab. Waqf of Daarut Tauhiid invites their people to give their waqf, to jointly have their homes in heaven. The intention of such program is that one waqf can develop five mosques at once. Those mosques are:

- a. Mosque of Daarut Tauhiid in Bandung.
- b. Mosque of Daarut Tauhiid in Jakarta.
- c. Mosque of Daarut Tauhiid in Tangerang.
- d. Mosque of Daarut Tauhiid of Eco-Boarding School in Bandung.
- e. Mosque of Daarut Tauhiid in Batam

The result of interview shows that there is unique characteristic in such program. Wakif can give waqf in the form of cash or asset waqf (providing the building materials) and non-asset waqf, such as skill and personnel. All those mosques are constructed under a detailed budget, thus wakif will know exactly the waqf assets needed. The wakif can easily determine the allocation of waqf. For example, if the wakif determines to give waqf in the location of imam and tribunal, the asset of waqf will be allocated on those locations.

2. Management

The result of interview shows that the waqf of Daarut Tauhiid has managed many assets of waqf in the sector of education, economy, and social, and it has been running well, especially the asset of waqf existing in the environment of Boarding School. It is proven by many more students and people are very helpful with the presence of waqf assets in Daruut Tauhiid. This success is due to integrated management of asset waqf in Daruut Tauhid, thus it becomes easier in managing and supervising. However, many other assets of waqf outside Daarut Tauhiid are still not productive, now. Therefore, in order to optimize all assets of waqf, especially which in the form of unproductive land, the waqf of Daarut Tauhiid has now planned the management of some waqf assets as follow:

- a. Beekeeping in Garut
- b. Planting trees in Subang

c. Gold mining in Citeko

d. Development of religious recreation (outbound) of Daarut Tauhiid in Bandung

The result of such waqf asset management will be used in the future for the empowerment of education, social and economy, for the students and the community around Daruut Tauhiid.

3. Reporting

The result of interview shows that waqf of Daarut Tauhiid always give periodic report to the wakif of stakeholder in Daarut Tauhiid, especially about the waqf management in Daruut Tauhiid. As a step to increase the community's trust, in the near future, waqf of Daarut Tauhiid will cooperate with external audit for auditing all reports made and then it will be delivered to the public transparently.

Such step, according to the researcher, has been running well. But, in order to maximize all steps to be better and more empowering, there are some results from the researcher's analysis that can be made as consideration:

1. Islamic Boarding School of Daarut Tauhiid is one of the boarding school institutions that is complete and having many potentials. In this boarding school, there are already financial institutions, such as BPRS of Daarut Tauhiid and BMT of Daruut Tauhiid. The existence of both financial institutions, until now, has not been given a larger role, particularly in the management of cash waqf. BMT as a micro sharia financial institution has now been allowed to act as nazir of cash waqf. It will be better if waqf of Daarut Tauhiid can synergize with BMT of Daarut Tauhiid. Thus, the empowerment to the community will be better and faster. Because the main weakness of educational institutions, zakah and waqf in Indonesia is the lack of socialization to the community (Huda, 2014), so Daruut Tauhiid need more vigorous to socialize to the community in various media.

2. It is time for Wakaf Daarut Tauhiid to cooperate with other audit institutions, in addition to financial audits, but with quality management audits, such as ISO 9001. This can be done to improve the quality of waqf management in Daruut Tauhiid, as did by other institutions (BAZNAS, Domper Dhuafa And many others). Waqf with zakah has the same goal with zakah, one of them as instrument of empowerment of ummah, one of good management of zakah is giving excellent service to the muzakki as result of research of (Pematasari, 2015), show that service influence to loyalty muzakki, when waqf is improved then can provide satisfaction to the people who waqif so as to enhance the role of waqf institutions in support of economic empowerment of the ummah..

3. It needs to conduct a linkage with other waqf institutions for giving wider access to

the community in using waqf asset.

4. It needs to conduct a linkage with some universities. This cooperation can be done in the form of training for the human resources in management board of waqf. Although it is already done by the person-in-charge of human resources in Islamic Boarding School of Daarut Tauhiid, but the waqf of Daarut Tauhiid also needs to organize such kind of trainings in order to add its network and knowledge about waqf management.

6. Conclusion

Based on the above discussion, it can be concluded that waqf as the instrument of community empowerment in Daarut Tauhiid has been run well due to the following: first, the waqf asset in Daarut Tauhiid is empowered on two aspects, namely education and economy. From both aspects, the focus of its empowerment is to make such assets productive in ukhrawi and duniawi way. Second, the users of all waqf assets along with its management result are all people, because Daarut Tauhiid gives easiest access to the community who wants to use the waqf asset for worshipping or doing business by renting the assets of waqf in Daarut Tauhiid, and to the community who wants to hold religious activity. Third, another factor that makes Waqf of Daruut Tauhid increasingly functioned is sharia factor. It is done for guaranteeing the halal value of waqf assets. Moreover, other factors involved are freedom and openness.

The strategic steps conducted for optimizing the management of waqf are done in three approaches, namely collection approach by making 5 mihrab programs, management approach by using unproductive lands and develop it to be productive, and reporting approach by cooperating with public accountant for giving transparent report to the community.

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