

MANAGEMENT OF PRODUCTIVE WAQF FOR EMPOWERMENT OF THE UMMAH

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Abstract: *Research under the title of productive Waqf management strategy in order to empower students in the boarding school of Al-Fath Sukoharjo to be more aware of how productive waqf is being used for the empowerment of students, so that the management can be known. This type of research is included in qualitative research that comes from interviews and data observation. The source of this research data consist of primary data sources, researchers directly conduct interviews to the parties concerned in the management of productive Waqf in the boarding school Tahfidzul Qur'an Al-Fath Sukoharjo, researchers also use secondary data sources such as books, articles and other reference materials. The results explained that in the effort of students Empowerment, Pondok Pesantren Al-Fath Sukoharjo maximizes various ways for the management of productive waqf can continue to grow and its benefits can be perceived by the students.*

Keywords: *waqf, waqf of productive, waqf management, strategy, Islamic law.*

INTRODUCTION

Economic development in Indonesia in 2020 is low compared to the last few years. This has resulted in weaknesses in several fields including education, the number of children dropping out of school or choosing schools with inadequate quality of education including evidence that the current economy is still below. One of the efforts that can be made to help economic development is by maximizing the distribution of zakat, infaq, waqf and sodaqoh by several institutions or individuals. (Muthoifin & Nuha, 2016)

In Islam itself the practice of waqf has developed since the time of the prophet and his friends. As at the time of the Prophet Muhammad, at that time the Prophet advised Umar bin Khattab to donate his plot of land in Khaibar and give the results to the needy there. This proves that waqf is an effort for the welfare of the people. By maximizing the distribution of zakat, infaq, waqf and sodaqoh, the community can be well off. Allah SWT has also obliged his servants

who have assets in excess of their basic needs, it is advisable to spend their assets so that they are given to people in need so that these assets are more beneficial to others. (Winarsih et al., 2019)

Economic institutions at gmovement by Muslims actually promises many opportunities for economic progress in a region or country, as long as it is managed and channeled properly. Many successful and developing places originated from economic institutions such as productive waqf. One example of productive waqf that has developed to date is Al-Azhar University in Cairo. The campus, which was founded in 970M, is able to provide free education to many people from all over the world. It covers levels of primary education to higher education. The good management of the Al-Azhar management has enabled the university to develop until now. (Mustari, 2014)

In Indonesia, the distribution of waqf is more often emphasized on land waqf. Many houses of worship, schools,

and colleges that are developing today originate from waqf land, but that does not mean that all waqf in Indonesia must be land. However, not all of these places can develop optimally. In terms of managing, many Nazhirs have not yet developed optimally, such as lack of funds or seeking outside funds so that management can continue. This proves that the community still lacks the development of donated land in Indonesia. According to the latest data from the Badan Wakaf Indonesia (BWI), the potential of waqf assets per year reaches Rp. 2,000 Trillion with a land area of 420,000 hectares. While the potential for cash waqf can penetrate the range of IDR 188 trillion per year, while currently the realized potential for waqf is only Rp. 400 billion. On the other hand, 377 land waqf assets are still not certified and only 168 land parcels have been certified. (Rachman, 2019)

Because waqf land is one of the most important matters, the government has stipulated legislation regarding the main agrarian regulations in Law no. 5 of 1960 which is also described in PP. 28 of 1977. Subsequently it was further refined in Law no. 41 of 2004 concerning waqf. Then formed BWI (Badan Wakaf Indonesia), which is an institution that specifically takes care of all matters concerning waqf in Indonesia. The task of BWI itself is to fully manage and develop all matters covering the field of waqf in Indonesia. BWI is based in Jakarta and has many representatives in various provinces or districts and even cities that provide them according to the needs of each region. With the existence of BWI itself, it is a government effort to help the community manage the donated land properly and beneficial. (Shobron & Rahman, 2019)

Productive waqf itself is assets that are donated or donated to be managed productively by Nazhir waqf, productive waqf can be in the form of food, livestock, property or even shares. The results of

the productive waqf will be used for the development or management of these waqf. If Nazhir can manage the waqf properly, it will continue to run and be useful for the people, but if Nazhir cannot manage or even divert it, then the waqf will not work well. This management is one of the most important things in carrying out productive waqf. Productive waqf according to some scholars is almsgiving Jariyah as stated in the hadith:

عن ابي هريرة ان رسول الله صلى الله عليه و سلم قال: اذا مات ابن ادم انقطع عمله الا من ثلاث, صدقة جارية او علم ينتفع به او ولد صالح يدعو له

"From Abu Hurairah ra, actually Rasulullah SAW said" When Adam's son (human) dies then his deeds are cut off, except for three cases: shadaqah Jariyah, useful knowledge, and pious children who pray for their parents. " (H.R. Muslim)

One example of the productive waqf practice taken by the author is Islamic Boarding School Tahfidzul Qur'an Al-Fath Sukoharjo. The author chose to appoint this pesantren because Nazhir can manage and develop waqf well and continue to make every effort so that the results of these waqf can be useful for the development of students in the pesantren. This cottage, which is under the auspices of the Al-Fath Solo Baru Foundation, has 3 different land parcels, although the location of this cottage is not in the middle of the city, the management can manage and use it properly, in accordance with the teachings of the Qur'an and Hadith as good and correct guidance for productive waqf management. (Muthoifin, 2020)

From the data obtained by the author, the land area of the foundation which is located in Dukuh Sengon, Langenharjo, Grogol, Sukoharjo is 2,500 m² for livestock and agricultural land, 1,500 m² for men's huts, and 3,000 m² for women's cottages. Pondok Pesantren Tahfidzul Qur'an Al-Fath was founded in 2016 and has 200

male and female students, and has an educational institution that is equivalent to SMP and SMA. Part of the land belonging to the Al-Fath Islamic Boarding School is a donated land from the owner of the Foundation which is given so that the caretakers of the cottage can continue to develop so as to produce useful material for the students and the caretakers of the boarding school, this productive waqf is named SQ Farm.

Based on the brief explanation above, the authors are interested in raising the discussion about "Productive Waqf Management Strategies in the Context of Empowering Santri at Islamic Boarding School Tahfidzul Qur'an Al-Fath Sukoharjo".

METHODOLOGY

The type of research used by the writer is qualitative, namely by means of case studies and descriptive, the writer examines a case that is in the community by means of interviews, observation or documentary studies to residents or managers of the research place which is then analyzed and produces a research. (Muthoifin, 2019)

The data collection method used by the writer is by interview (interview) and observation (observation). The method of collection is by means of interviews, namely the author is looking for information or problems to be researched, the data sources are the Pondok Management and SQ Farm.

Interview activities in this study were conducted on two respondents, namely the board of the boarding school and productive waqf. The respondents interviewed were Mr. Salman Al-Farisi and Mr. Riyanto Nur Cahyo.

RESULTS AND DISCUSSION

One of the Islamic economic institutions that plays a very important role in developing the economy of the

ummah and even the state is waqf. Waqf institutions that are successful can finance people in the health or education sector. (Fasa, 2017) In Indonesia, waqf has been implemented for a long time, but not many Muslims have done this. Waqf development is usually in the form of money or land which is then managed to be productive and productive. The legal basis for waqf itself is not clearly stated in the Koran or the hadith, but according to the scholars, the command to spend part of the assets for good or shadaqah Jariyah can be interpreted as a recommendation to do waqf. As stated in the Hadith:

"From Abu Hurairah ra, actually Rasulullah SAW said" When Adam's son (human) dies then his deeds are cut off, except for three cases: shadaqah Jariyah, useful knowledge, and pious children who pray for their parents. " (Reported by Muslim)

In Indonesia itself, the government has enacted laws regulating waqf, along with laws that contain waqf in Indonesia, namely Law Number 41 of 2004 concerning Waqf and Government Regulation No. 42 of 2006. The waqf that is currently being developed by the community is productive waqf. Productive waqf is a waqf property used for production purposes, the benefits of which do not come from direct objects, but from the net profit resulting from the development of waqf which afterwards is distributed to entitled people. Productive waqf can be in the form of land that is developed into livestock, agriculture, trade or shops.

The difference between direct waqf and productive waqf lies in the waqf management pattern. Direct waqf requires maintenance costs that come from outside the waqf object, because direct waqf does not produce anything and cannot be used for purposes other than the waqf. Meanwhile, productive waqf costs for the maintenance and preservation of the

object are taken from part of the sales proceeds, and the other part is given to people who are entitled to receive it. One of the efforts to make productive waqf always useful is the need for development and management using a good management system in its efforts, in order to advance the people, nation and state. Its management and development cannot be separated from the role of a nadzir, because nadzir also determines whether the waqf will develop or not. Therefore, although the mujtahids did not include nadzir in one of the pillars of waqf, the scholars agreed to include nadzir in the basic principles of waqf. (Mingka, 2013)

In the process of waqf, the authors assess that Al-Fath's PPTQ is in accordance with the terms and conditions, including:

- a. Wakif, is the party who donates, namely Muslims, the Al-Fath Foundation can exist until now starting from the people who donated part of their assets so that they can be used continuously. As described in Law no. 41 Article 1 paragraph (1) of 2004, Waqf is 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.
- b. Mauquf, is a waqf property that is given by waqf in the form of movable and immovable objects. Al-Fath Foundation's waqf assets are in the form of 2,500 square meters of land used for SQ Farm, 3,000 square meters of buildings for female dormitories, 1,500 square meters of buildings for male dormitories, animal feed processing equipment, 1 car for livestock, 1 car for the foundation. and 5 motorbikes for the operations of SQ Farm managers.
- c. Mauquf Alaih, namely the person or body entrusted with managing waqf,

some also consider this Nadhir. Nadhir from this productive waqf is the Al-Fath Solo Baru Foundation.

- d. Shigat, namely the statement of handing over waqf. The Al-Fath Foundation has performed shigat according to the Shari'a and a clear pledge with the presence of witnesses, and has been registered at the local KUA in the Sukoharjo area.

Meanwhile, in carrying out PPTQ Al-Fath, the Al-Fath Foundation develops productive waqf which is named "SQ Farm". SQ Farm itself consists of sheep farming, agriculture, catfish farming, and animal feed processing. Therefore, SQ Farm is an important asset for the Foundation and PPTQ Al-Fath, because all costs for santri needs, logistics and education rely on the results of the management and development of productive waqf. In the management of productive waqf, appropriate management is needed so that the waqf can be useful periodically. Management itself is a process consisting of planning, organizing, leadership and supervision. If these four elements of management can be developed properly and existing human resources are appropriate, then productive waqf can run as it should. (Muthoifin, 2015)

In terms of management, the author sees that the Al-Fath Foundation has made good use of it, it can be seen from the results of the author's observations and interviews with the Director of Al-Fath, every year SQ Farm can increase the number of sheep and catfish which will be sold to people or groups in need. , as well as processed animal feed.

As for what happens in the management of productive waqf Al-Fath Foundation is as follows:

- a. Planning (planning): in terms of planning, the manager has done it well. They already have plans in the

future what kind of productive waqf will be processed to make it more useful, such as starting to build a chicken coop where the eggs or chicken meat will be sold, as well as agriculture where the harvest will be used for consumption by students or if possible sold .

- b. Organizing: In this case the foundation has selected certain parties to be able to manage and develop waqf properly, even calling on experts to teach students, so that students get additional knowledge and can participate in managing SQ Farm.
- c. Leadership: Waqf managers have also chosen leaders who are appropriate, responsible and able to motivate their members to keep the spirit of running this waqf so that it continues to be useful for the students. The members of the group are also excited when the leader is always optimistic that this waqf will develop properly.(Muthoifin, Budi Purnomo, 2018)
- d. Supervision: In managing SQ Farm, members of the foundation have supervised it well and always provide directions if something goes wrong with the plan. As for the management of Islamic boarding schools, the foundation is assisted by an authorized legal entity.

It can be seen from the implementation of the management system that the Al-Fath Foundation is good enough in developing its productive waqf so that the benefits can be felt by the students.

Although the implementation of the Foundation's management system is quite good, there are still several obstacles felt by the Foundation in carrying out this waqf, first, namely that the community is still familiar with productive waqf, and is more familiar with zakat or infaq, so that

some people do not really pay attention to this foundation. managing productive waqf. Second, even though all the needs of SQ Farm and Pondok are met, the management has not tidied up the financial data from year to year, so that because of this the author also does not get the Foundation's financial data from the beginning to the present.

CONCLUSION

Based on the discussion in the previous chapters, the writer will draw the following conclusions: (1) Productive waqf is the property of waqf which is used for production purposes, the benefits of which do not come from direct objects, but from the net profit resulting from the development of waqf which is then distributed to the party entitled to receive. (2) In the implementation of productive waqf, PPTQ Al-Fath has fulfilled the requirements and is harmonious of waqf and has chosen the right nadhir according to Islamic law and Law Number 41 of 2004 concerning waqf. In the management of buildings and land, PPTQ Al-Fath collaborates with the KUA, but in developing productive waqf or SQ Farm, the foundation chooses the nadhir and its members themselves and helps students to have entrepreneurial provisions. (3) The proceeds from the management of productive waqf are distributed 100% to the students at PPTQ Al-Fath. Meanwhile, the development of SQ Farm uses capital money that is rolled back. (4) The constraints in conducting this research were that PPTQ Al-Fath and SQ Farm did not have neat and detailed financial data.

Suggestion. The Al-Fath Foundation as one of the institutions that applies productive waqf in the form of the Tahfidzul Qur'an Islamic Boarding School and SQ Farm since 2016 in the Dukuh Sengon area, Langenharjo Village, Grogol District, Sukoharjo Regency should pay

more attention to its financial reports year to year this waqf has grown a lot or from year to year so that managers or the not. community understands whether from

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