



WAQF-BASED SUSTAINABLE EDUCATION INSTITUTION MODEL; A SOLUTION TO EVERY EDUCATIONAL INSTITUTION PROBLEM

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ABSTRACT

Education is one of the efforts to make humans as people who have knowledge and civilized. It is known, one of these systems is a very important institution in the world, in recent years the world is facing a very dangerous outbreak that makes the economic system and education decrease, the level of educated students decreases due to the cost that makes dropping out of school by facing these events waqf becomes one of the solutions that can overcome economic problems during pandemic, Waqf is giving an eternal substance to the community or to others to be taken advantage of.

Key Word: Education, Waqf, Solutions.

INTRODUCTION

From 2019 until early in 2022, around the world, there is still a threat of the spread of continued outbreaks of mutated covid-19, especially in Indonesia. In 2020 the covid-19 outbreak spread widely from urban to rural corners in all regions of Indonesia, resulting in the loss of lives. At the peak of the spread of the covid-19 outbreak, many countries in the world experienced an economic downturn. In the pandemic period, the rate of economic decline in Indonesia is estimated by the Central Statistics Agency (BPS) in August 2020 to decrease to minus 5.32 per cent which in the previous period decreased by 5.02 per cent. According to (Hidayah, n.d.) This kind of

economic decline has an impact on the workforce in various fields in The Termination of Employment (LAYOFFS) as a result of companies experiencing income loss.

The negative impact of Covid-19 not only occurs in the economic activities of the community but also on the activities of the end of the nation's children who stopped teaching and learning activities directly. All community activities including teaching and learning are done online and parents directly educate their children at home. Opinion from (s syaharuddin., susanto, 2020) parents certainly find it difficult to teach their children independently, because

learning activities at that time require internet network reporting regularly every day based on internet networks and electronic media such as mobile phones and the like.

In general, according to the thought of (Handayani, n.d.) Online learning forms affect the student's end-of-the-art system because it uses learning methods that are very ineffective and affect the economy of people who are less able to buy electronic devices or online media tools such as smart phones/handphones, laptops, and devices. wifi to access the internet. Declining learning productivity and limited technological tools, known in some regions such as East Nusa Tenggara, West Nusa Tenggara, East Kalimantan and in East Java area experience inequality of access to learning, namely less able in the financing of learning media, so many students feel forced to learn. because of the uncanny poor cost ability. (Ahmad, 2020) Hal greatly affects the activities of teaching and learning students who eventually are not a few students who drop out of school.

The condition of the school is not due to the problem of changing the education system from offline to online-only, but also because many parents of guardians of students who died became victims of the covid-19 outbreak. Although the Indonesian government has provided educational assistance to teachers, parents and students, but it is still not as expected. Because many educational institutions can not help their students continue school or help ease school costs. So it is necessary to create the concept of an independent economy of productive waqf-based schools that later the benefits of waqf can be used to help underprivileged students, (Dr. Daga Rosnaini S.E., 2021) scholarships.

The independent economic model of waqf-based schools is called

productive waqf (Taufik. M., 2018) and the school management foundation established a productive waqf management institution that is fighting for the continuity of the teaching and learning process at the school, an institution within the foundation receives, manages and distributes. The institution manages waqf and the profit from management will be channelled to santri and waqf givers, the waqf management has been run by al-Azhar college education institution in Egypt which has been known for centuries to date produce Muslim scholars in parts of the world. Furthermore, from the country of Indonesia itself is Pondok Modern Gontor which continues to manage the results of the pesantren waqf, modern cottage monitor is a cottage that has a waqf body, the part manages waqf and distributes to business units in the cottage regulating the economy in the educational institution and of course, Kondisi in these two years does not affect the economy in the cottage and the educational institution is able to maintain its santri-santri in the process of learning and the cottage has scholarship assistance for the underprivileged, and several other pesantren that have stood on waqf commitment.

Of course, waqf will be one of the strategies that make the community prosperous and waqf can revive the economy that is currently in decline, productive waqf as a generation system of the country's economy and from the level of education, the waqf system can be an alternative solution for the welfare of teachers and students in the implementation of education and teaching that is conditioned less advanced.

From this research, we tried to review the idea of the idea related to the independent economic model of productive waqf-based schools

(educational institutions) as the country's economic generation system.

Review literature

1. Educational Institutions

Related studies in education waqf as a solution to the means of community welfare during this pandemic, have been conducted by several researchers such as Neila Amania entitled asset management of waqf foundation of Waqf Agency (YBW) AL-IKHSAN KUDUS FOR ORPHANS. Yang explained that waqf as a source of development and operational funding of orphan institutions through Muslim donations is utilized for the development of education in the area. Education is the key to the progress of the country and Muslims, and the quality of education is low and lagging behind other countries, when many people do waqf Education then Education will Prosper and people who receive the results of the waqf will be smart and later the person will issue waqf on the Education.

It is known that there is a pesantren institution that is systemized waqf, in Indonesia the hut runs its system with a waqf system like the one in Al-Azhar which is filled with sincerity. The cottage uses a protection economic system, has the motto "YOU SPEND YOU CHARITY" which means if shopping at the place then all the results that can be used as the welfare of the cottage the results are managed and will later result in even more profits.

Distribution in the Islamic economy must be done well and honestly in order to have a good impact on the Indonesian economy,(Saripuddin, 2016) in developed Islamic countries have implemented waqf well, the first stage

in the pewakafan process is the waqf body that is obliged to maintain, manage, and develop the waqf asset. Indonesian waqf institution is the Indonesian waqf agency (BWI) which takes care of waqf(Sudirman., 2021), BWI conducts construction to a nazir and then the Institution conducts supervision of waqf assets. The waqaf agency has made (UUD) Law number 41 of 2014(Faris, 2002), the point contains about the management of waqaf by an Institution. Waqf will be safe because it is maintained by the law.

Education is one form of human effort to become a civilized and knowledgeable creature. John S. Brubacher states, "Education is a process that has human potentials, abilities, capacities that are easily influenced by one's habits, perfected with good habits, with tools (media) arranged in such a way, and man uses it to help others or himself to achieve the goals set". (Maryono et al., 2018)

Education has an important role in improving the character of the Indonesian nation. Education is not only to channel knowledge but also has a role in shaping the character of the nation. In other words, education should serve to form intelligent and characterful human beings, so that it will create a generation that excels in achievement and manners interacting following the noble values of the nation. This was also reinforced by the Indonesian proclamation who stated that "this nation must be built by prioritizing character building because this building character will make Indonesia a great, advanced, and victorious and dignified nation. If the formation of this character is not done, then these bangs will be a nation of porters. Equivalent to

Karno's statement, forester¹ **Wibowo, Agus, Character Education Management In Elementary School, Student Library, 2013, 26.** The purpose of education is to make character manifested in the essential unity of the subject with the behaviour and attitude of life that he has. This means that character education is very important in the world of education.

Students will experience stress in physical disorders, mental, or emotional disorders caused by discrepancies between environmental demands and citizens' resources become burdened with economic demands and students will experience stress because they have never met a teacher and even students will experience not recognizing their teachers.

Academic stress experienced can occur by students because students get many assignments, and this can be boring for students because they cannot get maximum material, of course, this can also add to expensive tuition fees and plus more costs by online media which of course also use very expensive costs.

2. Wakaf

Waqf in language has *synonyms al-habs*, or in the term start waqf can be interpreted to hold an eternal object of substance, to be taken advantage of, goodness and progress of Islam. (Ismail Abdel Mohsin, 2013) In the sense that it is not sold and not given and not inherited, but only given to the common welfare. The law of waqf sam with amal jariyah. By the type of practice, berwakaf is not just a regular almsgiving(alms). But it is greater in reward and benefit to the one in charge. The reward received

will continue to flow as long as the goods or objects that are represented are still useful and useful even if a waqif dies will continue to flow the reward against that person. Waqf aims to provide the benefits of the principal of a property a person and is used for the welfare of society in general.²³

History of waqf development

When considering the history of waqf is one of the instruments that provides many welfare for the people. One of the most famous is during the caliphate of Uthman Bin Affan yaaitu with waqf well. The waqf was the result of Uthman's bargain with a Jew who at that time controlled the well. At that time all the citizens who wanted to get water had to buy to the Jews, seeing the condition Uthman bin Affan did not stay silent and Uthman bin Affan bought the well, the Jews prohibited Uthman bin Affan buying in its entirety and made the purchase only half the price because the person did not want to see Muslims prosperous, such was the waqf in the time of Caliph Uthman bin Affan. Remembering the story of the caliph Uthman he studied the hadith that contains about the benefits of waqf that is what reads.

إذا مات الانسان انقطع عنه عمله الا من ثلاثة الا من صدقة جارية او علم ينتفع به او ولد صالح يدعوه

When a man dies, his practice is cut off except for three things: sadaqah jariyah, or useful knowledge or a soleh child who prays for it. (Muslim).

The proposition explains that waqf has a great reward in the side of Allah where waqf has sustainable benefits.

¹ Ibid., p.20-21

² Ibid

³ Ibid

While in Indonesia itself According to the history of the development of Islam into the archipelago precisely located in the city of perlak estimated at the end of the 1st century H / 7th century AD. Islam fluttered with the development of the Islamic kingdom perlak in the 3rd century H / 9 AD. Since then waqf became the teachings of Islam in da'wah and in the archipelago. But waqf held is a waqf of movable objects such as schools, wells, trees, buildings, cemeteries, land, and mosques, even the laws and regulations made by the government in 1977 only regulate about waqf iovable objects. (Nur Afifuddin, lilik rosidah, 2021)

Types and types of waqf forms(Afif, 2020)

- a) Waqf based on Time Constraints
Waqf based on time constraints, divided into two, namely waqf *muabbad* (forever) and waqf *mu'aqot* (temporary or a certain period of time) although waqf can be done within a certain time limit but has a fairly long period.
- b) Waqf based on usage
This type of waqf is divided into two also, namely *waqf ubasyir* (direct) or waqf that produces community services and is used directly such as Educational Institutions and hospitals while mystical waqf (productive waqf) is a waqf treasure intended for investment in the production of goods and services that are allowed.
- c) Waqf based on form of management
This waqf can be divided into four types, namely waqf managed by waqif itself, managed by others, managed by the government, and waqf managed because it is appointed by a judge(Qahaf, 2008)
- d) Waqf based on the type of goods
Waqf based on the type of goods includes waqf fixed goods, waqf of

moving property, and waqf of immovable objects.⁴

- e) Waqf based on wakif state
Based on the understanding of wakif is a person who gives waqf treasure to others in order to approach To God. (Dr. Ahmad Mujahidin, S.H., 2021)

3. Educational and Representing Institutions

In Indonesia itself, productive waqf has only been held since 2004, which is marked by the issuance of law number 41 of 2004 on Waqf. (Huda, 2015) In the regulation explained that waqf property contains moving and immovable property. What is meant by moving property is money, vehicles, stocks, and so on. (Atabik, 2014).

Indonesian people always focus on waqf of iovable objects and their nature is still consumptive (social needs), such as land waqf, buildings, and cemeteries(Anwar Allah, p., Ahameed Kameel, M. M., & Muhammad Yusuf, 2014) which is abbreviated to 3M (mosque, madrasah, and tomb). Since the issuance of the waqf law, waqf management institutions in Indonesia began to open wide the practice of cash waqf to solve the economic problemsof the people(Alam, 2018)this type of waqf includes the+ waqf of the rich, government endowments, and waqf carried out by wakif based on wills. (Mufti Afif, Aqif Khilmia, A. Hidayat, A. Nuruddin, 2021).

Education is essential for the younger generation, with

⁴ Ibid

education able to cut the poverty line. With education one will have expertise, experience, and scientific supplies so that one day it will earn income. (Saleh, 2019) With the level of income earned one is able to meet the needs of his life. (Zakiyah, 2011).

In this work, the author wants to study the waqf management model for education during the pandemic in Indonesia. In Indonesia itself, productive waqf has only been held since 2004, which is marked by the issuance of law number 41 of 2004 on Waqf. (Huda, 2015) In the regulation explained that waqf property contains moving and immovable property. What is meant by moving property is money, vehicles, stocks, and so on. (Atabik, 2014).

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RESEARCH METHODS

The methods adopted in this research are qualitative approaches to the study of literature. Collect data and information that will be used in this research to solve problems. To gain a comprehensive understanding of productive waqf, the author further literature on educational/productive endowments from sharing information and data both in the form of regulations, documents, and other public information that supports related discussions.

To recognize and decipher this study, qualitative research design helps researchers to investigate the phenomenon of educational endowments in the context of the macro (socio-cultural) environment. Furthermore, normative qualitative research methods help researchers in uncovering the meaning of deeper educational endowments, through various phenomena and lies sourced by the

Indonesian Ulema Council (DSN-MUI), financial services authorities, The Indonesian stock exchange and leading research references.

To develop a theory about the development of waqf in the covid 19 period and make researchers know the benefits of waqf as the right solution to face economic problems and education problems, this paper will study existing cases and explore them in order to provide solutions in dealing with the economy of this pandemic period.

RESULT AND DISCUSSION

Educational barriers in times of pandemic Character formation in character education should involve three aspects as stated by Lickona. (Licon, 1992) First, moral knowing. There are six aspects that are the orientation of moral knowing: (1) awareness of morals, (2) knowledge of values to moral values(knowing moral values), (3) taking a view, (4) providing moral reasoning, (5) making decisions, and (6) making knowledge as his own. Second, the moral feeling. There are six aspects that are the orientation of moral feeling, namely: (1) heart / inner voice, (2) self-esteem, (3) empathy, (4) love policy, (5) self-control, and (6) humility. Third, moral action. There are no aspects that become the indicator of moral action, namely: (1) competence, (2) Desire, and (3) habits.

National education and religious education have the same relationship and purpose, namely: forming human behavior that is godly to Allah SWT requires guidance, the purpose of Islamic Education is to educate and direct humans to the way of Allah SWT, because in Education covers aspects of human life in this world and in the hereafter. (Zaman, 2018).

Islamic religious education methods as we know the understanding are the ways used in developing the potential of students to achieve the goals

of Islamic education. In the method of Islamic religious education has a special approach to achieve the goal itself and the methods are: Tilawah's approach is to read kitabullah kauniah and kitabiyah where the deepest meaning of the tilawah approach is tadabbur, tafakkur, tadzakkur while its application is scientific activities, studies and others. Tazzikyah (washing) approach is to purify oneself with the charity of ma'ruf and nahyi mungkar, this approach by maintaining the sincerity of the heart, morals, and pikrian, the application is to tolerate yourself, maintain the teachings of Islam and others.

Ta'lim Al-kitab and Ta'lim Al-hikmah approach is a short that explains about holding firm to the teachings of the Qur'an and sunnah and mandalam contemplation of the wisdom of Allah's verses While the application is the study of comparative between institutions to learn the Qur'an with group discussions and others.

The miracle approach of the greatness of Allah SWT is an approach that brings learners to learning experiences that they have never met, so that the curiosity of learners is high and will give rise to critical nature in learning. Islamic approach (improvement) is the approach of improving themselves for the better, having high cits-cits ysn for a better future so that in the future the peserts ddidik become useful people. (Jalaluddin, 1991).

The education system in Indonesia is always evolving and changing in accordance with the times. The change in question is the development of a better education system. In the pandemic covid-19 the condition of education in Indonesia decreased due to government policies to conduct online learning systems, with the change in the learning system will affect the quality of learning and the economy. With online learning methods the student learning process is less effective because the student does

not get a transformation of knowledge and supervision directly from the teacher. This method of learning also indirectly affects the economy in the guardians of the student because they are required to facilitate their children by using mobile media as a means of learning. It is known that the Indonesian economy at the time of the pandemic is quite concerning, the global economy in 2020 is expected to fall like the economic depression in 1930 no longer like in 2008 or 1998. (Hadiwardoyo, 2020) This condition also triggers a decrease in trade and of course also the income of the student's guardian to finance his child in Education is reduced. Not a few of the younger generation who experience dropouts due to lack of costs to continue the education.

School financing management is the process of regulating the availability of funds for the sustainability of the Institution, the Institution has a function as an educational institution, such as: teachers, students, employees, facilities and infrastructure. (Sudirman, 2012) To ensure the availability of the cost of organizing education every year it is necessary to make a School Revenue and Expenditure Budget Plan (RAPBS) where in it has established a source of financing. Sources of financing include: central government assistance, local government, community funds, and other sources such as: grants, businesses as such, and loans in accordance with applicable provisions. A good school is if the percentage of public and other business funding receipts is greater than the percentage of government aid receipts. (Arismunandar, 2006).

Dynamic budgets have two factors that affect the budget, namely operational budget and budget strategy. Operational budget is a budget that deals with forecasting the expenditure of program implementation both related to school management and learning management. Strategy budgets have an initiative power to overcome the gap between poor desire

and willpower to achieve something through continuous improvement. (Sagala, 2007)

The implementation of productive waqf in several countries

Turkey is the largest Islamic-based country in the world, turkey has a very long history, in the 13th century the country was once the largest Islamic power in the world even the country became the motor of renewal of Islam that is during the Uthmaniah dynasty, and in the early 20th century the dynasty then collapsed. Nevertheless, the Uthmaniah dynasty had the innovation to carry out the waqf-based state model brought by modern Turkish government to date. (Girindra M paksi, Asfi manzilati, 2020).

During the caliphate, the role of waqaf became very significant in the development of the country, during the waqf snow dynasty was built for the stop of traders who passed through its territory and the stop became the resting place of traders. (A'rasy fahrullah, Moch khaerul anwar, ahmad adjib ridwan, 2021)history records in the 4th century H, the State of Turkey has established a hospital based on waqf and income from the hospital is used as funding for the construction of art centers, the center of art becomes the center of islamic architectural development, especially the architecture of the construction of mosques, schools, and hospitals. (Iskandar, 2019).

In various Islamic countries productive waqf has grown rapidly. Some of these countries are Egypt, Jordan, Saudi Arabia, Turkey, Bangladesh, and Singapore. The waqf consists of several kinds such as places of worship, and Education.The waqf also manages agricultural land, development, flats, money, and stocks. Kuwait country located on the continent of Africa has a huge population and one of the developed

countries in the world because the country of Kuwait has a system and laws on waqf, the emergence of the waqf system in the country of Kuwait because the people have the spirit of royong to build the country to be advanced, even the people are competing to build mosques and their property, evidence of the results of state endowments in that country is ibn Bahr mosque built in 2010. 1108 H/1695 AD. (Jaharuddin., 2020).

The Indonesian state is still weak in the representation system compared to other Islamic countries, because the Indonesian state is still oriented to worship facilities such as mosques, schools and cemeteries. While with other Islamic countries have implemented waqf by managing waqf well and the scope has been expanded even to all the wealth owned both moving and immovable and tangible or intangible, and known in other Islamic countries have known about the realization of money, precious metals, securities, transportation vehicles, intellectual property rights, rental rights, right of use, and the like. (Amran suadi., 2016).

Islamic state in parts of the world has issued various policies to protect and provide compensation to waqf managers with fairly strict supervision. (Abdul Manan,2017) The number of waqf assets in Indonesia cannot be known in detail, this is because waqf assets in the country have not been well coordinated and there are still many centers on agencies that manage waqf independently. Therefore, with the birth of Law No.41 of 2004 on waqf it is expected to all parties to be able to contribute to the development of waqf in various aspects, not in the aspect of thinking, but also trying to make innovations and steps in managing waqf assets so that waqf can be felt widely for the community.⁵

⁵ Ibid. 254

In this regard, the role and involvement of the government in this case to carry out the management of waqf in Indonesia is very strategic and promising. This is because the view of representation in Indonesia has a very positive opportunity, both in terms of quality and in terms of benefits. Waqf not only has the value of worship, but is expected to be a waqf that has great benefits. If the waqf can be managed with good management, then the productive waqf can play a role in realizing the welfare of the ummah as has been done by several Islamic countries today.⁶

Waqf Education

Education is a conscious and planned effort to realize the learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and skills needed themselves, the people of the nation and the state. Basically there is no standard term of waqf Education. The term is only to indicate the fact of waqf intended for interests related to education, either directly or indirectly.

The understanding of the essential element of education is the transformation of science and values. It cannot be denied that Education includes the sector of goodness and gets priority as the virtues of the science. Thus if in waqf it is required that *maukuf a'laihi* must be an aspect of goodness and obedience then the Education sector has fulfilled these requirements.

Indeed, if sought specifically not found *nash* specifically becomes a reference waqf Education. but related to this there is a proposition that becomes the following footing:

⁶ Ibid. 237

"Surely what comes to a believer from his practice and his goodness in death is, the knowledge he taught him to spread, the son of soleh that he left behind, the mushaf of the Qur'an which he inherited, the mosque he built, the house devoted to ibn sabil that he built, the river he poured, the alms he took out of his property in good health and alive."⁷

Based on the understanding of education above, once the prophet was sent to deliver revelation automatically he was appointed as an educator. When the prophet began to deliver the revelation to the companions, it meant that he had begun the process of Education. Of course the popular place as the first place he transformed and spirited the companions was the house of al-arqam Ibn al-arqam in the early period in Mecca.

The popular place of education during the prophet's arrival is located in the quba mosque located in the area of Bani Amr bin Auf. The area was once a field to dry dates belonging to ummi kultsum. When the Prophet came and stopped for 14 days in quba, the land was given to the Prophet, then the prophet made the land a waqf and made it a mosque. (Al-mathari, 1970) At that time waqf has not been shariaed, but the mosque covers land and buildings in line with the waqf sharia that cannot be traded let alone given and until now still remains as a mosque. And Musthafa al-zarqa stated that the sanya quba mosque was the first waqf of Islam. (Zarqa, 1947) It is not only a place of worship but now it is used as a place of education.

The first place used as a means of education is Suffah, which has a large land and is on the northeast side of the Prophet's Mosque. The muhajirin made

the place as a stopover for the muhajirin before getting their own place to live. (Novrida q. lutfillah Ahmad fauzi, Iskandar E. Asmuni, Hendra jaya, 2021) While in the days of khulafaurrasyidin had an idea about education programs outside the mosque. Then the place is called Kuttab. (A Ghuddah., 2009) This place is part of a dynamic waqf facility and develops as a waqf target. In the days of khulafaurrasyiddin the development of mosques gained considerable attention, the relationship of the caliph with the mosque has a special attachment, the caliphs in addition to being imams during prayer, they are also teachers, so it is not surprising that Islamic educational institutions are referred to as madrasahs or al jamiah. (Santoso, 2021).

There is an Educational Institution in Indonesia that has run a waqf-based education system and the Institution has become advanced because the management of waqf is good and correct, even in educational institutions doing self-waqf or human waqf that is willing to teach at the Institution, the Educational Institution is pesantren, some pesantren in Indonesia have run waqf as such and the economic system uses a protection economic system, Because using the motto "you shop you charity" the motto means all the benefits that can be for the welfare of the cottage.

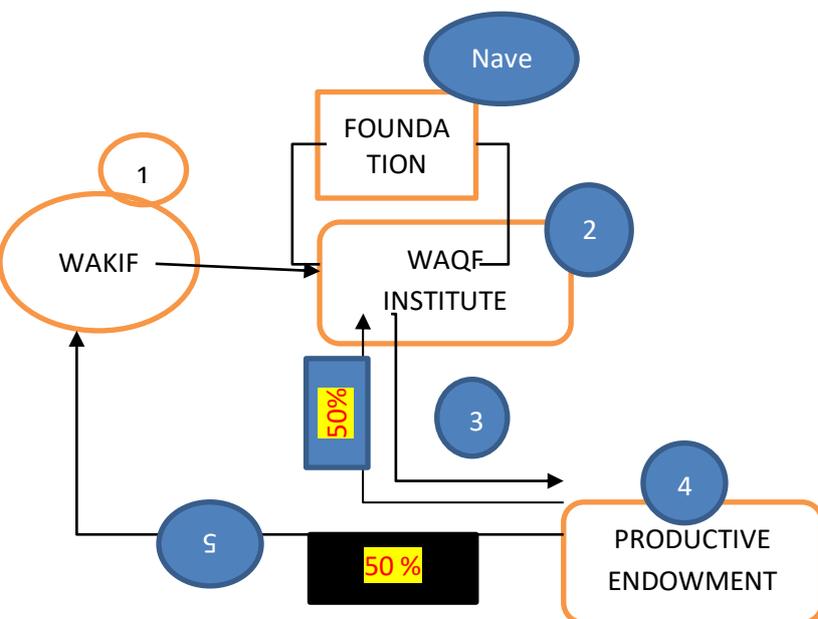
By doing the waqf system in Indonesia will help the younger generation to continue their studies and the waqf system if utilized properly will stimulate the economy. Indonesia can advance as in other Islamic countries if it develops a productive waqf system that is very beneficial for the country. Waqf if developed will result in a lot of profits.

Waqf management must be rotated back its income and the profit is utilized perfectly and developed again in order to get greater profits, here is an

⁷ HR. Ibn Majah no: 242, Ibn Huzaimah: 2490 Al-A'dzumi said: "Sanadnya lighairihi because of the number of martyrs" Ibn Huzaymah, shahih Ibn Huzaimah (beyrut: al-maktab al-islami, tt) IV, 121.

overview of waqf management in the pandemic mass.

Overview of waqf model for independence of Educational Institutions



According to the waqf above are:

1. Pewakaf can consist of students, teachers, kiyai, even pewakif can also come from outside communities. Then the recipient and manager of waqf goods is a waqf institution in the Foundation.
2. Waqf institutions distribute, buy goods for the construction of Educational Institutions
For example: cooperative development, culinary took development, mini market development, road construction, etc.
3. Who manages the waqf goods channel the profits that can be to the Waqf Institution and to wakif, Channeled to the 50% endowment institution to buy facilities in the Education Foundation, and can

also buy food to students in the Foundation.

Channeled to the wakif by 50% so that a pewakif benefits in the world and in the hereafter, so that pewakif can channel back to the Foundation.

The management of waqf as above will get a lot of benefits because waqf assets are managed well, the treasure is circling and generating very high profits, even the treasure makes profits and welfare in the world and in the hereafter. Like the Hadith of Muslim History which explains that people when they die, their practice is interrupted except with three things, namely shadaqah jariyah, useful knowledge, and children who pray for it. The waqf is including shadaqah jariyah and the reward will never be interrupted unless the item is no longer useful.

CONCLUSION

In classical Islamic times, waqf was a highly developed institution as a financial support in Islamic education. This can be seen from the many educational institutions established with the help of waqf funds. Al Ahra Cairo, for example, was able to survive for centuries, and provided the needs of teachers anod students and even all the needs of madrasahs/schools. What al Azhar Cairo has done has inspired education in various parts of the world, including in Indonesia. One of them is as a name carried out by the Al Andalusia Foundation in developing productive waqf to support the development of its educational institution, Madrasah Tsanawiyah with pesantren system.

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