

## Research Article

# The Development Model of Islamic Philosophy to Realize the Independence of Islamic Boarding Schools

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The background of this research is to develop a model system of Islamic philanthropy management (zakat, waqf, infaq, alms). The location that is used as the object of research in applying the concept is the Darul Falah Islamic Boarding School in Cimenteng, Subang. The theory used in this research is the productive waqf theory which is an effort to renew the traditional waqf management to become more professional in increasing the benefits of waqf. This research aims to have economic development in order to carry out the wheels of life for pesantren programs, as a culture that must remain in the community. So that the ability of clerics, students, and the community becomes the main key in the life of the pesantren and continues to develop. The methods used in this study are descriptive and normative approaches from the data collected in the form of primary and secondary data. The results showed that the Islamic philanthropy management system at the Darul Falah Islamic Boarding School Cimenteng Subang, especially the management in the field of waqf with a productive waqf system developed by the Islamic boarding school with several assets managed in the form of workshops, mini markets, and agriculture, which were directly managed by professional Nazirs. They helped in providing significant results, which will later be used for the welfare of the Islamic boarding school community, and santri, kyai, ustad, and the entire community in the pesantren environment.

**Keywords:** Waqf, productive Waqf, Islamic boarding school independence

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## 1. INTRODUCTION

Waqf is also said to be a charity whose reward will not be cut off even if someone who has given charity has died. Waqf is usually carried out by utilizing land or land as a medium for alms, while alms are generally issued in nominal or money forms. Because waqf is a practice that will not be interrupted, there are arguments that state this with

the benefits of waqf felt by people in need throughout their lives, so that the value of waqf will be felt until the afterlife, not only in this world.

Productive waqf which is an effort to renew the traditional waqf management to become more professional in increasing the benefits of waqf. In Indonesia, the development of waqf continues to make updates to expand the benefits of waqf. [1] Veithzal wrote that waqf has the potential to improve the socio-economic life of humans from now on to the future. Productive and professional management of waqf by waqf recipients called nadzhir will give good waqf results so that they can be used as a source of financing in the field of education as one of the social problems that is still crucial in Indonesia. [2]

The government has issued several policies in pursuing education development, one of which is the result of the amendment to the Basic Law which states that a minimum of 20% of the APBN/APBD is intended for the benefit of the education sector, but this is still not a solution for education in Indonesia. The use of waqf as one of the economic supports in education has been successfully implemented very satisfactorily in several countries. Egypt, for example, this Pyramid country has succeeded in implementing professional waqf represented by Al Azhar University, as an educational institution that has succeeded in being independent in financing the operations and implementation of education at the University without relying on student fees and the Government. In Indonesia, there is already one institution that also implements productive waqf, Pondok Modern Darussalam Gontor, East Java. Being a pioneer in the management of productive waqf in Indonesia through education, Islamic boarding schools and universities have long used the productive waqf. Cimenteng Subang also succeeded in implementing the productive waqf, this step was taken by Darul Falah Islamic Boarding School, the development of Islamic boarding schools with the help of productive waqf carried out by Darul Falah managed to steal the attention of researchers to examine the Darul Falah productive waqf management model as an independent effort to develop Islamic boarding schools with funding sources waqf.

Pesantren is the main pillar of the development of Islam in Indonesia, Islam which spread quickly and easily in the archipelago around the 13th century, so Islam is a religion that is very well known to the Indonesian people, especially after the number of adherents of Islam at that time began many Islamic boarding schools were established as one of the Islamic education center. Islamic religious education already has legality and has received top priority by the Indonesian Muslim community until now. This can be proven from the existence of Islamic education today, although in modernity the use of the term surau has shifted to the existence of pesantren. [3]

Pondok Pesantren is the oldest education center in Indonesia. The existence of Islamic boarding schools that began to enter by embracing a traditional religious education system, but had developed before the arrival of Islam. Islamic boarding schools have contributed a lot to the history of this country. Fauzan gave his opinion that the presence of Islamic boarding schools in Indonesia has contributed a lot to the development of Indonesia which since its inception has given birth to national figures who are able to take part in nation building, so that many pesantren alumni have produced monumental works in people's lives. Integrity education in pesantren will really give birth to the character and mentality of students who are strong, synergized, high cognitive, strong affective, psychomotor honed and students who have sufficient and tough skills. [4]

Pesantren is an educational institution that has been established since the spread of Islam in Indonesia, starting with traditional teaching until now, it has undergone many renewals into modern educational Islamic boarding schools. The Dutch colonial influence when they controlled the archipelago had an influence on the development of Indonesian educational institutions, so that modern Indonesian education has a European style, although there are still most who apply traditional education. Kuntowijoyo wrote that the functions and roles of pesantren today have brought about social and cultural changes in society. Pesantren besides acting as an institution that aims to be the main asset in educating and strengthening the socio-economic role, so that the birth of cooperatives, agriculture, trade, plantations, animal husbandry, and so on. [5]

Islamic boarding schools in Indonesia have various forms, both in size and capacity, religion, affiliation, as well as vision and mission. When using the division made by Zamachsyari Dhofier, there are three criteria for pesantren in terms of capacity. According to him, the criteria for large pesantren as reported by Dhofier are pesantren that have many students, up to thousands, for example Pondok Pesantren Gontor or Lirboyo. Throughout Java, according to Dhofier, people usually distinguish classes of pesantren into three groups, namely small, medium and large pesantren. Smaller boarding schools usually have students under 1000 and their influence is limited to the district level. Intermediate Islamic boarding schools usually have between 1000 and 2000 students, have influence and attract students from several districts. Large boarding schools usually have more than 2000 students from various districts and provinces. Then along with the existence and strengthening of religious organizations in Indonesia which also encourage the development of pesantren, pesantren can be divided into several types: pesantren which are affiliated to Islamic organizations, such as Muhammadiyah, Nahdhatul Ulama, Persatuan Islam, Al-Irsyad Al-Islamiyyah , etc. Pesantrens that are affiliated with mass organizations usually have a mission, vision,

character and teaching style that are in accordance with these mass organizations. Meanwhile, currently there are also developing pesantren which are not affiliated with any known mass organizations in Indonesia and whose religious style is relatively in the 'middle way' which adopts and does not formalize a particular school. In addition to the two previous types of pesantren, salafi pesantren is another style which ideologically has its own characteristics.

Furthermore, regarding the socio-political visions of pesantren is another side that can be revealed here. Although the core function of a pesantren is education, its expansion and role in society is sometimes more than that. For certain pesantren, the social vision is built in line with the needs of the pesantren itself and the community around the pesantren. From an economic perspective, for example, some modern Islamic boarding schools have begun to develop themselves by establishing economic centers that involve many parties, namely students, the surrounding community, as well as businessmen and the government. Of course, the division of the type or character of the pesantren as above is not understood rigidly because sometimes there is an intersection of these classifications.

The teaching system of Islamic boarding school education with general educational institutions is slightly different, because Islamic boarding school education applies a pattern of student independence so that they are able to deal with problems by themselves, both at work and in the reality of life as cultivators of responsibilities that must be resolved by themselves. Islamic Boarding Schools have an important role as an institution that directs people to change for the better, it must be understood, Islamic Boarding Schools will carry out cadre of scholars to give birth to the next generations who are able to strengthen reliable, strong and predicated human resources who are sincere, independent, soulful. warrior, steadfast and put the interests of the people around him first. added that the character of the ulama can also be tested by an era that is developing forward with all its challenges. [6]

In facing the modern era, Islamic boarding schools need readiness to face the challenges that will arise in modern Indonesian society, because this will inevitably approach Islamic boarding schools as a problem of pesantren's cultural identity in modernity. Gatot krisdianto et al (p. 12, 2019), also added that modernity will present a direct challenge to pesantren, because it provides changes in various aspects of life, especially religious institutions. [7]

One of the efforts to deal with modernity is the need for economic development in order to carry out the wheels of life for pesantren programs, as a culture that must remain in the community. So that the ability of ustad, kiai, santri and the community

becomes the main key in the life of the pesantren so that it continues to develop. Although one of the obstacles facing these difficulties in its development is funding. This is a challenge for the development of Islamic boarding schools in Indonesia even though the economic potential contained in the pesantren itself is quite large. [8]

## 2. METHODS

This research is a qualitative research with the object of research, Darul Falah Islamic Boarding School, Cimenteng Subang. Qualitative research is research that intends to understand the phenomena that are felt or experienced by research subjects. For example, regarding motivation, behavior, feelings, perceptions, actions and other things that can be described using language that can be used naturally.

The approach carried out by this research uses a descriptive approach, the data collected in the form of primary data and secondary data. Primary data itself is in the form of data obtained and collected directly in the field by researchers taken from data samples both through interviews and based on documents obtained. While secondary data is data obtained indirectly from the object of research, both books and other supporting literature related to the development of productive waqf. The results of the study will contain data excerpts to provide an overview of the presentation of the report. In the results of the study, the research analyzed the data very diverse.

### 2.1. Research methods

This study uses a qualitative research method with a normative juridical approach, where researchers examine theories, concepts, or legal principles related to the concept of Islamic waqf philanthropy that focus on productive waqf.

### 2.2. Object of research

The object of research in this case is the traditions related to the prohibition of Multi Contracts and the fatwas issued by the National Sharia Council based on multiple contracts in Islamic Financial Institutions.

### 2.3. Data source

Sources of data used in this study were taken from the books of hadith, books of syarah hadith and books of fiqh as well as articles in journals, as well as reference books that are relevant and related to the research.

### 2.4. Data collection technique

The data collection technique used in this study was to collect data sources related to the hadiths regarding multi-contracts and their hadith syarahs, and other reference sources related to the research focus. The steps taken by the researcher are as follows:

1. Collecting various history of hadith traditions related to the provisions of multi-contracts..
2. Conduct a study and comparison of references in various schools related to multi-contract hadiths.
3. Analyze the data obtained and conclude.

### 2.5. Data analysis

After the necessary data is collected, the next step is to process and analyze the data using interactive analysis (14) with several stages as follows:

1. Inventory of data, namely by collecting data from referred sources as well as from FGD results;
2. Classification of data, namely by analyzing the basic arguments for the analysis of hadith criticism;
3. Analyzing, critiquing, providing syarah hadith and conducting analysis on their relevance to the products of Fatwas issued by the National Sharia Council-Indonesian Ulema Council on products of Islamic financial institutions based on the concept of Multi Akad.
4. Finally conclude the data, namely by making conclusions from the results of the study.

### 3. RESULTS AND DISCUSSION

Productive waqf is property or fixed principal which is waqf to be used in production activities and the results are distributed according to the purpose of the waqf. Such as waqf of land to be used for farming, springs to take water and others. [9] Or production waqf can also be defined as assets that are used for the benefit of production in the fields of agriculture, industry, trade and services whose benefits are not directly on waqf objects, but from the net profits from the results of the development of waqf given to people who are entitled according to the purpose. waqf.

Productive waqf is a scheme for managing waqf donations from the people, namely by making these donations productive, so that they are able to produce a sustainable surplus. Waqf donations can be in the form of movable objects, such as money and precious metals, or immovable objects, such as land and buildings. [10] Basically, waqf is productive in the sense that it must produce because waqf can fulfill its purpose if it has produced, where the results are used according to its designation (*mauquf alaih*). The first person to make a waqf was Umar bin al-Khatthab who donated a fertile garden in Khaybar. Then the garden is managed and the results are for the benefit of the community.

Of course this waqf is a productive waqf in the sense of bringing economic aspects and community welfare. The irony is, in Indonesia, many people understand that waqf is an unproductive and even dead land that needs money from the community, such as cemeteries, mosques, etc.

In the management of productive waqf assets, the party who has the most success or failure in the utilization of waqf property is *Nazhir waqf*, namely a person or group of people and legal entities who are entrusted with the task of *wakif* (people who endow assets) to manage waqf. [11] Although in the books of *fiqh*, scholars do not include *Nazhir waqf* as one of the pillars of waqf, because waqf is *tabarru* worship (a *sunnah* gift). However, after paying attention to the purpose of waqf which is to preserve the benefits of waqf property, the existence of *Nazhir* is very much needed, even occupying a central role. Because on the shoulders of *Nazhir* is the responsibility and obligation to maintain, maintain and develop waqf and distribute the results or benefits of waqf to the target waqf. [11]

The ability to cultivate the soil is minimal. In addition to factors that are not economically strategic and the condition of the land is arid, a conspicuous obstacle to productively processing waqf land is the ability of Human Resources (HR), this condition

is experienced by many waqf Nazhir in rural areas in almost throughout the archipelago, that the ability to work is still very minimal. [11]

In addition to the technical constraints of land that are not economically strategic, in our society there are still pros and cons of the transfer or exchange of waqf land for productive purposes and utilization. For example, there is a wakif who donates his garden land to a pesantren in the city center, while the land he owns in a rural area is far from the pesantren. Meanwhile, Islamic boarding schools do not have sufficient capital to manage the waqf land, so that such waqf land cannot be managed properly due to transportation constraints and other means. However, when the wakif was offered that the waqf land should be sold and the proceeds from the sale were for the benefit of pesantren such as a library building, for example, it turned out that many wakifs rejected it because they held to the notion that waqf could not be sold.

Productive waqf is the process of managing waqf assets to produce as many goods or services as possible with minimum capital. [12] Productive waqf is managed with a business approach, which means trying with a profit orientation until the profit is distributed to those who are entitled to it. So it can be said that productive waqf is a transformation of professional waqf management to increase or increase the benefits of waqf. Antonio in Jaih Mubarak that productive waqf is the empowerment of waqf with the main characteristics of the waqf management pattern must be integrated, the principle of nazhir welfare and the principle of transformation and responsibility.

The issue of waqf in Indonesia has been regulated by Law Number 41 of 2004, both waqf of movable and immovable objects. The law explains that both waqf are included in productive waqf. The management of the waqf can be carried out in several ways, for example investment, investment, development, offices, industry, mining, education, and or businesses that do not conflict with Islamic law. The management of waqf for education has many steps carried out in unlimited ways, it can be in the form of land or buildings, shops, hotels or even plantations, the results of which are managed and then donated to meet the educational needs so that educational development can be managed from the results of waqf assets. Abdurrahman Kasdi mentions that several countries that have succeeded in supporting the costs for the development of education from waqf have been proven by Egypt, Turkey and other Islamic countries. [13] Educational services and facilities that run with productive waqf, whether Muslim or non-Muslim, have been running well. This is in line with the history of Islam, which is strongly related to the development of waqf with the development of Islamic science and science and its role in the progress of Muslim civilization. [14]



Darul Falah Modern Islamic Boarding School with its independence supported by donors and waqf does not burden students with monthly fees, but students only need to hand over 15 liters of rice. As for the side dishes and cottage operations, they are met from the income of the cottage business unit managed by the Darul Falah Islamic Boarding School Foundation.

The boarding school's financial system and management are recorded neatly and completely using the Accurate application for financial transparency that can be accessed by pesantren managers, making it easier for these waqf-based cottages to increase the trust of managers as well as Pondok donors. There are 2 business units that support the cottage, namely the internal business unit of the cottage and the business unit outside the cottage. Here are some business units that support the operation of the cottage where the business unit is located outside the cottage:

- (a) Bluder Geulis
- (b) Mukbang Chicken Noodles
- (c) Agarwood Auto Service
- (d) Bangkit Jaya Motor 2

Sedang unit usaha internal pondok yaitu :

1. Student Cooperative
2. Pondok Special Drink

These business units are managed by Holding DAFA under the Foundation to support all cottage operations so that students get scholarships.

## 4. CONCLUSIONS

The results showed that the Islamic philanthropy management system at the Darul Falah Islamic Boarding School Cimenteng Subang, especially in the field of waqf management with a productive waqf system developed by the Islamic boarding school with several assets managed in the form of workshops, mini markets, and agriculture which were directly managed by professional Nazirs had running and providing significant results which will later be used for the welfare of the Islamic boarding school community, both santri, kyai, ustad, and the entire community in the pesantren environment. It is recommended that all Islamic boarding schools in West Java, in particular and generally Islamic boarding schools throughout Indonesia, should be able to be independent in

carrying out economic activities of pesantren by utilizing the potential of pesantren, including the concept of waqf which is implemented into a productive waqf concept whose benefits and objectives are for the benefit of the people. so that pesantren are more independent and do not rely on donations and income from external parties, both for food needs or for the development and expansion of pesantren.

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