

POTENTIAL OF MONEY WAQF MANAGEMENT FOR EDUCATION

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Abstract— This research aims to find out the potential of waqf management for education, this research uses qualitative methods with the type of literature study. waqf is a solution for education, how is cash waqf in Indonesia, whether it can be a solution, will be discussed under the title Potential Management of Cash Waqf for Education.

Keywords— *Waqf, waqf management, education*

INTRODUCTION

Improving the quality of education cannot be separated from various factors supporting the achievement of good quality education, one of which is education funding. The role of educational funding really determines whether or not the process of achieving educational goals is achieved. Because in essence the quality of education will be directly proportional to the educational costs incurred. Education has an important role in improving the quality of human resources in a country, so it can be interpreted that education is an investment in human resources.

Education is an investment for the country to produce quality human resources and will play an important role in the growth process of a country in the future [1]. It is the state's responsibility to ensure the welfare of all the people and education for national life, and to guarantee and provide educational obligations to citizens, because only through education can talents with noble character, noble character and wisdom be developed, as well as the skills needed by them and the wider community.

Education funding is an important issue in the development of education in all countries in the world. In general, there are differences in budget expenditure for educational needs between developed and developing countries. Even though educational institutions are not profit oriented, they still require funds to carry out operational activities. When viewed from an economic perspective, there are no educational activities without costs. This means that costs are needed to meet various needs related to the continuity of the

educational process. Funding is not always synonymous with money (red costs), but all sacrifices made for each activity in order to achieve the goals of providing education. Schools, which are one of the educational operational units, require funds to finance their operational activities [2].

The term empowerment has become a public argument and has become a keyword for the progress and success of community development. Conceptually, empowerment means "strength" which in English is called "empowerment" and implies giving power or strength to weak groups so they can live independently. Being empowering is a translation of the word "empower". According to Marriam Webster and the Oxford English Dictionary, the word empower has two meanings; First; to give power or authority to or give power, transfer power or delegate authority to another party. Second, the word "power" is defined as to give ability to or enable or an effort to provide ability or empowerment [3].

The concept of empowerment emerged in the 70s and then continues to develop today. The concept of empowerment is seen as part of the currents of the middle of the 20th century, known as post-modernism, with an emphasis on attitudes and opinions whose orientation is anti-system, anti-structure and anti-determinism, which is applied to the world of power. Starting in the late 1960s, experts realized that economic growth was not directly related to other development goals such as job creation, eliminating poverty and inequality, and increasing the fulfillment of basic needs. Even in several countries such as Iran, Kenya, Mexico, Nicaragua, Pakistan and South Africa, which have achieved high economic growth, the problem of 'maldevelopment' has emerged [4].

Through empowerment, generating resources, opportunities, knowledge and skills to increase the community's capacity to determine and develop themselves economically [5]. The community empowerment system in the field of education is very important for building the character of each individual.

Based on reports from survey results conducted in 78 countries by US News and World Report with the BAV Group and the Wharton School of the University of Pennsylvania, countries located in Europe often dominate the position as countries with the world's best education systems. (7 Countries). With the Best Education System in the World - National Katadata.Co.Id, n.d.) For example; The United States is the country with the best education system currently. The United States has a student-focused learning system where students are introduced from the start to solving systems and various projects.

Apart from education, a country's politics will also measure the dignity of a nation to run a harmonious and dynamic political system as one of the benchmarks for the progress and prosperity of its people in a country. Political parties are so important that it is assumed that "there is no democracy without political parties", this statement is stated quite often. This is based on the fact that political party institutions are one of the important pillars of building a democratic system apart from electoral, executive, legislative, judicial and free press institutions [6].

Indonesia has a school participation system known as School Participation Rate (APS), Gross Participation Rate (APK), and Pure Participation Rate (APM). These three systems must be re-measured considering their potential for effective success in their implementation in our country. A high APS indicates high school participation of a certain age population.

Community responsibility in funding education can be interpreted not as an absolute responsibility, but as a limited responsibility. The responsibility for funding education for the community, especially for parents/guardians of students, must pay attention to economic capacity. The fact that education in Indonesia is decreasing for the nation's next generation has become our duty to contribute to advancing the quality of this country's education system. For example; changing the system or quality of education for the better by instilling moral values that we should apply. Apart from that, we also implement a character education system as the main reference in the education system in Indonesia. Character education will make it easier for children to develop their talents, so that when studying knowledge at school, they will be able to absorb lessons according to their interests.

Many parents choose to send their children to Islamic boarding schools because of their limited funding for education. Apart from that, the reason is to save their children from the negative influences of the development of science and technology. So that they can

guide their children to achieve their educational goals as they should. One of the main goals of Islamic boarding schools is to form noble character and morals in the students. In the Islamic boarding school environment, children are introduced to the teachings of the Islamic religion as a whole, including ethics, morality and Islamic values.

Pondok Pesantren is an Islamic educational institution that is implemented using a dormitory (pondok) system with the Kiai as the main center and the mosque as the center of the institution. However, the reality that occurs regarding the condition of educational funding in community empowerment among Islamic boarding schools is still traditional, not professional and based on skills, both human skills, conceptual skills and technical skills in an integrated manner. As a result, there is no careful planning, proper distribution and delegation of power or authority, organized administration, and so on. This traditional management is one of the weaknesses of Islamic boarding schools, although within certain limits it can develop advantages.

The development of Islamic boarding schools is so rapid and has such a big influence on society that it has received attention from the government to become agents of social change. The community's choice of Islamic boarding schools in the Central Lombok region makes Islamic boarding schools an empirical model of learning in the Islamic boarding school environment. One of the Islamic boarding schools in Central Lombok, namely the Al-Manshuriyah Ta'limusshibyan Islamic Boarding School which is in Sangkong Hamlet, Bonder Village, West Praya District, Central Lombok Regency, educates students with noble morals through character education, implemented through an integrated (holistic) approach in all segments of activities and environments created in Islamic boarding schools.

METHODOLOGY

The design used in this research is a literature review or literature study. Literature review is a search and research of the literature by reading and reviewing various journals, books and various other published manuscripts related to the research topic to produce an article relating to a particular topic or issue [7].

This literature study uses SPIDER that can be used for qualitative research or other methods or a mixture of both. SPIDER is an abbreviation for Sample, Phenomenon of Interest, Design, Evaluation, and Research type. The SPIDER used by researchers includes the Sample (S) category which is educators and educated, Phenomenon of Interest (PI) which is educational pedagogy, Design (D) which is questionnaires, Evaluation (E) which is educational transformation and

Research type (R) which is quantitative research. and qualitative conducted during the period 2011 to 2023. Search for research articles published on the internet through open access channels such as Google Scholar, Pubmed and ScienceDirect. Research methods include data and data collection techniques, research models, operational definitions of variables and data analysis methods.

FINDING AND DISCUSSION

The Al-Manshuriyah Ta'limusshibyan Islamic Boarding School located in Sangkong Hamlet, Bonder Village, West Praya District, Central Lombok Regency has limited educational funding due to economic limitations for student guardians. So in this case, a Micro Waqf Bank emerged with an operational system that was implemented by empowering the community around the Islamic boarding school as an instrument capable of bridging the socio-economic inequality in the community. Education funding is very easily accepted by the public as a result of not placing much of a burden on the public or customers who take out loans.

This can be seen from the margin amount which only reaches 3% per year which will be paid in accordance with the provisions of the nominal amount of the loan. The existence of the Micro Waqf Bank which develops educational funding through empowering the Al-Manshuriyah Ta'limusshibyan Islamic Boarding School so that it is chosen as the community's choice because it uses the concept of joint responsibility, financing without collateral, provides mentoring and training programs, avoids being trapped by loan sharks, and so on.

The presence of Micro Waqf Banks in Islamic boarding school areas has an important role in assisting the government in providing financing to the community. This financing is intended to empower the real sector and strengthen the country's economy. The presence of the Micro Waqf Bank is also a challenge to change people's consumption patterns through awareness of social solidarity, so that there is no longer the Pareto optimum concept, namely a sacrificial solution from the minority (rich) in order to improve the welfare of the majority [8].

The reasons for establishing the Micro Waqf Bank include: First, overcoming inequality and poverty by empowering productive businesses that are managed directly by poor communities. Second, Islamic boarding schools are institutions with great potential and have strategic functions. Third, Sharia-based Microfinance Institutions (Syariah LKM) are institutions protected by law and have great potential in empowering poor

communities. Fourth, LAZNas and BSM Umat in their mission to develop sustainable programs and provide maximum benefits to the community, see a strategic integrated pattern in empowering poor communities by combining Islamic boarding schools with Sharia LKM [8].

The business model describes the relationship between business excellence, the resources owned, and the activities carried out to create value that allows the company to generate profits [9]. A business model describes the basic idea of how an organization creates, delivers and captures the values espoused by the organization which can be explained through the nine elements of the business model canvas, namely describing the reasons, namely customer segments, value proposition, channels, customer relationships, revenue streams, key resources, key activities, key partners and cost structure.

The term Micro Waqf Bank was chosen because the government hopes that the essence of the funds distributed to the community will be maintained without reducing its benefits, besides that it is called BWM because it is located in an Islamic boarding school environment. The establishment of a Micro Waqf Bank in Islamic boarding schools aims to enable students to learn how to manage banking. OJK has issued permits to 20 Micro Waqf Bank institutions in Islamic boarding school environments.

By definition, Micro Waqf Bank does not represent the term bank or waqf institution, because BWM is a non-bank institution, according to the Head of the OJK Sharia Banking Supervision Department, Ahmad Soekro Tratmono, although the name is a waqf bank, this financial institution does not carry out a waqf function. The reason for the name micro waqf bank is due to its operations in the Islamic boarding school area. However, it operates as a sharia microfinance institution, as an effort to answer the problem of poverty in Indonesia in collaboration with Islamic boarding school-based institutions or institutions in Indonesia. The term BWM was chosen because the government hopes that the essence of the funds distributed to the community will be maintained without reducing its benefits. Apart from that, it is called BWM because BWM operations are carried out within the Islamic boarding school environment [10].

Micro Waqf Bank (BWM) is a Sharia Microfinance Institution (LKMS) which was established with OJK permission and aims to provide access to capital or financing for small communities who do not yet have access to formal financial institutions. The BWM legal entity is a cooperative. However, BWM's business

license is LKMS so its supervision is under the OJK. By being a cooperative business entity and having an LKMS business license, BWM has its own provisions [10]

The description of education funding in Indonesia is (Indonesiaeducation.info/education-funding):

“Education Funding is an option for students to support their education financially through various schemes and methods. It can be provided by the government, private agencies or even through personal methods such as a part time job. Education Funding refers to the financial support that is provided to the students for their education. These funds are given by both the private and government agencies and can be allocated for long term and short term purposes”.

Based on Government Regulation Number 48 of 2008 concerning Education Funding, education funds are financial resources provided to organize and manage education. Education funding includes providing the financial resources necessary for the implementation and management of education. Education financing in Indonesia is very complex with two ministries responsible for education, namely the Ministry of Education and Culture and the Ministry of Religion. Education funding also involves other ministries (Ministry of Finance, Ministry of Home Affairs, Bank Indonesia), Provincial Governments, Regency/City Governments and Schools (Center for Research on Education and Culture Policy, 2019: 9).

Education funding is a joint responsibility between the Central Government, Regional Government and the Community. Government expenditure in education funding is an indicator commonly used to measure the proportion of state investment in education. Government Regulation Number 48 of 2008 concerning Education Funding states that education funding has general principles, namely the principles of justice, efficiency, transparency and public accountability. Apart from general principles, there are also specific principles that guide the management of education funds. Sources of education funds come from the Government, Regional Government, Community, non-binding foreign assistance and other legitimate sources.

Community empowerment is essentially closely related to sustainable development which requires the prerequisites for sustainable community independence economically, ecologically and socially which is always dynamic. Community empowerment is an economic development concept that summarizes community values to build a new paradigm in development that is people-centered, participatory, empowering and sustainable. The concept of development with a

community empowerment model is not only about meeting the basic needs of the community but more as an effort to find alternatives for local economic growth. Community empowerment (empowerment) as an alternative strategy in development has developed in various literature and ideas, although in reality its implementation has not been optimal. Community development and empowerment is something that is widely discussed by the public because it is related to the future progress and change of this nation, especially if it is related to people's skills which are still lacking, which will greatly hinder economic growth itself [11].

Even though community empowerment is not born in an economic concept, it is often aimed at poverty alleviation and community welfare. Poverty alleviation does not just increase income, but needs to be carried out holistically, involving basic aspects of human life, such as the nutrition of its members, education level, environment, and other aspects that can improve the quality of life of the community. Empowerment cannot be done partially, but needs to be done continuously through systematic stages in changing people's behavior and habits for the better. Thus, through community empowerment activities, all potential is encouraged and increased to be empowered to fight the factors that cause poverty [12].

Community economic empowerment is strengthening ownership of production factors, strengthening control over distribution and marketing, strengthening communities to obtain adequate salaries/wages, and strengthening communities to obtain information, knowledge and skills, which must be carried out in multi-aspects, both from the aspect of the community itself, as well as policy aspects. Because the strategic problems or issues of the community economy are locally specific and problematic, the concept and operation of community economic empowerment cannot be formulated in a generic way.

Empowerment is directed at improving the community's economy in a productive manner so that it is able to produce high added value and greater income. Efforts to increase the ability to produce added value must at least improve access to four things, namely access to resources, access to technology, access to markets and access to demand. Community empowerment can be defined as a social action where the residents of a community organize themselves to make plans and take collective action to solve social problems or fulfill social needs according to their abilities and resources [13].

The dichotomous socio-economic format has given rise to various views regarding empowerment. The first

view is that empowerment is the destruction of power or power to nobody. This view is based on the belief that power has alienated and destroyed humans from their existence. Therefore, to restore human existence and save humans from alienation and oppression, power must be abolished. The second view is that empowerment is the distribution of power to everyone (power to everyone). This view is based on the belief that centralized power will give rise to abuse and tend to eliminate the normative rights of people who are not in power or who are controlled. Therefore, power must be distributed to everyone, so that everyone can actualize themselves. The third view is that empowerment is strengthening the weak without destroying the strong. This view is the most moderate view of the other two views. This view is the antithesis of the power to nobody view and the power to everybody view. According to this view, Power to nobody is impossible and power to everybody is chaos and anarchy. Therefore, according to the third view, the most realistic is power to powerless [14].

Community empowerment is an effort to create or increase the capacity of the community, both individually and in groups, to solve various problems related to efforts to improve the quality of life, independence and welfare. To develop community economic empowerment, it is necessary to strengthen ownership of production factors, strengthen control of distribution and marketing. The aim of the Economic Business Sector at the Community Empowerment Agency is to provide stimulant assistance to support disadvantaged communities, in order to increase people's economic income and reduce poverty rates. This is done by providing training in the social and skills fields to the community [15].

The existence of Islamic boarding schools cannot be separated from the existence of society and therefore Islamic boarding schools must be accommodating to community demands. Efforts to develop Islamic boarding schools cannot be separated from community participation and will create positive potential in the development of Islamic boarding schools in the future, provided that Islamic boarding schools must be able to synergize and prioritize the aspirations of the surrounding community, both as evaluation and control material in the future development of Islamic boarding schools. The form of an Islamic boarding school that is responsive to the surrounding community by utilizing a social intelligence approach will have a positive effect on community perception. This is able to realize the smooth implementation of learning, religious, social activities and activities that are directly related to the community [16].

The implementation of education and teaching in Islamic boarding schools is based on Islamic teachings with the aim of worship to gain the pleasure of Allah SWT, study time is also not limited, and students are educated to become true believers, have strong personal integrity, be independent, and have intellectual qualities. Thus, a santri is expected to be a role model in society, spread the image of the cultural values of his Islamic boarding school with full sincerity, and broadcast Islamic da'wah.

CONCLUSION AND RECOMMENDATION

The existence of Islamic boarding schools cannot be separated from the existence of the community and therefore Islamic boarding schools must be accommodating to the demands of society where the development of Islamic boarding schools cannot be separated from community participation and will create positive potential in the development of Islamic boarding schools in the future, provided that Islamic boarding schools must be able to synergize and prioritize the aspirations of the surrounding community, both as evaluation and control material in the future development of Islamic boarding schools. The form of an Islamic boarding school that is responsive to the surrounding community by utilizing a social intelligence approach will have a positive effect on community perception. This is able to realize the smooth implementation of learning, religious, social activities and activities that are directly related to the community, one of which is Community Empowerment. in the Global Era, the Role of Micro Waqf Banks in Empowering Small and Medium Enterprises in the Islamic Boarding School Environment, Community Empowerment Strategies in the Small and Medium Enterprises sector in supporting education

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