

## Waqf Based Education Independence In Making Islamic Education Institutions Quality

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### ABSTRACT

Education should be easily accessible for every child of the nation. There are still problems in the world of education, especially for people with low income. The potential of waqf is being promoted and developed in this country. However, it is unfortunate that the new funding has been allocated only as a boost to state finances, and the Indonesian Waqf Board has distributed it to the Ahmad Wardi Eye Hospital in Serang, So through this research, the researcher proposes that the Indonesian waqf body also participates in developing a national scale Islamic education that can be accessed by anyone. like a quality Islamic education institution such as Al Azhar in Cairo and so on, where these educational institutions become large because of the independence of the institution that is financed by waqf. This research uses the descriptive qualitative method. This research was conducted to aim for educational institutions to become independent through the empowerment of waqf.

*Keywords: Independence, waqf based education, quality*

### INTRODUCTION

Indonesia is currently still a middle-income country, even the opportunity to become a country with a high middle income is very wide open, as long as it can improve the education sector. By improving the quality of human resources, it is almost certain that all developed world countries do not depend only on natural resources without any improvement in human resources because education can bring change to humans.

The better their education, the higher (skills), skills and expertise of the community, and the higher their expertise, the higher their productivity for the progress and economy of the nation, and the more prepared they are to face the changing times and challenges of the global world. Acceleration of change must be prepared immediately, one of which is by strengthening the Islamic Education Institution. [1]

Islamic education institutions that existed before the country's independence. is an educational institution that is concerned with character development or morals. The material taught at the Islamic Education Institution (Madrasah) is indeed only around the values of Islamic teachings which are sourced from the Al-Quran and Hadith. These two sources are the main priority which teaches obedience to Allah Almighty. Obedience to Allah is what is called *Akhlakul Karimah*.

Madrasah is one of the Islamic educational institutions in Indonesia with a long history, starting with informal education, which is in the form of Islamic preaching, then developing and experiencing an increase in the form of halaqah, until finally transforming into a formal educational

institution in the form of the madrasah which is now already equated with other general education. [2]

Madrasah stands on the initiative and realization of reforming the existing Islamic Education system, according to Karl Stembrink, as quoted by Raharjo, Includes three things, namely: efforts to improve the pesantren education system, adaptation to the western education system, and efforts to bridge the education system. traditional pesantren and western education system. [3]

Internally, although it cannot be said to be maximal, madrasahs have experienced modernization. The implication is that madrasahs have an equal or equal position with other public schools, however, madrasah must organize their superstructure and infrastructure so that they can provide services and strengthen quality Islamic education to the community. [4]

Although madrasah has been aligned with general education, there is still a lack of educational facilities and infrastructure in madrasah. Madrasahs themselves have not received the same education budget as general education. The budget for developing madrasahs is only obtained from religious budgets. The lack of budget has an impact on the lack of completeness of educational facilities, such as buildings and the procurement of educational equipment is very limited.

Not to mention that the decentralization of education policy by handing over school coaching to local governments can cause polarization or barriers between public schools and *madrasah*. The most visible impact is the difference in the welfare of teachers in general schools and madrasah. This policy suggests that there is the discriminatory treatment of public schools and madrasahs. Teachers in public schools get additional welfare while teachers in Islamic schools do not get welfare assistance. [5]

There is still discrimination in financing in public schools and madrasah. This can be seen from the student operational costs (BOS). For public schools, besides receiving BOS from the Ministry of Education, they also receive regional BOS (BOSDA), while madrasahs only receive BOS from the Ministry of Religion. Ministry of Religion. [6]

So far, education funding in Islamic schools has various sources, the government is not the only one but there are also guardians of students and also the community. The basis for calculating the cost of education has been based on government sources with little neglect of family contributions and participation. In general, education financing is an effort to distribute the benefits and burdens of education that must be borne by the community. [7]

The majority of Indonesian people are Muslims, who have considerable potential in terms of education funding sources, are rich, abundant, and sustainable. The source in question is waqf. In the concept of waqf, there is a social value in education, so that people who have been relatively difficult to get the opportunity to get an education, with the existence of waqf religious education in madrasahs are easily accessible. [8]

## **METHODS**

The research conducted is through a descriptive qualitative approach. Therefore, the use of a qualitative approach in this research is to match the empirical reality with the prevailing theory using descriptive qualitative methodology. [9]

The data that has been collected is then performed a triangulation test to obtain conclusions in the study. Triangulation is carried out to check the validity of the data obtained, this is used as a medium to strengthen the data that has been collected to get a conclusion from the research

data. Drawing conclusions is the final stage of data analysis. Thus, the data obtained is directly written in a detailed and systematic manner. Data that has gone through triangulation can make it easier to convey conclusions related to research results. [10]

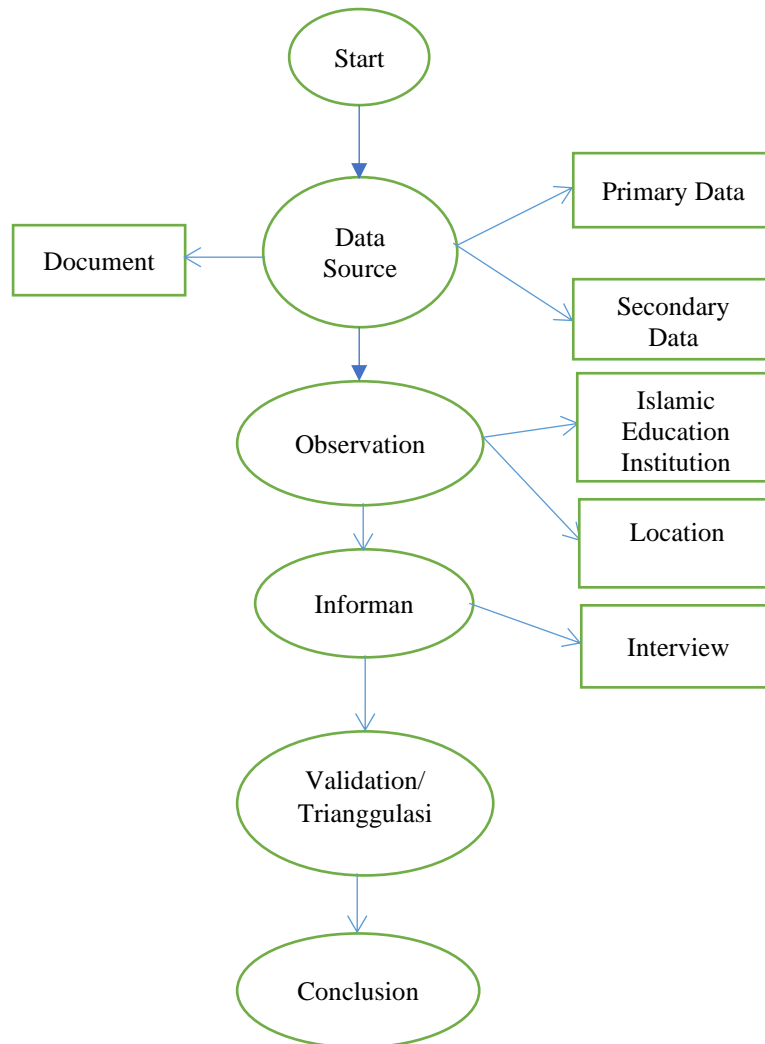


Image.1

## RESULTS AND DISCUSSION

Waqf was originally identified with a plot of land, but the scholars tried to develop it in other forms, the most important thing was that the purpose of the waqf could be achieved. The essence of waqf is how to take advantage of gifts from a person or group of people in the form of land or money that is managed for the benefit, which in general is often allocated for the education sector. Law No.41 of 2004 on Waqf states the definition of waqf as: "waqf is a legal act of wakif to separate or surrender part of his property to be used forever or for a certain period under its provisions for worship purposes or general welfare according to sharia".

Cash waqf is a direct translation of the term Cash Waqf which is popular in Bangladesh, where A Manan came up with his idea. Cahs waqf is also interpreted as cash waqf, it's just that the meaning of cash is often misinterpreted as the opposite of the word credit, so the meaning of cash waqf as cash waqf is not quite right. Cash waqf in the definition of the Ministry of Religion "is a waqf made by a person, group of people and institution or legal entity in the form of money. [11]

Waqf in the form of money has two goals to be achieved, the first goal is a goal to get closer to ALLAH SWT in the form of channeling sustenance, then the second goal is for social purposes for a benefit which can also be a field of human charity that will not be interrupted. even though the wakif (the person who gives money to waqf) has died, as hadith Rasulullah;

إِذَا مَاتَ ابْنٌ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٍ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

*"When someone has passed away, his deeds are cut off except for 3 (cases): sadaqah Jariyah, useful knowledge, and pious children who pray for him."*

The waqf movement which has such great potential is not only channeled into infrastructure development alone, but can also be channeled to madrasas as reinforcement in learning in the context of strengthening human resources.

The impression that the cost of Islamic education is getting more expensive is indicated by the increase in education costs that must be paid by parents, and as if schools are being privatized, due to several reasons, inequality in funding from local governments, competition from other sectors, management costs and increasing aspirations in improving the quality and quality of Islamic education.

Many schools that are labeled Islamic charge high fees for admission and monthly fees. In the suburbs of Jakarta, schools labeled Islam favorites as high as elementary school charge an entry fee of 10 - 15 million with an SPP of around 500 - 700 thousand rupiah per month, not including other expenses that burden parents. This is as if Islamic education can only be enjoyed by those who are financially able. [12]

To strengthen the learning process of Islamic Education, it is necessary to develop waqf as a management of the financing of Islamic Education Institutions, so that the aspirations of parents in providing their children with good morals are no longer burdened with expensive school fees and Islamic education can be enjoyed by all levels of society.

The potential of waqf is being promoted and developed in this country. However, it is unfortunate that the funding has only been allocated to strengthen state finances, and the Indonesian Waqf Board has distributed it to the Ahcmad Wardi Eye Hospital in Serang, so through this research, the researcher proposes that the Indonesian Waqf agency also participates in developing a national scale Islamic education that can be accessed by anyone, like a quality Islamic education institution such as Al Azhar in Cairo and so on, where these educational institutions become large because of the independence of the institutions that are financed by waqf.

The Indonesian Waqf Board is an official state institution that deals with waqf, not to mention that there is a waqf working unit in the Ministry of Religion. It should be massively involved in providing

facilities and infrastructure for Islamic Education Institutions in Indonesia, especially many private Islamic Education Institutions which are expensive so that it is difficult to reach by the public. middle to lower level, while state Islamic schools still lack classes. Thus there will no longer be any nation's children who do not go to school, let alone they do not know at all about Islamic Religious Education which has the potential for moral and moral damage.

## CONCLUSION

The empowerment of waqf that is allocated in the embassy of educational institutions can present quality Islamic education institutions with independence supported by waqf financing no longer depending on the state or students so that it can focus on forming human resources who have good morals, and can realize the ideals of education as mandated by law -Invite the National Education System.

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