

The Role of Waqf in the Development of Islamic Education

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ABSTRACT

Islam conceptually recognizes waqf organizations as resources that offer long-term benefits. Due to its good management, waqf contributes significantly to improving the quality of life of the community. Waqf has an important role in helping the implementation of education. Muslims learn more easily when they have waqf. Thanks to waqf, students who study Islam do not need to have a high financial burden, so both those who can and cannot afford it have equal access to education. To meet the needs of the community in the fields of religion, clothing, food, shelter, education, economy, health, and security, waqf seeks to build long-term and reliable financial flows. To achieve the pleasure of Allah SWT, waqf also seeks to uphold brotherhood and instill the ideals of solidarity and social solidarity.

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INTRODUCTION

One of the sunnah worship carried out by Muslims to get closer to Allah SWT is waqf. Following the guidance of Islamic teachings is not an easy task to achieve the noble goal of devotion. There are times when the wakif originally intended to waqf with good intentions, but over time, these good intentions turned out to be wrong. In the end, the waqf property that has been granted belongs to Muslims, as if it becomes private property by participating in regulation and policy-making within the waqf body so that it cannot function properly.

Undoubtedly, funding for education is needed to finance infrastructure, facilities, and teacher salaries, as well as the costs that students incur while in school. In the field of education, the low cost of education has always been the root of failure. Therefore, it makes sense for waqf to be used as a source of funding to advance Islamic education, which is now lagging behind Western education.

Social problems related to education arise in Indonesia. The image of education in Indonesia is bleak because many schools collapse, children drop out, and teachers work as motorcycle taxi drivers or scavengers. According to information from the Ministry of National Education, 135,026 schools in Indonesia suffered damage in 2011.¹

In addition to the credibility of decision-makers, this issue requires innovation in the accessibility of funding for the advancement of education that comes from social funds or the non-government sector. Waqf is one of the social financing mechanisms in Islam that can be applied to education. Waqf is a versatile Islamic social finance tool.

A. Definition of Waqf

The Arabic word waqf means habs (restraint). Waqafa-yaqifu-waqfan is thought to signify habasa-yahbisu-habsan.² Muhammad Jawad Mughiyah asserts that the "alwaqfu" (waqf) translation of "awkafun" and "wukufun" is "wakafa." Because the term "awkafa" is used in the "Book of Tadzkirah by Allama al Hilli." Through vocal expression.

Waqf according to Abu Haneefa is the property of the giver (wakif) which he then benefits. According to Abu Yusuf and Muhammad, waqf means that once the wakif is owned, then the property belongs to Allah. Waqf according to Imam Malik is defined as property given to the wakif but still has property rights and cannot be sold, transferred, or inherited. Except for Imam Maliki, the scholars of Madhhab agree that waqf occurs when a giver donates his property or products continuously and forever. Waqf is a common property that can be used jointly for the betterment of Muslims and supervised by an organization appointed for it or by a designated person.

The act of a person or group of people (wakif) dividing and/or giving part of their property to be used forever or for a certain period by their interests for the sake of worship or public welfare by sharia is what should be understood by waqf.

There are two types of endowments: Khairi endowments and Member endowments/Dzurri endowments. A Dzurri waqf is a waqf addressed to one or more people, regardless of the wakif's family. While khairi waqf is a type of waqf intended for the general public and can be used unlimitedly by the entire community. The Convention deals with all matters relating to the welfare and interests of humanity as a whole, including social security, education, health, and security.

Of course, considering the benefits of money, this waqf is only one option to be used in devotion to Allah SWT, It is an effort to advance in the fields of education, religion, and others. Therefore, the purpose of waqf is very beneficial to the community.

B. Purpose of Endowments

Waqf is centered on two goal orientations, namely *habl min Allah* which is a relationship with Allah SWT, and *habl min al-naas* which is a relationship with others. A wakif's relationship with Allah Almighty is a manifestation of his loyalty to Him and his desire to continue to receive benefits from Him despite his death. Relationships with people are necessary to achieve *takaafu al-ijtimaa'iy*, or social care, among Muslims.

In general, the purpose of waqf is to provide a reliable long-term funding stream to support the needs of the community in the areas of religion, clothing, food, shelter, economy, health, and security. To achieve the pleasure of Allah SWT, waqf also seeks to uphold brotherhood and instill the ideals of solidarity and social solidarity.

If we look at the waqf carried out during the time of the Prophet SAW and al-khulafaa al-Rashidin, it can be concluded that some of the objectives of waqf are based on the waqf he carried out, namely:

1. Realizing food security for Muslims is reflected in the following matters: Waqf Abi Talhah, which is to endow the Bairuhaa garden, and the proceeds are distributed to relatives and the poor
2. Waqf Uthman bin Affan⁸ which aims to meet the water needs of Muslims
3. Wakaf Senjata Khalid bin Waleed
4. The place of spreading Islamic da'wah, the place of implementing the teachings of Islam, and the place of teaching generations of Muslims; and
5. Prophet Muhammad (peace be upon him) realized this goal by granting mosques, especially mosques in Quba and Nabawi
6. Offers lodging to visitors, the poor, and families. This goal is seen in the house endowments completed by the companions.

C. Waqf in the History of Islamic Civilization

To govern a dynamic and evolving human existence, Islam is a religion with specific, accommodating, and relevant laws and social order. Before the coming of Prophet Muhammad (peace be upon him), not all behaviors and practices were immoral or unpleasant; On the contrary, the more organized and religiously meaningful teachings of Islam include Arabic traditions that are in harmony with Islamic principles. Giving something for the public interest or oneself for the family is one of the customs of a society that existed before the arrival of the Prophet Muhammad (PBUH). This custom—which required wealthy people to donate some of their money to charitable purposes—was eventually accepted by Islam as a rule of waqf to be used and managed for the public good. The evolution of waqf practices before Islam, throughout the prophetic period of Muhammad, and Islamic dynasties is recorded here⁹

1. The practice of Waqf before Islam

Waqf was practiced even before Islam was introduced by Prophet Muhammad but with several names and titles. It has been proven that most houses of worship are located on managed land, and the income is used to fund the maintenance and salaries of the staff who maintain the buildings. Because many mosques, including the Grand Mosque and the Aqsa Mosque, were built before the entry of Islam and did not belong to anyone but belonged to Allah SWT for the benefit of the Ummah before the Prophet Muhammad (PBUH) was sent.

Before Islam came, the practice of waqf was already known in several countries, including Egypt, Rome, and Germany. King Ramsi II established a waqf in Egypt by allocating a large enough land for the place of worship "Abidus". The property manager can keep part of the proceeds of the property, but the principal property cannot be inherited by anyone. This is in line with the ancient Egyptian custom that the person who manages the mayyit (inheritance) gives the proceeds to his family and descendants. With the condition that you cannot have it, the management of the property is carried out in rotation, starting from the eldest child. Although not officially known as waqf, the practice is essentially similar to family endowments

Legal provisions in Germany allow one family to receive capital to manage property for a certain period. The property can be owned jointly by male and female family members, or it can be owned jointly. However, the property cannot be sold, bequeathed, or granted. But the power of these assets can only be handled and taken away from them.

2. Wakaf in the time of the Prophet PBUH

Since the migration of the Prophet (PBUH) to Medina in the second year of the Hijri, waqf has been known in Islamic history since the time of the Prophet (peace be upon him). There are two schools of thought among Islamic jurists, or fuqaha, as to who implemented sharia waqf in the first place. Some scholars argue that the Prophet (peace be upon him) was the first to carry out waqf, i.e. the land waqf of the Prophet (PBUH) for the construction of mosques.¹²

In the third year of Hijri, the Prophet also presented seven date palm gardens in Medina, including the gardens of A'raf, Shafiyah, Dalal, Barqah, and others

3. Waqf during the Islamic Dynasties

During the Umayyad and Abbasid dynasties, the practice of waqf spread rapidly. People flocked to waqf, which was not only intended for the poor and needy, but also used as capital for the construction of educational institutions, libraries, and the payment of salaries of employees, teachers, and students. The state's attention is focused on the regulation of waqf management as one of the sectors to foster social and economic solidarity in the community because of the enthusiasm of the community towards the implementation of waqf.

Waqf was originally just the goal of someone who tried to manage his property properly and independently without following the rules that had been set. Yet when Muslims realized the value of waqf institutions, there arose a need to manage waqf appropriately. Furthermore, an organization was established to oversee the management, maintenance, and utilization of waqf property, including mosques, either collectively or privately, or as a family.

Many villages were granted by Saladin Al-Ayyubi for the construction of the ash-Shafi'iyah madrasa, al-Malikiyah madrasa, and al-Hanafi madrasa. The funds raised use the concept of giving gardens and agricultural land.¹⁴

In the Mamluk period, endowments developed very rapidly and varied, making it possible to contribute everything useful. But most of it was gifts. In those days, the land was agricultural land and buildings, including residences, offices, and learning centers. The slave endowment was in charge of maintaining religious institutions during the Mamluk period and for example, giving slaves to maintain the operation of madrassas and mosques.

D. Waqf as a Financial Support of Classical Islamic Education

Islamic education and waqf are closely related to the ancient Islamic education system. Waqf institutions provide funding for Islamic education initiatives, thus enabling effective and smooth Islamic education. ¹⁵ Ahmad Salabi states that the first person to voice an opinion on the formation of a waqf organization was Caliph Al-Ma'mun. He felt that for activities to continue, there must be a public understanding that the cost of providing education must be shared by everyone, and not depend only on government subsidies and the good of those in power. ^{sixteen}

It is undeniable that historical evidence, especially from classical times, shows the support of waqf for the introduction of Islamic education. This is evident from the growth of madrasas, or al-jami'ah, which were founded and funded by waqf money, both from influential Islamic figures and from wealthy donors. ¹⁷ Each school generates its income from endowment assets, intended to support faculty and students. Waqf funding supports schools that promote the teaching of Islam, fiqh, language, and general knowledge while fortifying schools of Sunnah scholars and resisting the influence of Shia scholars. The high school consists of:

1. Seminary of Nizamia in Baghdad
2. Al-Muntasiriyya of Baghdad
3. Madrasah An-Nasiriyyah in Cairo
4. An-Nuriyah Madrasa in Damascus.¹⁸

F. The Role of Waqf in the Development of Islamic Education

Waqf has an important role in helping the implementation of education. Muslims learn more easily when they have waqf. Islamic education endowments do not require students to have a lot of money, so everyone has equal opportunities. The poor, in particular, will have tremendous and unlimited resources. ¹⁹

Waqf has made it easier for many academics and students to conduct research and obtain education by providing various appropriate facilities and infrastructure, thereby reducing their need for government funding. Waqf institutions have completed certain tasks assigned by the government. Finding evidence is easy that endowment money was used to build study halls and libraries, but also student dormitories, research facilities, photocopying services, art centers, and profit-making ventures, among other things.

In Islamic terms, waqf is worship (devotion) to Allah SWT which is motivated by love for fellow humans, prioritizing the interests of others, and serving the public interest, as detailed in the manual for the management and growth of waqf. Giving up some of your possessions will foster a sense of community. Donating material possessions of high spiritual value and limitless potential benefits may strengthen the bonds of unity in this life.²⁰

Waqf plays a very important role in the field of Islamic education in producing competitive and high-quality human resources under the management of Nazir, a legitimate business. In contrast, thousands of Imam License madrassas in Turkey, Zaituniyyah University in Tunisia, and Al-Azhar University in Cairo, Egypt, are all capable of offering scholarships for longer periods.²¹

As a waqf institution that has proven itself to be a highly respected and excellent educational institution worldwide, it is a very proud example for Muslims around the world.

The importance of waqf in the world of education is quite large in our country, especially regarding waqf land managed by pesantren spread throughout the archipelago and various madrassas or institutions run by Islamic organizations such as Muhammadiyah and Nahdhatul Ulama (NU).

In addition to the groups or bodies mentioned above, there are also other institutions or legal entities that supervise waqf land to manage it for higher education purposes. Examples are the Waqf Board of Universitas Islam Indonesia (UII) Yogyakarta, the Waqf Board of Tepi Pandang Universitas Muslim Indonesia (UMI), and the Waqf Board of Pondok Modern Gontor Ponorogo.

Islam conceptually recognizes waqf organizations as resources that offer long-term benefits. Due to its good management, waqf contributes significantly to improving the quality of life of the community. In terms of management and use of waqf assets, Indonesia is still far behind compared to other Muslim countries. Similarly, waqf studies in Indonesia have not discussed the topic of waqf administration, but concentrate on legal aspects of jurisprudence. Waqf assets can be used as a source of money and financial resources that are always well-managed and beneficial to the community so that they become a source of money from the community for the community.

CONCLUSION

According to sharia, waqf is the act of a person or group of people (wakif) who divide and/or give up part of their property to be used permanently or for a certain period by their interests for the benefit of worship, or public interest.

A Dzurri waqf is a waqf addressed to one or more people, regardless of the wakif's family. While khairi waqf is a waqf intended for public benefit. It is open to all members of society and covers all areas related to the welfare and interests of humanity as a whole, including social security, health, education, and security.

Waqf is divided into three periods if it examines its history in Islamic civilization: before Islam, during the time of the Prophet, and the Islamic Dynasties, as explained earlier.

Islam conceptually recognizes waqf organizations as resources that offer long-term benefits. Due to its good management, waqf contributes significantly to improving the quality of life of the community.

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