

## Waqf Management Strategy of Pondok Modern Tazakka Batang Central Java in Developing Islamic Education Institutions

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### Abstract

Waqf is known as a donation made by Muslims for charitable purposes such as for education or religious purposes. Waqf is very important for the development of Muslims, and is one of the recommended practices in Islam. This research wants to describe how the waqf management strategy of Pondok Modern Tazakka Batang Central Java in improving the quality of Islamic educational institutions. This research uses a qualitative approach, namely conducting searches through documents, observations, and interviews with related parties, then analyzed descriptively, analytically, and reflectively. With a waqf management strategy, Pondok Modern Tazakka, which was established in 2011, has a waqf strategy and management in institutional development and human resources. With a waqf management strategy, it is hoped that Islamic educational institutions will continue to develop and advance for the people and the nation.

**Keywords:** *Strategy, Management, Waqf, Tazakka*

### INTRODUCTION

This research wants to describe how the waqf management strategy of Pondok Modern Tazakka Batang Central Java in improving the quality of Islamic educational institutions. According to Zainal Arifin Munir, waqf management must be optimized (Munir, 2013). Public interest in the transparency and accountability of waqf institutions is increasing. Society continues to demand the best service standards and greater transparency from waqf institutions (Kamaruddin, 2018). Waqf is known as a donation made by Muslims for charitable purposes such as for education or religious purposes. Waqf is very important for the development of Muslims, and is one of the recommended practices in Islam. However, no Waqf management framework has been developed to ensure that different types of waqf are managed efficiently.

A study identified three components that are crucial for efficient waqf management: research management, investment management, and property management. The existence of these components will enable waqf institutions to manage waqf effectively, so that waqf can play an effective charitable role in developing Muslims. The role of waqf is to provide housing, health facilities, mosques, stimulate economic activities, economic development, the welfare of orphans and the poor. There are eight functions in waqf management, namely financial management, information management, human resource management, administrative management, marketing management, research management, investment management, and waqf property development management (Hassan, 2018).

In a seminar, Irfan Syauqi Beik (2023), a member of the Indonesian Waqf Board, said that there are three important points that should be the main concern of the Pesantren Waqf Board. First, the system used in waqf management. Second, the organizational or institutional management, and third, the human resources. The role of waqf is synonymous with the goal of economic development and social welfare through a charity-based system. The revitalization of cash waqf benefits Muslim countries to further enhance this charitable system. However, the efficiency of cash waqf management is still questionable due to internal management problems. The results of a study conducted by Khamis, et al. realized the full benefits of cash waqf (Khamis, 2018).

Waqf is one of the main mechanisms in providing support for development for all levels of society, especially for the underprivileged. It is undeniable that there are several challenges and obstacles related to the issue of waqf asset development, including, among others, lack of funds and expertise, poor documentation, and recording the value of waqf assets, among others (Hasan, 2015). The implementation of productive waqf has shown good results in meeting the needs of local communities that lead to the economic welfare of the community. The productive waqf management model is divided into several parts considered for business development, Mauquf 'Alaih, and Nazir. In its development, productive waqf management needs to consider potential factors such as human resources and public awareness. Productive waqf model as an effort to improve economic welfare (Qurrota, 2019).

While there are many ways to improve waqf management, it is important that the relationship between waqf managers and beneficiaries be considered. This consideration should not simply see

beneficiary participation as a passenger in the relationship, i.e. sitting on the receiving end of the assistance or the beneficiaries/poor. Rather, the relationship should be seen as one of the ways to improve waqf management. There is potential for the idea of downward accountability to enhance conventional upward accountability. In other words, while efforts to improve the effectiveness of waqf management tend to focus on reporting and accountability upwards to the supervisory board similar to corporate-style reporting to the board of directors, there is great potential for listening and dialogue 'downwards' to the beneficiaries. In other words, better downward accountability relationships to beneficiaries offer opportunities to improve the effectiveness and efficiency of waqf management (Osman, 2010).

Elements of governance and sustainability are incorporated in the management of corporate waqf hospitals, leading to the corporatization of public hospitals. Architectural and engineering fundamentals were an important factor in the success of past waqf hospitals in the era between the 8th and 14th centuries. In that era, decentralized waqf-based hospitals employed mutawalli (trustees/managers of waqf assets) to manage the administration of the hospital. Today's corporate waqf hospitals can utilize the elements identified from the waqf-based hospitals of the past and also adopt the public-private partnership model in the form of mudarabah agreements (profit-sharing contracts) to design a sustainable waqf governance model for public healthcare (Adnan, 2022).

That some important issues in the development of waqf land include ownership and registration of waqf land, financial problems, lack of competent waqf managers, and illegal occupation and encroachment of waqf land. Waqf management should be professionally restructured to improve the administration, management, and development of waqf land (Ismail, 2015). Waqf is projected to play a more significant role to address current social issues, where financial sustainability is one of the main challenges faced by waqf institutions. There is a need to study various fundraising models that can be applied to reform waqf institutions. Traditional and modern fundraising structures that can be applied for the development and management of waqf fundraising, namely istibdal, ijarah, venture philanthropy of waqf model (VPWM), value-based capital model of waqf (VBCMW), and social enterprise waqf fund model (SEWF), are expected to contribute in improving better fundraising management for waqf institutions in Muslim societies and countries (Shulthoni & Saad, 2018).

Waqf resources that were once used to finance the social welfare needs of the Muslim community have now lost much of their power due to poor economic conditions among Muslims. As new waqfs are not often created, a short-term measure to address this problem is to develop existing waqfs and also consider certain measures that can enhance the income-generating ability and welfare of the waqf administration (Rashid, 2018). Waqf is a gift whose implementation is carried out by holding the original asset (tabbisul awal) and then donating its benefits in general. One of the utilization of waqf assets is used to establish Islamic educational institutions or boarding schools. Islamic boarding schools are Islamic educational institutions that teach Islamic and general knowledge. In addition, in pesantren, students are also educated with multicultural education. The forms of multicultural education in pesantren generally have similarities in the application of the core values of multiculturalism. However, each pesantren has its own peculiarities. Various cultures built by pesantren caregivers are effective in preventing the growth and development of religious radicalism in pesantren, in particular, and in society in general (Marzuki, 2020).

The urgency of this research is because waqf assets can potentially just become empty land that is not developed. Therefore, waqf management is needed to develop waqf assets into productive assets. This research can also help Islamic boarding school leaders and nadzir or waqf managers to be able to develop the waqf assets they manage.

Based on information from the Ministry of Religion's Waqf Information System, there are 440.5 thousand points of waqf land in Indonesia with a total area of 57.2 hectares. Apart from that, the potential of the waqf sector, especially in waqf money, is estimated to reach 180 trillion rupiah per year. This means that there is so much potential for waqf, whether in the form of waqf assets or cash waqf, which needs good management to become productive assets.

### **METHOD**

The form of research conducted by researchers in this study using a qualitative research method approach that is descriptive, analytical, and reflective. The results of this study are described, then analyzed with theories relevant to this study, then the researcher will reflect on the findings and analysis of this study. The qualitative research approach is naturalistic or in accordance with the actual situation in the field, so that researchers must be open to all phenomena that may appear. The object of this research is the waqf

management strategy of Pondok Modern Tazakka Batang Central Java in improving the quality of Islamic educational institutions.

Interview is one way to obtain data by asking questions to sources that are relevant to the topic of this research (Mulyana, 2006). Interviews can also be conducted in various ways that can be adjusted to the conditions in the field. Researchers can conduct interviews face-to-face or online through online media. In-depth interviews are also needed in the process of finding strong data in this dissertation research (Moleong, 2005). Interviews were conducted with related parties, such as pesantren leaders, foundation leaders, managers of institutions at Pondok Modern Tazakka Batang.

Researchers collected documents related to the focus of this research. Documents that can be a reference in this research can be in the form of notes, photos, videos, and other documentation that can be accessed by researchers (Alwasilah, 2006). Researchers examined documents that could be traced through the internet, as well as documents that could be accessed by researchers when visiting Pondok Modern Tazakka. In addition, researchers made observations both directly and indirectly. Observations were made at Pondok Modern Tazakka. By making this observation, researchers can equalize or compare a data that has been collected which can then be concluded (Alwasilah, 2006).

The data that has been collected by researchers is then analyzed with the management theory approach used in this study. Researchers will carry out all stages of data collection as well as possible. In the middle of data collection, researchers will read the data and then analyze it with relevant theories used in this study. Of course, researchers will also look for relevant previous research references in analyzing the findings in research conducted in Jakarta and in Batang, Central Java, where the location of Pondok Pesantren Darunnajah Jakarta and Pondok Modern Tazakka is located.

## **THEORY**

The Administration Theory developed by Henri Fayol is one of the classic theoretical frameworks famous for management in social organizations including schools and Islamic Education institutions (Mbalamula1a, 2017). Henri's Management Theory is in line with the needs of organizations in carrying out neat and well-organized activities (Golden & Taneja, 2010).

The principles of management developed by Fayol are as follows:

1. Division of Labor: This is about the productivity seen when the workforce is specialized.
2. Authority: The highest authority is held by the manager. In addition to having authority, managers also have duties and responsibilities for all work activities in an organization.
3. Discipline: Discipline is important in terms of organization related to the rules in an organization.
4. One Command: orders within the organization come from one command. There cannot be two commands in one organization.
5. One Direction: An organization thrives when it has a single, shared goal.
6. Subordination of Individual to Public Interest: An employee who has an interest will not be able to outweigh the public interest.
7. Remuneration: Contains monetary and non-monetary returns.
8. Centralization: Employees must understand centralized decision-making patterns.
9. Scalar Chain: Everyone should understand and be aware of the position, hierarchy and chain of command from superiors to subordinates.
10. Order: Everything has its place.
11. Fairness: At all times, leaders are fair in terms of keeping discipline as important and working with sympathy where necessary.
12. Employee tenure stability: Leaders should rotate and turnover staff.
13. Initiative: each staff is given the opportunity to provide initiatives for the development of the organization.
14. Esprit de Corps: Leaders must always encourage everyone in the organization to remain productive and comfortable in carrying out their duties.

The principles of administrative management helped early 20th century managers learn how to institutionalize and work with their personnel in a dynamic way. Some principles today are measured as common sense, but at the time they were groundbreaking ideas for organizational management. The 14 principles still provide direction for today's managers (Ferdous, 2016).

An organization is a balanced harmonization of the actions of many people for the achievement of some unambiguous common goal or objectives, through division of labor, hierarchy of authority and

responsibility. Management is the most important thing in every organization. Classical organization theorists focused their attention on the organizational and formal principles of organizations. Organizational theorists principally explore ideologies and recommend effective management solutions (Ferdous, 2016). Significant advances in human civilization have been achieved during the 20th century. Technological advancements; globalization and the communication revolution are the main results of these developments. However, it is clear that these achievements have been significantly influenced by the evolution of management theories (Khorasani & Almasifard, 2017).

Fayolism is a management theory that analyzes and synthesizes the role of management in organizations, developed around 1900 by the French management theorist, Henri Fayol (1841-1925). It was through Fayol's work as a philosopher of administration that he made his greatest contribution to the theory and practice of organizational management. Fayol developed management theory. According to him, managerial excellence is a technical ability and can be acquired. He developed universally accepted management theories and principles and made them universalistic. He was the pioneer of formal education in management. Fayol's management principles fulfill the requirements of modern management (Edwards, 2016).

Undoubtedly, management is a very important thing in every organization. An organization can never achieve its goals without proper management. Management is the art of getting things done with the help of others (Mahmood, 2012). Examining the debate on the value of the experience of practicing managers in building management theory. Henri Fayol, an advocate of the experimental method, built his administrative theory from his experience. Examines the development of Fayol's ideas before the publication of his major work, *Administration Industrielle et Générale*. A preview of other works reveals new translations and sources of documentation (Wren, 1995).

Human Resource Management is also the activity of planning, procuring, developing, maintaining, and using human resources to achieve both individual and organizational goals. HRM is a model of working relationships that aims to encourage employee commitment. The goal is to achieve a number of different types of integration (vertical and horizontal). This integration takes two forms: the first is the incorporation of human resource management into the strategic strategic planning process to ensure that HR policies and practices internally fit into the system; and secondly, externally (i.e. outside the function) with broader business objectives, ensuring that line managers 'buy-in' to HRM initiatives and that employee interests are aligned with those of the organization (Bach & Edwards, 2013).

Talent management practices ensure that the right people want to join the company and effectively bring talented new workers into the company. Given the advancements in the field of talent management, this paper attempts to analyze talent management in a global context from four perspectives of human-centered culture, namely digital skills, employee well-being, and human capital analysis, and develop a framework. Talent management has emerged as the biggest challenge facing organizations. Today, human resources at every level are considered more important than ever for organizations looking to improve their competitiveness, both globally and locally, as all organizations face global competition (Al Haziazi, 2021). This is very much in line with the concept of regeneration used by boarding schools in hiring human resources.

The definition of language, in Arabic, which means obstruction. The meaning is to be prevented from using something. In addition, it can mean that waqf is holding back (Zuhaili, 1985). Allah said related to this waqf written in Surah Ali Imran verse 92, as follows, the meaning: "You will not attain virtue until you spend some of the wealth you love. And whatever you spend, of that indeed, Allah knows best" (QS. Al-Imran [3]: 92).

Then in the Quran Surah Al-Baqarah Verse 261 which reads, the meaning is: "The example of those who spend their wealth in the cause of Allah is like a grain of seed that grows seven ears, in each ear a hundred seeds. Allah multiplies the reward for whom He wills. And Allah is All-Wide (His bounty) and All-Knowing" (QS Al-Baqarah [2]: 261).

And in QS. Al-Baqarah [2]: 267 which reads, the meaning is: "O you who believe, give away some of what you have earned and some of what We bring forth from the earth for you. Do not choose that which is bad for you to give out, while you do not want to take it but with an aversion to it. And know that Allah is All-Rich, All-Praised" (QS. Al-Baqarah [2]: 267).

The hadith about waqf is the hadith of the Prophet Muhammad narrated by Ibn Umar RA, which reads, the meaning is: From Ibn Umar RA, that Umar ibn Khattab got a share of land in Khaibar then he went to the Prophet Muhammad SAW, to ask his opinion about the land as he said "O Messenger of Allah, indeed I have a piece of land in Khaibar, which I never got a more valuable treasure than that. So what do you

command about that land? So he said: If you wish, keep the principal of the land, and give away the produce. And the land (waqf) may not be sold, given away, or inherited." Then Umar bin Khattab gave the proceeds of the land to the poor, relatives, to free slaves, fii sabilillah, ibnu sabil and it is not a sin for the person who takes care of it to eat it in a ma'ruf way, and to feed others not with the intention of hoarding it. (HR Imam Muslim).

The land was endowed by Umar Bin Khattab because it was fertile and had abundant water. With this fertile land, Khaibar became one of the areas producing dates, grains, and fruits. Umar then donated it (the proceeds of the land) to the poor, relatives, slaves, sabilillah, ibnu sabil, and guests, and it is not forbidden for the one who manages (nazhir) waqf to eat from the results in a good way (appropriate) or feed others with no intention of accumulating wealth. The waqf that Umar bin Khattab did was a form of productive waqf. In this case, the land that was waqfed did not change its principal but instead increased in value. The land is used for plantations and the results are given in charity and developed more widely, so that it becomes more productive (baitulwakif.id).

Hadith narrated by Imam Muslim, Imam at-Tirmidhi, Imam Abu Dawud, Imam an-Nasa'i, and Imam Ibn Hibban from Sayyidina Abu Hurairah ra. The meaning is: Abu Hurairah RA said: The Messenger of Allah said: "When a man dies, all his deeds are cut off except three: Jariyah charity, useful knowledge or righteous children who pray for him." (HR Muslim, Tirmidhi, Abu Dawud, Nasai and Ibn Hibban).

Pondok pesantren is a well-known Islamic education system that is generally categorized as traditional. In a study, it was found that the modernization system of pesantren started from Wahid Hasyim and Jamiah Khair, and was eventually in the hands of Imam Zarkasyi (Zarkasyi, 2015). In Indonesia, pesantren are known as Indonesia's original religious educational institutions (Masqon, 2011). Some people argue that seeking general and Islamic knowledge is a blessing that is indicated as a psychological reward (Arifin and Turmudi, 2019).

In a pesantren, kiai is a strategic element (Ilahi, 2014). The large number of pesantren scattered in rural areas makes it one of the potential informal institutions in sustainable rural development. Pesantren have potential in terms of sustainable development activities that include social, economic, and environmental activities (Fatimatuzzahroh, 2015).

## RESULTS AND DISCUSSION

Productive waqf management at Pondok Modern Tazakka includes four components, namely planning, organizing, actuating, and controlling. Waqf management planning, namely the preparation of the waqf organizational structure and determining the type of productive waqf to be developed. Organizing, namely determining the waqf team, division of tasks in waqf management, job descriptions from each field, organizing the waqf team so as not to overlap and giving instructions to each team division. The movement of productive waqf includes the time of waqf implementation, forms of waqf implementation, and obstacles faced. Controlling, namely the level of achievement of productive waqf programs at Pondok Modern Tazakka Batang Regency. Pondok Modern Tazakka has achieved its level of achievement, but there is a need for improvement (Wahab, 2023).

Pondok Modern Tazakka uses at least six different waqf programs as the financial source of its activities. These programs are asset waqf, cash waqf, productive waqf, benefit waqf, professional waqf, and title transfer waqf. These programs help the pesantren to be more independent and able to provide various benefits for the students and the surrounding community (Mahmassani, 2021). According to Asep Saepudin Jahar, the role of Islamic community organizations has an influence on government assistance in the management of education in Indonesia (Jahar, 2016). Waqf is an Islamic teaching that is very well practiced by its people (Jaharuddin, 2020). Good waqf management is also seen in Egypt where Al-Azhar University has a well-managed waqf, so that one of the oldest universities in the world can provide benefits for students studying in the land of the prophets.

Furthermore, waqf-based Islamic educational institutions have emerged earlier, such as Pondok Modern Darussalam Gontor and Pondok Pesantren Tebuireng. According to Siddiq, ideally, waqf as a public philanthropic institution should be positioned as public property so that it can be managed and accounted for by the community in which the kyai and his family are also entitled to be involved. This kind of pesantren waqf can be found in Pesantren Modern Darussalam Gontor and Pesantren Tebuireng, both of which institutionalize pesantren as public waqf institutions under independent management so that there is a change in the position of pesantren waqf which was originally owned by the kyai so that the authority of the kyai and his family was more dominant turned into a publicly owned institution. On October 12, 1958, Pesantren Modern Darussalam Gontor, which at that time was under three kyai or known as trimurti,

handed over the pesantren to 15 representatives of IKPM (Modern Pondok Family Association) which was later called the Waqf Board. Likewise, Pesantren Tebuireng, which was established in the late 19th century, has institutionalized its waqf institution as public property with the establishment of the Hasyim Asyari Foundation since 1947 (Siddiq, 2011). It is the values embraced by both Gontor and Tebuireng pesantrens that keep them intact from the influence of modernity. One of the values of concern is the idea of sadaqah, a word that is equivalent to waqf (Huda, 2012).

The concept of waqf has now been used to fulfill various purposes including housing, poverty alleviation, financing and also for education. In general, the main objective of the waqf concept is to provide benefits to society (Razak, 2016). In Indonesia, waqf funds are able to fully finance higher education such as at Pondok Modern Gontor Darussalam (PMGD) and Universitas Islam Indonesia (UII). PMGD developed more than 20 branches with 21,892 students. Furthermore, PMGD alumni have spread all over the world where the PMGD family association has 80 branches and 179 members. The boarding school was founded by the alumni. Gontor gets waqf from the community which is managed by the community aiming for a better civilization for the people. PMGD has a sustainability management where students who graduate from this school will teach at PMGD as well as become cadres to empower the ummah. In addition, at least students must contribute to the community after graduation. Not only at PMGD but also in grassroots communities as Islamic teachers social activists and so on. Within the institution, there is a waqf development and economic enterprise department. These two departments will support the school financially and keep it stable. The uniqueness of the school is that the Kyai (senior ulama in PMGD) will be the guardian who will guide and manage the school. The Kyai becomes a figurehead for the community whose every action will become a role model for the community.

In addition, another foundation that manages waqf for Islamic Education is the Miftahul Jannah Islamic Boarding School Foundation Jatibaru Jatisari District, Karawang Regency. In this Miftahul Jannah Islamic Boarding School, Nadzir as a waqf manager in the form of protecting waqf property, nadzir makes a Waqf Pledge Deed (AIW) to PPAIW so that it has legal force in accordance with statutory regulations. In its management, the nadzir uses an annual lease system (long-term lease model and hukr) which in principle is paid directly or in cash every year. The proceeds from the management of the waqf land are approved for the operation of the dormitory and for the repair or renovation of the school dormitory, with a division of 50% for the repair or renovation of the dormitory and 50% for operational costs. Operational costs are divided by 75% for teacher honoraria and 25% for stationery needs (Komarudin, 2020).

Another waqf-based Islamic education institution is Addin As Shiddieq Islamic Boarding School (Alfiyan & Prasetyo, 2021). Addin As Shiddieq Islamic Boarding School as a social institution seeks to provide benefits to the community through productive waqf management. The organizational structure of productive waqf management of Addin As Shiddieq Foundation only consists of nadzir and waqf property managers. Other data traced related to waqf-based educational institutions is the Al-Hikmah Islamic Boarding School (Setiawan, 2016). Waqf management in the foundation is managed synergistically with education management. The management practices applied by this foundation are still traditional. The utilization of waqf for community empowerment is realized through activities that can be grouped into four areas: Economy, Structure, and Education and Religion. Another noted pesantren is the Assalafiyah Brebes Islamic Boarding School (Setyawan, 2018). Waqf management at Assalafiyah Islamic Boarding School is in accordance with the principle of "Sharia waqf" that "waqf assets" cannot be sold, inherited, and donated. This principle has been applied at Assalafiyah Islamic Boarding School. The utilization of "waqf land" is applied properly and in accordance with the "waqf pledge" between "wakif" and "nadzir", namely "waqf land" is used as rice fields so that it is more productive and makes a maximum contribution to the progress of the Islamic Boarding School. On the other hand, the Indonesian Waqf Board together with other waqf institutions are aggressively pursuing a digital cash waqf collection strategy. This strategy is carried out to optimize the collection of cash waqf (Hidayah & Mutiara, 2022). From the data written by the researchers above, waqf can live for years, even tens, hundreds, and thousands of years if managed with proper waqf management.

### CONCLUSION

Waqf is known as a donation made by Muslims for charitable purposes such as for education or religious purposes. Waqf is very important for the development of Muslims, and is one of the recommended practices in Islam. With a waqf management strategy, Pondok Modern Tazakka, which was established in 2011, has a waqf strategy and management in institutional development and human resources. With a waqf management strategy, it is hoped that Islamic educational institutions will continue to develop and advance

for the people and the nation. To continue the struggle of Islamic Education at Pondok Modern Tazakka, the leadership of this Islamic Education Institution sends a number of its cadres to various Educational Institutions, such as Pondok Modern Darussalam Gontor, Darussalam Gontor University, Gajah Mada University, UIN Sunan Kalijaga Yogyakarta, UIN Syarif Hidayatullah Jakarta, Al-Azhar University Cairo Egypt, and so on. Pondok Modern Tazakka in its development has a business unit for the sustainability of Islamic educational institutions with a productive waqf management system, one of which is the Gasoline Filling Station (SPBU).

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