

**ANALYSIS THE ROLE OF PRODUCTIVE WAQF  
MANAGEMENT IN DARUNNAJAH INSTITUTION  
TO FULFILL A WELFARE SOCIETY AROUND  
ULUJAMI SOUTH JAKARTA**



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DARUSSALAM ISLAMIC BOARDING SCHOOL  
GONTOR PONOROGO 2017**



UNIDA  
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UNIVERSITAS DARUSSALAM GONTOR

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TO FULFILL A WELFARE SOCIETY AROUND  
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**THESIS**

Presented to  
University of Darussalam Gontor  
in Partial Fulfillment of Requirements  
For Completing the Sarjana Program  
in Faculty of Syari'ah  
Department of Islamic Economics

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GONTOR PONOROGO 2017**

**ANALISIS PERAN MANAJEMEN WAKAF  
PRODUKTIF YAYASAN DARUNNAJAH DALAM  
MEMENUHI KESEJAHTERAAN MASYARAKAT  
SEKITAR ULUJAMI JAKARTA SELATAN**



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GONTOR PONOROGO 2017**

## ABSTRAK

### **Analisis Peran Manajemen Wakaf Produktif Yayasan Darunnajah Dalam Memenuhi Kesejahteraan Masyarakat Sekitar Ulujami Jakarta Selatan**

**Muhammad Fikri Haykal**  
**34.3.3.11178**

Kemiskinan dan ketidakadilan sosial merupakan penyakit sosial yang terjadi di tengah-tengah kondisi umat saat ini. Khususnya di Jakarta, terbukti kemiskinan meningkat, tercatat di dalam data statistik garis kemiskinan menurut provinsi pada semester kedua tahun 2013 terdapat 434.322 rupiah/kapita/bulan sampai pada semester pertama tahun 2016 terdapat 510.359 rupiah/kapita/bulan. Kemudian wakaf datang sebagai suatu instrumen sosial yang bertujuan untuk mensejahterakan umat serta dapat mengatasi permasalahan ketidakadilan bahkan kemiskinan yang terjadi di tengah-tengah kondisi umat saat ini. Pondok Pesantren Darunnajah merupakan salah satu lembaga besar yang telah diwakafkan untuk umat dan menggunakan konsep *Maqashid Syariah* dalam pengelolaannya. Dan bertujuan untuk mendekatkan diri kepada Allah dan memberikan bantuan kemanusiaan agar dapat memberikan manfaat yang optimal dan berkelanjutan untuk umat. Oleh karena itu, peneliti ingin meneliti Lembaga Pondok Pesantren Darunnajah mengatasi permasalahan sosial tersebut dengan produktivitas wakaf yang diterapkan.

Tujuan dalam penelitian ini adalah untuk mengetahui manajemen wakaf produktif dan untuk mengetahui peran Darunnajah dalam memenuhi kesejahteraan terhadap masyarakat sekitar di Ulujami. Penelitian ini menggunakan metode penelitian kualitatif deskriptif dan menggunakan pendekatan sosiologis. Adapun lokasi penelitian ini berada di Pondok Pesantren Darunnajah Ulujami, Jakarta Selatan. Dalam pengambilan data, peneliti menggunakan teknik wawancara, observasi, dan dokumentasi. Dalam menentukan narasumber, peneliti menggunakan teknik *purposive sampling*. Adapun analisis yang dipakai yaitu dengan metode deskripsi, yaitu peneliti menjelaskan apa yang peneliti dapat dari lapangan dan mengkaitkannya dengan konsep manajemen dan *Maqashid Syariah* sebagai tolak ukur kesejahteraan.

Hasil dari penelitian ini menyimpulkan bahwa produktivitas wakaf di Yayasan Darunnajah dikelola oleh sektor pengembangan dan pemeliharaan wakaf. Untuk menentukan dan membahas program kedepan sekaligus evaluasi program yang sebelumnya, sektor pengembangan dan pemeliharaan wakaf mengadakan perkumpulan setiap bulannya. untuk merealisasikan program tersebut agar lebih mudah, yayasan Darunnajah membentuk struktur organisasi yang terdiri dari Dewan Nazir, dewan pengawas dan pengurus harian yang membawahi enam sektor kegiatan yang didalamnya terdapat sektor pengembangan dan pemeliharaan wakaf yang bertugas mengelola asset wakaf, kemudian dalam mengembangkan wakafnya, yayasan Darunnajah melakukan program wakaf produktif melalui sektor unit-unit usaha yang dikelola, sedangkan pengawasannya Darunnajah menggunakan dua cara yaitu secara administratif dan pengawasan dalam hal melaksanakan dilapangan. Sedangkan Darunnajah memberikan peran dalam memenuhi kesejahteraan masyarakat sekitar secara langsung maupun tidak langsung. apabila dikaitkan dengan konsep *Maqashid Syariah*, dalam menjaga agama, Darunnajah mengadakan da'wah kepada masyarakat seperti mengisi khutbah di masjid-masjid sekitar, menyeru masyarakat untuk shalat, menerima zakat fitrah serta mengadakan praktek manasik haji bagi anak-anak kecil yang belajar di TK sekitar Darunnajah, adapun dalam menjaga hidup Darunnajah menyediakan klinik untuk berobat dan menyediakan jasa ambulan gratis, sedangkan dalam menjaga akal Darunnajah merupakan salah satu lembaga pendidikan yang menyediakan tingkat pendidikan taman kanak-kanak, sekolah dasar, pesantren hingga sampai perguruan tinggi dan juga memberikan dispensasi kepada mereka yang kurang mampu dalam perekonomian, adapun dalam menjaga keturunan Darunnajah menyediakan pinjaman bagi masyarakat sekitar yang tidak mempunyai dana untuk menikah sedangkan dalam menjaga harta Darunnajah secara tidak langsung meningkatkan keuntungan para penjual disekitar pondok, selain itu Darunnajah menyediakan dana pinjaman kepada masyarakat sekitar untuk memenuhi kebutuhan mereka.

Dari hasil penelitian tersebut, Peneliti berharap agar penelitian ini dapat bermanfaat dan dapat menjadi rujukan untuk peneliti selanjutnya serta membuka wawasan masyarakat lebih luas tentang wakaf, bahwa wakaf merupakan salah satu instrumen yang dapat meningkatkan kesejahteraan umat.

## ABSTRACT

### Analysis the Role of Productive Waqf Management in Darunnajah Institution to Fulfill a Welfare Society around Ulujami South Jakarta

Muhammad Fikri Haykal

34.3.3.11178

Poverty and injustice are the social disease that has occurred in the middle of *ummah* conditions. Especially in Jakarta, the poverty tend to increased, that was written in statistic data the amount of poverty based on regional at second semester in 2013 there are 375.700 people until second semester in 2016 there are 385.840 people. But *waqf* come as the social instrument that the purpose to fulfill a welfare of *ummah*, and then can resolve an injustice problem and poverty that has occurred in the middle of *ummah* conditions. Darunnajah Islamic Boarding School is the big *waqf* institution for *ummah* and use *Maqashid Syariah* in its management that aimed for get a closer to Allah and give a humanity helps for give an optimal benefit and sustainable for *ummah*. Therefore, the researcher want to research Darunnajah Boarding School as the one of institution that can resolve these social problem with the productivity *waqf* that was implemented.

The purpose of this research is to know the productive *waqf* management and to know the role of productive waqf management in Darunnajah Institution to fulfill a welfare society Around Darunnajah Islamic Boarding School Ulujami' South Jakarta. This research use qualitative descriptive method and use sociological approach. This research located at Darunnajah boarding school Ulujami, south Jakarta. In collecting data, the researcher use interview, observation and documentation. For determining the interviewees, the researcher use purposive sampling technique. As for the analysis that used descriptive method, that the researcher explain that what researcher get from the field and refers to management concept and *Maqashid Syariah* as a benchmark for welfare.

The results of this research concluded that Productive *waqf* in Darunnajah Instituion managed with Maintenance and Development section. For determining and discussing a plan for a program and evaluating a results, every section in Darunnajah Institution held a meeting agenda every month. and for realize a program for be a better, Darunnajah make an organization structural that was consisted of Nazir board, the advisor, and the daily manager that was lead in six sectors that included Maintenance and Development section as a responsibility to manage *waqf* assets. Then to develop a *waqf*, Darunnajah hold productive *waqf* program through the units of business. While in controlling, Darunnajah use a use a two way these are administrative control and field control. Then Darunnajah fulfill a welfare society directly and indirectly based on maqashid sharia, for keep a faith or religion Darunnajah give a *Da'wah* to society around like give a *khutbah* in every masjid nearby, calling society for pray, zakat *fitriah*, held a pilgrim practice for kindergarten around Darunnajah, and for keep a soul or life Darunnajah serve a clinic for treatment and free ambulance services, and for keep a mind Darunnajah as the education institution that serve kindergarten, primary school, high school until college and give a dispensation to less able in economy, as for keep a descent Darunnajah serve a loan fund for marriage agenda, and for keep a treasure Darunnajah indirectly improving a profit to store nearby and besides that serve a loan fund to society for fulfill necessities.

The researcher hope that this research can be useful for the reader and also can be a reference for next researcher and then can open the mindset of society about *waqf* widely, that *waqf* is the one of instrument that can improving *ummah* welfare

To Honorable,

**Dean of Faculty of Syari'ah  
University of Darussalam Gontor  
Darussalam Islamic Boarding School Gontor Ponorogo**

*Bismillahirrahmanirrahim,  
Assalamu'alaikum Wr, Wb*

I have to honour to present this thesis written by:

Name : Muhammad Fikri Haykal

Reg. Number : 34.3.3.11178

The Title : **Analysis the Role of Productive Waqf Management in Darunnajah Institution to Fulfill a Welfare Society around Ulujami South Jakarta**

It has been processed and corrected to meet the partial fulfillment of the requirement for the degree of licentiate (S1) in Islamic Economics Department in the Faculty of Syari'ah. There for we expect that the thesis can be examined soon.

*Wassalamu'alaikum Wr, Wb.*

Siman, Ramadhan 9, 1438  
June 4, 2017

Supervisor,

**(Royyan Ramdhani Djayusman, M.A.)**

CERTIFICATION

The Faculty of Syariah, University of Darussalam Gontor, Darussalam Islamic Boarding School Gontor Ponorogo has received a thesis written by:

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Siman, Ramadhan 9, 1438  
June 4, 2017

Dean of Syari'ah Faculty

**(Imam Kamaluddin, Lc, M. Hum.)**



### DECISION OF THE TEAM

The committee of the team in partial fulfillment of the requirement for the degree of licentiate (S1) in Faculty of Syari'ah University of Darussalam Gontor, Darussalam Islamic Boarding School Gontor Ponorogo, declared that the thesis written by:

Day : Monday, 5 June 2017 M/10 Ramadhan 1438 H  
Place : Main Campus of University of Darussalam  
Name : Muhammad Fikri Haykal  
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The Title : **Analysis the Role of Productive Waqf Management in Darunnajah Institution to Fulfill a Welfare Society around Ulujami South Jakarta**

The committee has decided to grant him passed in this examination. Hence, he is eligible for the degree of licentiate of Islamic economic the Faculty of Syari'ah.

Siman, Ramadhan 10, 1438  
June 5, 2017

Chairman,

Secretary,

Royyan Ramdhani Djayusman, M.A.

Adib Susilo, M.S.I

The team of thesis examination:

1<sup>st</sup> Examiner : Khoirul Umam, M.Ec. (\_\_\_\_\_)

2<sup>nd</sup> Examiner : Adib Susilo, M.S.I. (\_\_\_\_\_)

## DECLARATION

I hereby,

Name : Muhammad Fikri Haykal  
Reg. Number : 34.3.3.11178  
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Department : Islamic Economics  
The Title : **Analysis the Role of Productive Waqf Management in Darunnajah Institution to Fulfill a Welfare Society around Ulujami South Jakarta**

Declare, that this thesis is the result of my own research, I also declare that this has not been previously or concurrently submitted as a whole for any other degree at University of Darussalam Gontor or other institutions. When otherwise found that this thesis is a plagiarism, I am ready to accept punishment according to academic regulations of university.

Siman, Ramadhan 9, 1438  
June 4, 2017

The Researcher

**(Muhammad Fikri Haykal)**

## **DEDICATION**

This thesis dedicated to my parent Ahmad Mukhlisin and Endang Sri Martini, then to my Brother Muhammad Fathi Haydar, and all big family for my aunt Family Nani and Dewi and my uncle Bambang and for my Grandfather and Grandmother from my father and mother. They are who always struggle and pray for my success and give me a support for be better.

Im very very grateful for my supervisor Mr. Royyan Ramdhani Djayusman, M.A, that he always teach and educate his student well and to be a useful in society in future especially to me. And he always give me a lesson in my life for a patience, persistence, on time target, and other lesson for my life that I didn't learn it before. May Allah give you honor for my best teacher.

Great thanks to all my partner and sharing friends in the big family of EKIS Family batch 2013<sup>th</sup>, SMF FEM 2014, Ospek committee 2015, Jakarta Consulate Family, KKN committee 2016, graduates of UNIDA 28 generation.

And finally for the beloved campus that who always give me some experience and teach me about wisdom, may Allah give us a mercy and blessing in our activities.

Amin Ya Rabb.

## ACKNOWLEDGEMENT

In the name of Allah, the most merciful and the most beneficent, praise be to him, lord of the worlds, owner of the day of judgement, pray and pieces are upon the last prophet Muhammad (peace be upon him), his family, companions, and entire followers.

By the mercy, blessing and help of Allah, the researcher could finish writing this simple thesis. Realizing his dependence on so many persons in order complete this thesis, the researcher feels to necessitate he to convey gratitude for all indispensable direction, guidance and assistance. So in this occasion, the researcher wishes to extend appreciation and deepest thanks due to:

1. The Headmasters of Darussalam Modern Islamic Boarding School Gontor, Dr. K.H. Abdullah Syukri Zarkasyi, M.A, K.H. Hasan Abdullah Sahal, K.H. Syamsul Hadi Abdan, S.Ag. Who have allowed the researcher to study at UNIDA Gontor.
2. The Rector of UNIDA, Prof. Dr. H Amal Fathullah Zarkasyi, M.A, and his vices, Dr. H. Hamid Fahmy Zarkasyi, M.A, M.Phil, Dr. Dihyatun Masqon, M.A, and Setiawan Bin Lahuri, M.A
3. Honorable supervisor and Head of Department of Islamic Economics, Mr Royyan Ramdhani Djayusman, M.A, for his worthy guidance and suggestion in writing this thesis
4. Dean of Faculty of Sharia, Imam Kamaluddin, Lc, M. Hum.
5. Dean of Faculty of Economics and Management, Khoirul Umam, M. Ec.
6. Headmaster of Darunnajah Islamic Boarding School Dr.KH. Sofwan Manaf, M.Si. And all staff of Darunnajah Institution Mr. Rifdy Izdiyar, Mr. Zidni Ilman.
7. All the lectures of University Darussalam Gontor For their teaching during my study in this university
8. All friends who have contributed to accomplish this thesis

May Allah reciprocate a proportionate reward for them and bless them, and may this humble thesis be valuable and useful for the readers and especially for the researcher.

Amin.

*Wassalamu'alaikum Wr. Wb.*

Ponorogo, June 4, 2017

Researcher

## MOTTOES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



وَالْعَصْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا  
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ.

*“By Time!, Indeed man is in loss, except those who have faith and do righteous deeds, and enjoin one another to [follow] the truth, and enjoin one another to patience.”*  
(QS. Al-‘Asr: 1-3)

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ  
*“Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.”* (QS. Ali Imran: 92)

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

*“Allah always helps a servant as long as the servant helps his brothers” (Narrated by Muslim)*



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# CHAPTER ONE

## INTRODUCTION

### A. Background of study

*Waqf* is one of social activities with the main purpose to help some human being by giving his property to another people for fulfill some interest. As well for an individual, society, religion, and the public interest. And unconsciously, *waqf* very helpful for the welfare of mankind and to fulfil their life necessities.<sup>1</sup>

At this time, *waqf* continuesly implemented and can evolved over the history of *waqf*. With the existence productivity of *waqf*, the interest and the welfare of society can be helped. As for an example in the fields of education were giving the scholarship to the society who cant paying a scholar payment as well as providing education facilities and infrastructure.<sup>2</sup>

*Waqf* also the one of an instrument that can be solved the root of unjustice society problem, to responds the long-term interest, and to promote the society transformations. As for the other meaning of social justice are the balances or equals. The concepts of justice according to Islamic perspectives were not other problems like disparities to education, economy, and some politic issues, But there

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<sup>1</sup> Munzir Qahaf, *Manajemen Wakaf Produktif*, Translated by Muhyidin Mas Rida, First Edition, (Jakarta: Khalifa, 2005), p. 3

<sup>2</sup> Aji Damanuri, “Efektivitas dan Efisiensi Pemanfaatan Harta Wakaf Majelis Wakaf Pimpinan Daerah Muhammadiyah Ponorogo”, in journal *Kodifikasi* (Vol. 6, No. 1, 2012), p. 77-98

just social independence. Therefore, the existences of *waqf* is one of the right solution to solve it all.<sup>3</sup>

In this era, the poverty more increase. Especially, in Jakarta at least four years before, from statistic data showed in 2013 second semester is 375.700 inhabitant untill in 2016 second semester is 385.840 inhabitant. With this data, we can see the poverty in jakarta more tend to increase every period in every semester.<sup>4</sup>

Darunnajah Islamic Boarding School is the one of educational institution with a private statue. The Boarding School pioneered since 1974, and was established at 1 April 1974 with founded by KH. Abdul Manaf Mukhayyar, KH. Qomaruzzaman, KH. Mahrus Amin. Where the boarding school was established with an integrated system, boarding system, and using Arabic and English language as the basic language for the teaching.

At history of Darunnajah Islamic Boarding Schools *waqf*, it was first built above mesuarung 5 ha areas. So has been pledged of *waqf* at 7 October 1994. As belong development of the times at 2012, Darunnajah Islamic Boarding School Have 14 Branches. And at 2014 Darunnajah Islamic Boarding School Have 629,3 ha land of *waqf* spread troughout Indonesia.<sup>5</sup>

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<sup>3</sup> Sukron Kamil, "Wakaf untuk Keadilan Sosial: Antara Teori dan Praktik", in journal *Al-Awqaf*, (Vol. 4, No. 4, January 2011), p. 83

<sup>4</sup> BPS, Jumlah Penduduk Miskin Menurut Provinsi 2013-2016, <https://www.bps.go.id/linkTableDinamis/view/id/1119>, cited at June 12, 2017 15.35 WIB

<sup>5</sup> Sofwan Manaf, Cited from Presentation Slide entitled "*Pengelolaan Wakaf di Pondok Pesantren Darunnajah*", <http://www.slideshare.net/DrSofwanManafMSi/pengelolaan-wakaf-di-pondok-pesantren-darunnajah-slide-yogyadoc>, Cite at 23 of September 2016 At time 23.03 WIB

The concept of *waqf* at Darunnajah Islamic Boarding School based on *Maqashid Syariah* in their management. With the aims to create *Maslahah* and avoid *Mudharat*. Besides that, it aimed to get closer to Allah, and giving human helps and give provides and sustainable benefits.<sup>6</sup>

Therefore, after seeing the background of study that discussing about productivity of *waqf* and the big potential of *waqf* at Darunnajah Islamic Boarding School, the researcher wanted to research untitled “**Analysis the Role of Productive Waqf Management in Darunnajah Institution to Fulfill a Welfare Society around Ulujami South Jakarta**”

#### B. Problems formulation

Based on what has been described from the background above, the problem in this research are:

1. How is productive *waqf* management in Darunnajah Islamic Boarding School Ulujami’ South Jakarta?
2. How is the role of productive *waqf* to fulfill a welfare society Around Darunnajah Islamic Boarding School Ulujami’ South Jakarta?

#### C. Purposes of study

Based on the formulation of the problem that is getting in this study, researchers aim to:

1. Knowing productivity *waqf* management in Darunnajah Islamic Boarding School Ulujami’ South Jakarta.

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<sup>6</sup> *Ibid*, Cited at 23 of September 2016 At time 23.03 WIB

2. Knowing the role of productive *waqf* management in Darunnajah Institution to fulfill a welfare society Around Darunnajah Islamic Boarding School Ulujami' South Jakarta.

#### D. Significances of study

Generally this research will be useful for all aspects of academics, practitioners, and researchers later. The benefits or usefulness of this research are:

1. Academically, this research is expected can be an inspiring insight and knowledge about *waqf* and their effects on welfare and become the economic assessment of Islam.
2. In practice, this study is expected to be a benchmark as well as a race or class of public institutions in implementing the economic development of Islamic movements, especially in Indonesia.
3. For the next researcher, this study is expected to be a reference and benchmark comparisons for further research work or studies.

#### E. Literatur review

In wiriting, the researcher tries to take some references related to *waqf* and it utilization for fulfill the welfare of mandkind. One of the studies that have been investigated by Asmak Ab Rahman, entitled "*The Role of the waqf in the Economic Development and Application of Muslims in Malaysia.*" In this study, researchers use historically approach from Malaysia endowment. It suggested that the *waqf* is an activity that can support economic development in a country. Asmak suggests

that their productivity of *waqf* that were provide social services such as education scholarship, provide treatment for the health, as well as establish a mosque for worship can be a great force for the welfare of mankind. From these studies the researchers take an overview of the theory proves that *waqf* can improve the life of the economy and after it can impact the welfare of mankind with all sorts of activities such endowments.<sup>7</sup>

When viewed in terms of productivity *waqf*, the researchers cite from research journals written by Muhsan entitled "*Waqf in Saudi Arabia and Egypt (Review of Applied and Endowments Productive Management)*". In his article, the researchers use historically approach to explain the important role of *waqf* productivity of both countries, Egypt and Saudi Arabia in the welfare of the state community, especially for Muslims. Saudi Arabia is famous for the construction of public facilities around the two complexes of *Masjidil Haram* and *Masjid of Nabawi*, the both masjid were *waqf* status. The Egyptians manage *waqf* productively by building educational facilities, such as University of Al-Azhar. Besides that, the researcher describes some of the functionality and usability of *waqf* normatively, that the realization of servitude to Allah, to realize the meaning of the caliph on earth, maintaining lasting economic resources, independent and effective, as well as promoting the concept of helping others. By doing so, the two countries can be an example *waqf* productive systems for other countries.<sup>8</sup>

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<sup>7</sup> Asmak Ab Rahman, "Peranan wakaf dalam pembangunan Ekonomi umat Islam dan aplikasinya di Malaysia", *Jurnal Syariah* (Vol. 17, No. 1, 2009), p. 113-152

<sup>8</sup> Muhsan, "Wakaf di Saudi Arabia dan Mesir (Tinjauan Manajemen dan Terapan Wakaf Produktif)", *Al-Majaalis* (Vol. 1, No. 1, November 2013), p. 151-16

Furthermore, the researcher took the research journals article written by Ahmad Salah Sakni that discussed the *"Concept of Islamic Economics In Alleviating Social Gaps: A study of the discourse of Islamic Philanthropy the Sharia Endowments"*. In these writings researchers explained that the social gap that is in the life of every human being is an axiom. One of the causes of social inequality in Islam is Distribution. Very different from the western view that most capitalist who believes that the scarcity is a major factor, as for socialist explained that the imbalance occurs due to a conflict of interests between some groups and parties. But Sakni explaining that Islam resolve all the problems of inequality or social inequalities by doing activities by normatively and socialists is to *waqf, zakat, infaq, shodaqoh*. In this occurrence is expected to equitable distribution.<sup>9</sup>

Speaking of welfare, the researcher cites and take writing research journals belonging Muhibbuddin entitled *"Prosperous Relevance to Maslahah in a review of Islamic Economics"*. In these writings researchers revealed that all aspects of Islam contains elements and concepts of welfare. For example, the relationship between servants and God must be associated with slave relationship with other servants or fellow human beings, and there were also suggestions to the faithful associated with pious charity, which is where one of them is to realize social welfare. In his writings Muhibbuddin also explained that in the life of a Muslim to get welfare are essential, a Muslim should be concerned about protecting *maslahah*

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<sup>9</sup> Ahmad Soleh Sakni, "Konsep Ekonomi Islam Dalam Mengentaskan Kesenjangan Sosial: Studi atas wacana Filantropi Islam dalam Syariat Wakaf", *JIA* (Th. XIV, No. 1, Juni 2013), p. 151-166

and that is the protection of religion (*Ad-deen*), Sense or science (*A'ql*), self (*nafs*), Descent (*Nasl*), and the latter treasure (*maal*).<sup>10</sup>

As in the method, the researcher takes the method of research conducted by Adib Susilo in his thesis entitled "*Contribution of Waqf Pondok Modern Darussalam to Communities Welfare around Village Gontor Ponorogo*". In his research Adib using qualitative research methods. The type of research is a descriptive study in which the field is the place for data collection. As for sample intended for data collection is the people in the villages around and the people who work inside the Boarding School. The indicators used in measuring welfare is by using the concept of *maqashid sharia* which is based on protection of religions (*Ad-deen*), Sense or science (*A'ql*), self (*nafs*), Descent (*Nasl*), and the Treasure (*maal*). With these indicators, the researchers took a sample of productive *waqf* related to the *maqashid* and make it as core theoretical framework used as the main ingredient for data collection, to refer to the documentation and the interview.<sup>11</sup>

Otherwise, the researcher cite a research from Sakil Anggoro under title "*The Utilization of Endowments for Productive Activies: Analysis of Juridical Studies against Waqf Land Management in Kudus*". This Research use Qualitative descriptive method. The result from this research are the utilization endowment such a productive to develop in Economic, Education, and Health. From this

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<sup>10</sup> Muhibbuddin, "Sejahtera Relevansinya dengan Masalah dalam tinjauan Ekonomi Syariah", *Jurnal Al-Buhuts* (Vol. 10, No. 1, Juni 2014), p. 110-122

<sup>11</sup> Adib Susilo, "Kontribusi *Waqf* Pondok Modern Darussalam Gontor Terhadap Kesejahteraan Masyarakat Sekitar Desa Gontor Ponorogo", Thesys in Postgraduate Program in Faculty Science of Islam at Universitas Islam Indonesia Yogyakarta. 2016.

research the researcher want to take all of utilization in economy, education, and health for the main measurement to welfare.<sup>12</sup>

Then, the researcher want to take about the role of *waqf* in education. The researcher take the research from Puspita Rachman at 2016 untitled “*Empowerment of Cash Waqf in Education Sector Baitul Maal Hidayatullah Surabaya*”, this research use Qualitative method and use Case Studies Approach. So the result from this research are *waqf* have some effect especially to Education. Puspita argue that the result from utilization *waqf* that have managed with *Baitul Maal Hidayatullah* used for build *Tahfidz* Boarding School. From that place, have create the cadre of *ummah* that memorized Qur'an and ready to lecture in society. From Puspita researches, the research want to take the utilization of *waqf* to Education for the main measurement in welfare society.<sup>13</sup>

In other reference, the researcher take from Ahmad Furqon in his research article untitled “*Management of Productivity Land Waqf: Case Study Nazhir in Welfare of Masjid Board (BKM) Semarang City and Muslimin Foundation Pekalongan City*”, this research use Qualitative method with case study approach. Data collected from interview, observation, and documentation. And its use comparative studies. And result in this research, contained in two kind of variable

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<sup>12</sup> Sakli Anggoro, “Pemanfaatan Tanah Wakaf Untuk Kegiatan Produktif (Studi Analisis Yuridis Terhadap Pengelolaan Tanah Wakaf di Kabupaten Kudus ”, Thesys in Postgraduate program in Law Science Faculty at University of Muria Kudus 2014.

<sup>13</sup> Puspita Rachman, “Pemberdayaan Wakaf Uang dalam Bidang Pendidikan Pada Baitul Maal Hidayatullah di Surabaya”, Thesys in Postgraduate Program in Faculty of Economy and Business at Airlangga University Surabaya 2016.



and that are investment and organizations management in land *waqf*. Investment BKM Semarang of land *waqf* is unproductive but the investment and distribution of land *waqf* in YKPM is Productive. The Organizations management of BKM is ineffective but in YKPM is Effective. From this comparative studies, the researcher take the good management of land *waqf* as the solution for distribution and beneficial *waqf* and for keep the belief from *waqif* to *nazhir*.<sup>14</sup>

When researcher look to productivity of cash *waqf* and its impact to Poverty Reductions Program, the researcher take the research from Nur Rianto Al Arif untitled “*Cash Waqf and The Impact to Poverty Reductions Program in Indonesia*”. This Research use Bibliographies method and empirical investigation. The result of this research is the cash *waqf* has significant role in financial empowerment of the society. The researcher want to take the benefit of cash *waqf* that can be the one solution to reduce poverty in Indonesia. The different, the researcher want to know are there cash *waqf* instrument and how to implement and allocate the cash *waqf* to society.<sup>15</sup>

The other article, the researcher want to take the research from Khusniy Mubarok Untitled “*Utilization of Productivity Waqf Output with Religious and Social Program in Al-Azhar Waqf Institution*”. This research use mix method, qualitative and quantitative. Qualitative use a descriptive method and quantitative

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<sup>14</sup> Ahmad Furqon, “Pengelolaan Wakaf Tanah Produktif: Studi Kasus *Nazhir* Badan Kesejahteraan Masjid (BKM) Kota Semarang dan Yayasan Muslimin Kota Pekalongan”, *Jurnal Al-Ahkam* (Vol. 26, No. 1, April 2016), p. 93-116

<sup>15</sup> Nur Rianto Al Arif, “Wakaf Uang dan Pengaruhnya terhadap Program Pengentasan Kemiskinan di Indonesia”, *Jurnal Indo-Islamika* (Vol. 2, No. 1, 2012), p. 17-29

use regresion method. The result from this research are containing three kind of utilization of *waqf*, the first 20% outcome from productivity of *waqf* used for operasional *nazhir* funds. Second, 30% outcome used for maintenances asset of *waqf*. The last, its used 50% for *mauquf alaih*. With this, the productivity of *waqf* has significant roles for religious and social program. The researcher want to take a how much the utilization of *waqf* in Darunnajah *Waqf* Institution and how much its impact to the society around Ulujami'.<sup>16</sup>

#### F. Theoretical framework

Theoretical Framework that researcher used in this research were about *waqf*, and it be an basically object in this research. So then, choose a Concept of theory *Maqashid Syariah* and it be measurement indicators for welfare in Islamic Perspectives. As for explanation as follows:

##### 1. *Waqf*

The definition of *waqf* consisted two topics. Firstly, consist of language and the second about the term. As the language, the word of *waqf* comes from the word *Waqafa* synonym of *Habasa* which mean to holding. As the term, from the most ulama interpretations about *waqf*, they conclude the *waqf* is moving an ownership or owner right to another person (individual) or to another Islamic institution or organization to be used solely for worship and for earn ridho from Allah swt.<sup>17</sup>

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<sup>16</sup> Khusniy Mubarak, "Pemanfaatan Hasil Wakaf Produktif Melalui Program Sosial Keagamaan Pada Lembaga Wakaf Al-Azhar", Undergraduate Thesys in Undergraduate Program in Syariah and Law Faculty at Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta 2014.

<sup>17</sup> Abdul Ghofur Anshori, *Hukum dan Praktik perwakafan di Indonesia*, Second Edition, (Yogyakarta: Pilar Media 2006), p. 14

In *waqf*, there are several kind if we view it in term of objective, time constraints, and the used of the goods. Viewed in the term of objectives, *waqf* consist of social, family, and the combination between social and family. As if we viewed in terms of time constraints *waqf* is divided into two kinds, namely perpetual or immortal *waqf* and temporary *waqf*. Then in terms of its used, consisting of direct *waqf* and productive *waqf*.<sup>18</sup>

## 2. *Maqashid Syariah* and the relevantion *Maslahah*

*Maqashid Syariah* is the one of sharia theory that aims to keep some human from the danger and achieve the benefit. The *maqashid syariah* initiated by Al-imam As-Syatibi who argued that we as the muslims should must keep our religion, mind, soul, descent, as well as our treasure.<sup>19</sup>

As for the relevance between *maslahah* or welfare and *maqashid syariah* get so closer, because Islam as the true religion teach us to always keep away from anything that has prohibited by religion and from some nature that are harmful or dangerous, and Islam tell us for doing a goodness or some nature like *maslahah* or welfare.<sup>20</sup>

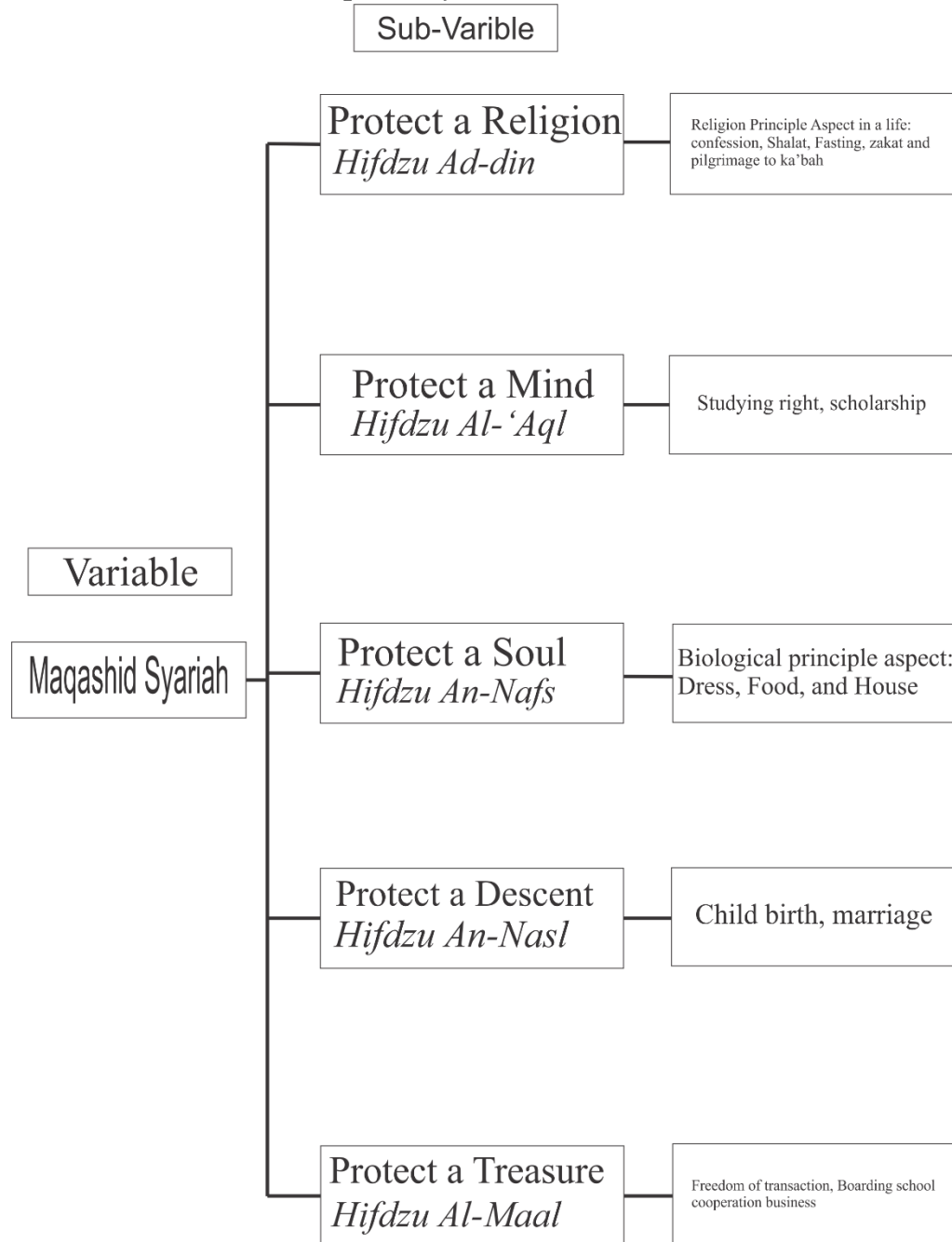
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<sup>18</sup> Munzir Qahaf, *Manajemen Wakaf Produktif*, Translated by Muhyidin Mas Rida, First Edition, (Jakarta: Khalifa 2005), p. 161

<sup>19</sup> Adib Susilo, *op.cit.*, p. 61

<sup>20</sup> Muhibbuddin, *op.cit.*, p. 114

**Picture 1**  
**The indicators of *Maqashid Syariah* and its relevance to *Maslahah***



The Indicator of *Maqashid Syariah*  
 And its relevation to *Maslahah*

Source: Satria, *Mendudukan Kembali Makna Kesejahteraan dalam Islam*

## G. Research method

The research method is one of way to enable researchers to conduct a study. Due to the method of research, we can learn how to get the data we want and for get some a good result in our research.<sup>21</sup>

To get good results in the study, the researchers want to explain some of the recent research methodologies were designed as follows:

### 1. Kind of research

This Research use a Qualitative Method, that Qualitative Methods is a research method that is natural and inductive which means that the method it used is based on facts that occurred in the field so then it used as hypotheses and theories.<sup>22</sup>

With this method, the researcher want to try to collecting data as in the facts that has been exist in the field and create it to be one packed data and then examines it with a simple analysis data technique in qualitative methods That consist of productivity *waqf* datas and society welfare around Darunnajah Islamic Boarding School.

### 2. Objectivity and research location

As for the object to be observed by the researchers is the management of Productivity *waqf* in Darunnajah Islamic Boarding School that manageable by Darunnajah Islamic Boarding School *Waqf* Institution and its influence to society welfare around Darunnajah Islamic Boarding School at regional Ulujami South

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<sup>21</sup> Sugiyono, *Metode Penelitian Bisnis*, (Bandung: Alfabeta 2009), p. 2

<sup>22</sup> *Ibid*, p. 14

Jakarta either directly or indirectly. And the location situated at Regional Ulujami at South Jakarta at District 4, District 5, and District 7 that the district nearby Darunnajah boarding school.

### 3. Sampling

To choose a respondent to get the data, researcher want to use a Non Probability Technique as a Purposive Sampling. Purposive Sampling is one of technique to take a Source of sample for get a data with an consideration. An example, the people that be a sample is know more anything about something specifically.<sup>23</sup>

From the definition above, In taking an sampling as a subject of research, researcher choose the *nazhir* of Darunnajah Islamic Boarding School *Waqf* Institution, then the worker at every line of bussiness that have managed with *waqf* statue, so after that the researcher want to interviewing the Islamic Society who life around Darunnajah Boarding School that has been consisted of the people who have a impact in leading society in ulujami like the head of district or area, and also some people who work in the Boarding School where they can provide a relevant information.

### 4. Research Approach

When doing a research, the researcher use a sosiological approach. This approach means, that this research use a sosiological theory and its logic then use a

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<sup>23</sup> Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2014), p. 54

classic or modern theory for describing a religious social phenomena or a influences from any phenomena to another phenomena.<sup>24</sup>

With description above, the researcher try to know a welfare society around Ulujami that have served from Darunnajah directly or indirectly with a interviews and combining with the religious concept or referring to the theory of islamic welfare as a benchmark for measuring a welfare.

## 5. Data Collection Technique

In collecting data, the researcher use some data collection technique as follows:

### a. Observation

Before beginning to colectiong data, the researcher use observation technique to know the situation, place, habit and all of accident in the field. This aimed to resercher to knowing the situation around ulujami and Darunnajah Boarding School and make this situation as a data in this research.<sup>25</sup>

### b. Interview

Besides the documentation, the researcher obtaining data from interviews to be more accurate data and to get the answer on the issues that have discussed.<sup>26</sup> The researcher interviewing *Nazhir* of Darunnajah Boarding School *Waqf* Institution and Community or society around Boarding School as an object in this research.

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<sup>24</sup> Sayuthi Ali, *Metodologi Penelitian Agama Pendekatan Teori dan Praktek*, (Jakarta: PT Raja Grafindo Persada, 2002), p. 100

<sup>25</sup> Djunaidi Ghoni dan Fauzan Almanshur, *Metode Penelitian Kualitatif*, (Yogyakarta: Ar-Ruzz Media 2013), p. 165

<sup>26</sup> *Ibid*, p. 186

And next, the researcher want asking about how far the application and constribution of *waqf* productive for fulfill the necessities and society welfare with the restrictions of theoritical framework.

#### c. Documentation

To obtain the accurate data, researchers use documentation like a *waqf* charter and annual reports of *waqf* activities program. So with this technique, it can be esier for researcher to gather some information and make it esier to solve a problem that exist in research.<sup>27</sup>

#### 6. Method of Data analysis

The kind of research that want the researcher used is a Qualitative Descriptive research if we viewed from the terms of explanation. Descriptive research is the study that describing a situation, as well as what is seen, heard, at any situation and place. with it, the descriptive research tend a field work.<sup>28</sup>

With thus, the reseacher want to know the management *waqf* in Darunnjah and to know how the situation and condition of society welfare around Darunnajah Islamic Boarding School that has impacted with productivity *waqf* of Darunnajah Islamic Boarding School *Waqf* Institution at Jakarta.

#### H. System of study

In this study, resesearcher would like to describe some systematic of study generally and which divide to four chapter:

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<sup>27</sup> Sugiyono, *Metode Penelitian Bisnis*, (Bandung: Alfabeta 2009), p. 217

<sup>28</sup> Lexy J, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya 2006), p.



In this chapter one, the researcher wants to explain preliminary research about the background of the problems holding on the research. After that, the researcher want to describe some problem formulation from background of study. Then researcher want to show the purpose and the significance of study to be an easier for reader. So after that, the researcher add the system of study, with that the readers can easily grasp and understand the contents of this study. In this chapter the researcher wanted to explain about the previous literature review that researchers take to become a benchmark and restrictions to be discussed with researcher. After that, in this chapter the researcher wants to explain the exposure of the theoretical framework related to *waqf*, *Maqashid Syariah* and the welfare in perspective as the basic of theoretical framework. In this chapter also, the researcher wants to explain the methodology of research to researchers use as a grandstand or basic researchers to conduct research. Inside it are data collection techniques, Explanation of sample in this research methods, explanations the object of research and research locations, as well as methods of data analysis.

Chapter two, the researcher want to explain the theoretical generally about all of subject that want the researcher do. The knowledge and the science about *waqf* generally, Productivity of *waqf*, *Maqashid Syariah* According As-Syatibi, and welfare in Islamic perspective or we can said it Maslahah.

Chapter three, it contained the explanation field research. The mean, researcher want to explain what happening and existing around research place. The researcher also write a condition and the documentation what existing before. Then

after that, this chapter, the researcher want to explaining the data and carrying out with the qualitative method as the concept.

In this chapter four, the researcher wants to explain the results of research and analysis of data obtained from the research methods used. Then, in this chapter is the answer to the problem formulation and the main purpose of this research is to know the management of *waqf* in Darunnajah Islamic Boarding School, and determine its impact on the welfare of the surrounding community.

In this final chapter, the researcher will explain the closing of this study where in this chapter, the researcher would conclude some of the conclusions of the research that will researchers do. And then there are suggestions and a bibliography at the end of the research paper.

## CHAPTER TWO

### THEORITICAL FRAMEWORK

#### A. Definition of *waqf*

Before continuing to another explanation about *waqf*, we must know the definition of *waqf* terminologically and epistemologically. For beginning, *waqf* as epistemology according to Arabic linguist used three word for explain it, they are: *al-waqf* (Endowment), *al-habs* (to hold), and *at-tasbil* (to donate for *Sabilillah*). *Al-waqf* is the gerund revealed from *waqfu Asy-syai*’, that’s mean to hold something.<sup>30</sup>

In *lisanul arab*’s book, Ibnu Mandzur reveal *habasa* mean is *Amsakahu* (to hold it). And he add some definition or words *al-hubus ma wuqifa* (something used to be *waqf*). Its like the sentence *Habbasa al faras fi sabilillah* (he donate or give the horse in *Sabilillah*). This sentence mean he give the horse based on *waqf* to soldiers for ride it in the war for *jihad*.<sup>31</sup>

With the definition from epistemology, we can take the conclusion that *waqf* in language mean *al-habsu* or *al-waqfu*. With these means, *Waqf* have the same definition as *al-imsak* (to hold), *al-man’u* (to prevent or to prohibit), and *at-tamakkust* (to stay). *Waqf* called to hold because it mean to hold it from damage, selling and all of action that not accordance with the aim of *waqf*. It called to hold

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<sup>30</sup> Muhammad Abid Abdullah Al-Kubais, *Ahkamul Awqaf fii Asy-Syariah Al-Islamiyah*, (Baghdad: Al-Irsyad 1977), p. 55-57

<sup>31</sup> Abu Fadil Jamaluddin Muhammad Ibn Manzur, *Lisan al-Arab*, Chapter 6, (Beirut: Daar-us-Shodir 1300 H), p. 45

because the benefit from *waqf* just for the people who have right to use it, and it held and forbid for another people except them.<sup>32</sup>

When we see from English vocabularies, oxford dictionary, *waqf* have same mean with word Endowment. Endowment mean to giving a something like money property or other can useful in necessary. *Waqf* have another mean too its can called foundation. Foundation mean the treasure used for an institution, and its usually distribute for charity and social necessary.<sup>33</sup>

In terminology definition, according to some scholar in his worldview about *waqf* they are:

1. Abu Hanifah

According abu Hanifah, *waqf* is to hold the treasure on its owner, and the benefit from these, or we can called it 'ariah or accommodate loan aimed to amal saleh.

2. Abu Yusuf and Imam Muhammad

*Waqf* is to hold some principle of good under god's law so the owner's right from *waqf* ended and moved to God's ownership to fulfill one purpose, that is for his creatures.

3. Imam Syafi'i

*Waqf* is the one of worship that must be required. *Waqf* be legitimate when the *waqif* have said "I have donate or give it for *waqf*" without exception from

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<sup>32</sup> Munzir Qahaf, *op.cit.*, p. 45

<sup>33</sup> Oxford Dictionary

judge. If the treasure have be legitimated to *waqf*, the ownership on its not to *waqif* again, it moved for ummah ownership.

#### 4. Imam Maliki

*Waqf* is to make the benefit of goods that has owned, it can be rent or the outcome, it must reserve to the right, and the reserving must be timed appropriate with the *waqf*.<sup>34</sup>

When we see in the constitution of the Republic of Indonesia number 41 at 2004 about *waqf*, in the first article at number one, *waqf* Is a legality *waqif* act to separate and to give a half of his treasure that was owned to be used forever or in a certain period with his appropriate for the purpose of worship and to general welfare based on Syariah.<sup>35</sup>

After we know many definition in terminology and epistemology, we can take the one definition for *waqf*. *Waqf* is to hold a treasure as it's eternally or as its temporary, to be used directly or indirectly, and always took a benefit from the outcome in the path of virtue, generally or especially.<sup>36</sup>

#### B. The foundation of *waqf* in syariah perspective

In *waqf*, jurists and scholars have agreed that the *waqf* is one of the Islamic philanthropic activities aimed for welfare of the people. Therefore, in facing with

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<sup>34</sup> Siah Khosiyah, *Wakaf dan Hibah Perspektif Ulama Fiqh dan Perkembangannya di Indonesia*, (Bandung: CV. Pustaka Setia, 2010), p. 18-19

<sup>35</sup> Badan Wakaf Indonesia, *Himpunan Peraturan Perundang-undangan Tentang Wakaf*, (Jakarta, 2015), p. 4

<sup>36</sup> Munzir Qahaf, *op.cit.*, p. 52

various issues and legislation of *waqf*, *waqf* have a legal basis has been established in the Qur'an, the Hadith, and even consensus.

In the Qur'an, *waqf* is not written in detail or particular in its mention. However, it does not mean there is nothing in the Quran then no arguments in syariah, but the jurists affirm that the arguments used to refer about anything related to *waqf*.<sup>37</sup> The verses relating to *waqf* is as follows:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

*“Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.”*<sup>38</sup>

In the verse scholars found, the mean of *tunfiquun* is the same mean as *waqf*. Then after a decline in the verse, has been narrated that Abu Thalhah when he heard the verse, he rushed spend their wealth what he most beloved, that is Beiruha ', a famous gardens with fertility in those period. Prophet advised him donating the garden and then Abu Thalhah follow what have advised to him.<sup>39</sup>

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<sup>37</sup> Abdurrahman Kasdi dan Moerdiyanto, *Pemberdayaan Wakaf Produktif Berbasis Wirausaha*, (Yogyakarta: Idea Press 2014), p. 17

<sup>38</sup> Q.S. Ali-Imran: 92

<sup>39</sup> Hadith narrated by Al-Bukhari, *Shahih Al-Bukhari*, Chapter two, hadith number 1461, (Daaru Tuuk An-Najah, 1422 H), p. 119

The other verse that can be the legal basis of *waqf* is:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ  
وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ  
حَمِيدٌ

*“O you who believe! Spend of the good things that you have earned, and of what we produce for you from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is Self-Sufficient, Praiseworthy.”*<sup>40</sup>

From the verse above, there is a command to provide a part of our profits that were a lawful (*halal*) and a good for the public interest. From here Islam calls on his community to care for others. By fulfilling the needs of Muslims who are less able to achieve the welfare of mankind.<sup>41</sup>

Besides the Quran, in his hadith the Prophet also gave teachings to his community to do *waqf*. As for the hadith that he convey is as follows:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ  
عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ "   
(رواه مسلم)

<sup>40</sup> Q.S. Al-Baqarah: 267

<sup>41</sup> Abdul Ghofur Anshori, *Hukum dan Praktik Perwakafan di Indonesia*, Second edition, (Yogyakarta: Pilar Media 2006), p. 22

*From Abu Hurairah, that Prophet said: "If a man dies, his work will be interrupted except for three: only from the charity of a slave, or a knowledge that benefits, or a righteous child who calls for him" (narrated by Muslim)<sup>42</sup>*

In the other Hadith, Prophet Muhammad said:

عَنْ ابْنِ عُمَرَ، قَالَ: أَصَابَ عُمَرُ أَرْضًا بِحَيْبَرَ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُهُ فِيهَا، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ أَرْضًا بِحَيْبَرَ، لَمْ أَصِبْ مَالًا فَطُ هُوَ أَنْفَسُ عِنْدِي مِنْهُ، فَمَا تَأْمُرُنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا، وَتَصَدَّقْتَ بِهَا»، قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ، أَنَّهُ لَا يُبَاعُ أَصْلُهَا، وَلَا يُبْتَاعُ، وَلَا يُورَثُ، وَلَا يُوهَبُ، قَالَ: فَتَصَدَّقَ عُمَرُ فِي الْفُقَرَاءِ، وَفِي الْقُرْبَى، وَفِي الرِّقَابِ، وَفِي سَبِيلِ اللَّهِ، وَابْنِ السَّبِيلِ، وَالضَّيْفِ، لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ" (رواه مسلم)

*Abdullah ibn Umar, he said, Umar get a piece of land at Khaibar, and then he met the Prophet to ask for opinions about the land. He said, O Rasulullah, actually I got a piece of land at Khaibar, and I did not get more valuable treasures of this land. So what you order to me about the land? He said, "if you want, then you can hold the land and you can donate the profits". Abdullah bin Umar said, 'Then Umar donate with the profits, it's just that the land not be sold or inherited. He said, Then Umar donate the profits for poor people, relatives, for the freeing of a slaves, in the way of Allah, those in transit, the weak, and there is no harm for people who care it to eat with goodness, or to fed friends, while not taking too much. (narrated by Muslim)<sup>43</sup>*

With these hadith above, Prophet Muhammad (Peace be upon to him) order us as the muslim to do a *shodaqoh* or *waqf* in specifically for our benefits to get some reward from Allah, and also *waqf* can help other muslim who need a helps for fulfill the need. In the second hadith above, umar telling us about how to distribute

<sup>42</sup> Hadith narrated by Muslim, *Shahih Muslim*, Chapter three, number 1631, (Roudhoh, 1954), p. 1255

<sup>43</sup> *Ibid*, number 1632, p. 1255



*waqf* profits. It can give to poor people, relatives, for the freeing of a slaves, in the way of Allah, those in transit, the weak, and there is no harm for people who care it to eat with goodness (*Nazhir*), or to fed friends, while not taking the profits too much.<sup>44</sup>

If we see in the agreement of scholars, the prophet companions have agreed about *waqf*. It caused the companion like Abu Bakar, Umar, Utsman, Ali, Aisyah, Fatimah, Amr ibn Al-Ash, Ibn Zubair, Jabir, and all of companion of Prophet Muhammad deed *waqf*. Like Ibn Qudamah said, “no one from the the Prophet's companions who has the ability and spaciousness property, but it definitely have deed a *waqf*. Imam Syafi'i said there are eighty people of companion of Prophet from Anshar who spend a donation with *waqf*. Based on the arguments proves that the *waqf* is an *syar'i* and it is prescribed by Islam.<sup>45</sup>

### C. The history of *waqf*

#### 1. Before the advent of Islam

Endowments have grown since the days before the advent of Islam. Many social activities based on religiosity has did since the establishment in the order of society. In the days before the advent of Islam. One example of *waqf* in ancient times are such as maintenance and management of water, roads, and lands, and

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<sup>44</sup> Abdul Ghofur Anshori, *Hukum dan Praktik Perwakafan di Indonesia*, Second edition, (Yogyakarta: Pilar Media 2006), p. 23

<sup>45</sup> Abdurrahman Kasdi dan Moerdiyanto, *Pemberdayaan Wakaf Produktif Berbasis Wirausaha*, (Yogyakarta: Idea Press 2014), p. 22

buildings that are often used in general public, whose ownership is not in a personal capacity.<sup>46</sup>

Some other examples in practice of *waqf* before the advent of the Islamic *waqf* is the construction of places of worship, such as the construction of the Ka'bah by Prophet Ibrahim a.s., a trust institution in the Anglo-American system and the provision of property by the king Ramses II in Egypt for the construction of the Abidus Temple.<sup>47</sup>

However, there are a bit basic difference between *waqf* before Islam and after the advent of Islam and that lies in the purpose of *waqf*. In the Islamic perspective the purpose of *waqf* is merely seek a pleasure from Allah and to get closer to him, while the pre-Islamic *waqf* merely for personal pride or dignity.<sup>48</sup>

## 2. After the advent of Islam

*Waqf* that have started at Prophet Muhammads era were building Masjid of Quba', and Masjid Quba' have built based on *taqwa* for fullfil religion necessities. And then, after that, built the Masjid of Nabawi that have situated above lands Bani Najjar that has been purchased with 800 Dirham.<sup>49</sup>

In the other of the history, that Utsman bin Affan r.a, donating water wells used to provide a drink and to satisfy the needs of the Muslims life. Previous, wells

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<sup>46</sup> Munzir Qahaf, *op.cit.*, p. 3

<sup>47</sup> Abdul Ghofur Anshori, *Hukum dan Praktik Perwakafan di Indonesia*, Second edition, (Yogyakarta: Pilar Media 2006), p. 15

<sup>48</sup> *Ibid*, p. 15

<sup>49</sup> Munzir Qahaf, *op.cit.*, p. 6

that belonged to Jews who where they are difficult it with selling it. Because previously, the Prophet once said to his companions:

حدث عثمان رضي الله عنه قال: هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "مَنْ يَبْتَاعُ بئرَ رُومَةَ عَفَرَ اللَّهُ لَهُ" فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: قَدْ ابْتَعْتُ بئرَ رُومَةَ، قَالَ: "فَاجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرِهَا لَكَ" (رواه النسائي)

*That mean, Othman (may Allaah be pleased with him) said: Do you know that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever buys a well of Ruumah may Allah forgive him." Then the Messenger come to me and I said: I have bought a well of Ruumah, he said: "make it watering for Muslims and reward for you". (Narrated by An-Nasaai)<sup>50</sup>*

So with the words of the Prophet, Utsman bin Affan Then willingly, sharing his wealth to buy the well and make the ownership status of these wells belong together.<sup>51</sup>

Furthermore, at the time of Umayyah and Abbasiah Daulah, *waqf* expanding and the *waqf* system changed to be better. In daulah Umayyah, the caliph make the judge as an officer who maintain and supervise *waqf* property and distributing the profits to those who are eligible, there are an Egyptian judge named Tauba ibn Al-Hadrami Namr the one of judge who maintaining *waqf*. By recording and accounting of the archives endowment at these time. And at Abbasiyah Daulah, stated an *Waqf* Institute, led by a man called *shadru al-wuquf*, which supervise the

<sup>50</sup> Narrated by An-Nasa'i, *Sunanu An-Nasa'i*, Sixth Edition, Chapter *Waqfu Masjid*, p. 233

<sup>51</sup> Munzir Qahaf, *op.cit.*, p. 7

management of *waqf* and appoint certain parties to facilitate the monitoring of such *waqf*.<sup>52</sup>

### 3. The history of *waqf* in Indonesia

By looking at the history of the advent of Islam in Indonesia, *Waqf* Institutions that derived from Islamic law has been introduced since the first century of Hijriah or seventh of century. As for mentioning the name of *waqf* has any diverse, for example, in Aceh called *Wakeuh*, in Gayo called *wokos* and in Payakumbuh called *Ibah*.<sup>53</sup>

Furthermore in the history of regulation of *waqf*, regulation is already exist when Dutch East Hindi era, transformation era, until then at independence and the advent of government regulations on the ownership of *waqf* land. This is happened because at these times there are disputed problem about *waqf* land that are not clear in status in Indonesia.<sup>54</sup>

With that mentioned above, about the history of *waqf* in Indonesia and the history of regulations of *waqf* that has existing in the Dutch East Indies era, indicated, that *waqf* in Indonesia has existed since the seventh century and continues developed until the issuance of regulations of *waqf* from the Dutch East Indies era to the present.

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<sup>52</sup> Abdul Ghofur Anshori, *Hukum dan Praktik Perwakafan di Indonesia*, Second edition, (Yogyakarta: Pilar Media 2006), p. 17

<sup>53</sup> *Ibid*, p. 18

<sup>54</sup> Suparman Ibrahim. *et al.* "Potensi Memproduksi Tanah Wakaf di Indonesia", *Al-Awqaf*, (Vol. 4, No. 2, Juli 2011), p. 3

#### D. The pillars of *waqf*

Before implementing of *waqf*, we need to know the elements or pillars of *waqf*. Because of with these pillars, we can determine the *waqf* is perfectly or not.

The pillars of *waqf* are:

1. The people who doing *waqf* (*Waqif*);
2. The object of *waqf* (*Al-Mauquf*);
3. The person or the object who given an assets of *waqf* (*Al-Mauquf Alaih*);
4. *Shigat* of *waqf* or an Agreement.<sup>55</sup>

But if we take a reference from contitution of the Republic of Indonesia 1945 number 41 at 2004 in sixth article about the pillars of *waqf*, there add some rules for it, and there are:

1. There must be a *Nazhir* to manage a *Waqf*;
2. The existence of an unlimited period of time.<sup>56</sup>

As the mentioned above, there are four based kind of pillar of *waqf* and by additional two pillar of *waqf*. For the complement of these, there must be some requirement to fulfill that pillars. And the requirment of each principles are:

1. The requirement of *Waqif*
  - a. *Waqif* must be independent and full owner of the property;
  - b. *Waqif* should be old enough (*Baligh*);
  - c. *Waqif* must have intelligence or mind perfectly;

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<sup>55</sup> Siah Khosyi'ah, "*Wakaf dan Hibah Perspektif Ulama Fiqh dan Perkembangannya di Indonesia*", First Edition, (Bandung: CV Pustaka Setia 2010), p. 40

<sup>56</sup> Badan Wakaf Indonesia, *Himpunan Peraturan Perundang-undangan Tentang Wakaf*, (Jakarta 2015), p. 6

- d. *Waqif* not to be forced to do it.
2. The requirement of the object of *waqf*;
    - a. The goods or *Mauquf* must be worth or valuable;
    - b. The goods or *Mauquf* must be durable;
    - c. The goods or *Mauquf* must be owned from *Waqif* purely.<sup>57</sup>
  3. The requirement of the person or the object who given an assets of *waqf* (*Al-Mauquf 'Alaih*)
    - a. The person or object who given an Assets of *waqf* must be exist when *waqf* happen;
    - b. The person or object who given an assets of *waqf* should have eligibility to owned this assets of *waqf* or *Mauquf*;
    - c. It should not be sinful to Allah;
    - d. It should be clear and be Known.<sup>58</sup>
  4. The requirement of *shigat* or *waqf* agreement
 

*Sighat* or *waqf* agreement or statement can be expressed verbally, in writing, or by a hint that can be understood in meaning.<sup>59</sup> But in the constitution of *waqf* in Indonesia, the requirement in *shigat* or *Ijab* and *Qobul* must be witnessed by two witnesses. The witnesses in the constitution of *Waqf* are:

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<sup>57</sup> Abdul Ghofur Anshori, *Hukum dan Praktik Perwakafan di Indonesia*, Second edition, (Yogyakarta: Pilar Media 2006), p. 26

<sup>58</sup> Siah Khosyi'ah, *op.cit.*, p. 42

<sup>59</sup> Abdul Ghofur Anshori, *op.cit.*, p. 28

- a. Must be adult person;
  - b. Moslem person;
  - c. Sound of mind;
  - d. Not deterred in legal actions.<sup>60</sup>
5. The requirement of *Nazhir* or who manage a *waqf*
- a. Moslem people;
  - b. Must be adult person;
  - c. Can be trusted (*amanah*);
  - d. Capable physically and spiritually;
  - e. Not deterred in legal actions.
6. The requirement of period of time

The requirement is *waqf* must given forever or permanent and it must including a clear statements for it. And it has written in constitution of indonesia number 41 at 2004 in first article about general provision of *waqf*, that *waqf* is legal actions of *waqif* to separate or give some of their wealth either permanently or for a specified period in accordance with some interests for the purposes of worship or for the general welfare according to sharia.<sup>61</sup>

#### E. The kinds of *waqf* in Islam

The establishment of endowments and its rapid growth with the good maintenance make the assets of *waqf* overflowed and make it various. As for the types of *waqf* that was existed are based on the forms management, *Waqif*

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<sup>60</sup> Badan Wakaf Indonesia, *op.cit.*, p. 11

<sup>61</sup> Abdul Ghofur Anshori, *op.cit.*, p. 28-29

circumstances, economic substance, legal form, purpose and type of property. As is detailed as follows:

1. The kinds of *waqf* based on the forms management
  - a. *Waqf* managed by *Waqif* itself or one of its descendants;
  - b. *Waqf* managed by another person appointed by *waqif* represent a position or a particular institution;
  - c. *Waqf* that the documents was missing, so that the judge appoint someone to take care of the *waqf*;
  - d. *Waqf* managed by the government.
2. The kinds of *waqf* based on the *Waqif* circumstances
  - a. *Waqf* of wealthy people;
  - b. *Waqf* of government lands by the ruler or judge's decision;
  - c. *Waqf* conducted by *Waqif* on the basis of a will.
3. The kinds of *waqf* based on the economic substance
  - a. Direct *Waqf*, the *waqf* that given and its benefits directly felt by those who are entitled to, for example *waqf* for mosque reserved for worship, *waqf* for school for educational facilities and hospitals to treat the sick people.
  - b. *Waqf* productive, the *waqf* that where the result is used for production, whether in agriculture, industry, trade, and services where the benefits are felt indirectly on the object, but rather from the net proceeds of the asset development which are then given to those person that is entitled in accordance with the purpose of *waqf*.



#### 4. The kinds of *waqf* based on the legal form

Kinds of *waqf* based on their legal form consisted on two categories. First, kind of *waqf* based on scope of its purpose. Secondly, kind of *waqf* based on continuity throughout the ages.

As for the kinds of *waqf* based on scope of its purpose is as follows:

- a. The general *waqf*, the *waqf* that the purpose includes all people who are in the *waqf* purpose;
- b. Special *waqf* or family *waqf*, that the *waqf* given to a person or group of people who have a special relationship. As a neighbor, his own family, or relatives.

Then the kinds of *waqf* based on continuity throughout the ages or times are as follows:

- a. Eternal *waqf*, the *waqf* that professed forever and continuously. *Waqf* is also called as *shadaqah jariyah* in which the benefits will not broke up during the *waqf* kept continues;
- b. Temporary *waqf*, the *waqf* that not eternal, either because of the shape of goods which is only temporary and it is the desire of *Waqif*.

#### 5. The kinds of *waqf* based on its purpose

- a. *Waqf* for drinking water;
- b. *Waqf* for wells and springs in the streets;
- c. *Waqf* for roads and bridges for public services of the community;
- d. *Waqf* in the form of special help for the poor and needy and for those who was in traveling;

- e. *Waqf* for social guidance. Like for example, guiding abandoned children, guiding women and help people who are stressed or mindless;
  - f. *Waqf* for schools or universities and scientific activities therein;
  - g. *Waqf* for boarding school and the dormitory building for college students;
  - h. *Waqf* for health services;
  - i. *Waqf* for environmental preservation.<sup>62</sup>
6. The kinds of *waqf* based on types of property
- a. *Waqf* immovable property. Example like, *waqf* of land, homes, shops, and gardens;
  - b. *Waqf* movable property. Such as like, clothes, tools, mosque carpets, weapons and money.<sup>63</sup>

#### F. Productive *Waqf*

After seeing the various kinds of *waqf* that has been described, the kind of *waqf* when viewed in terms of economic substance consists of direct *waqf* and productive *waqf*. The basic differences of the two types of *waqf* are on the management term and how to preserve the *waqf* assets. Direct *waqf* requires financing for the maintenance of which the fund comes from outside the *waqf* asset, this is because the asset can not produce something and should not be used other than for that purpose. As for the productive *waqf*, some of the outcome are used to

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<sup>62</sup> Munzir Qahaf, *op.cit.*, p. 20

<sup>63</sup> Abdurrahman Kasdi dan Moerdiyanto, *Pemberdayaan Wakaf Produktif Berbasis Wirausaha*, (Yogyakarta: Idea Press, 2014), p. 49

maintenance and preserve the assets of the *waqf* objects, and the other to be distributed to the rightful people in accordance with the purpose of *waqf*.<sup>64</sup>

In addition, the creation of the concept of productive *waqf* in Indonesia is based on the dissatisfaction of the government (especially the Department of Religious Affairs) on the management of *waqf* property which is did by *nazhir* at this time which tend to give less optimal result. Then there are the concept of production as an appropriate solution to improve the management *waqf* assets optimally by doing activities such as physical change, move, lend and save. With these two term, the government issued several laws on *waqf* in order to optimize the utilization for the welfare of the society.<sup>65</sup>

In order to achieve optimal *waqf* objectives through productive *waqf*, there should be several strategies for the development productive *waqf* by reinterpretation of *waqf* concept, development of productive *waqf*, *waqf* legislation regulation, the issuance of certificates for cash *waqf*, and fund raising strategy of productive *waqf*. Then there are three basic in implementing the development of productive *waqf*, there are:

1. Fulfill the basic needs (basic needs) of society such as food, shelter, education and health;
2. Striving to increase equal opportunities for all, especially those most disadvantaged in society;

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<sup>64</sup> Munzir Qahaf, *op.cit.*, p. 14-15

<sup>65</sup> Jaih Mubarak, *Wakaf Produktif*, (Bandung: Simbiosis Rekatama Media, 2008), p. 15

3. Conducting structural change includes changes in the system and social institutions that guarantee the welfare of people.<sup>66</sup>

#### G. The General Theory of Management

The general theory of management is the one theory for manager of institution or organization that explain the way to work and get a good management. In this theory, there are the function of management that explained the way for a good management and work. And the function of management according to some author are<sup>67</sup>:

1. Ernest Dale: Planning, Organizing, Staffing, Directing, Innovating, Representing, Controlling
2. Oey Liang Lee: Planning, Organizing, Directing, Coordinating, Controlling
3. James Stoner: Planning, Organizing, Leading, Controlling
4. Prayudi Atmosudirjo: Planning, Organizing, Directing/Actuating, Controlling
5. Winardi: Planning, Organizing, Coordinating, Actuating, Leading, Communicating, Controlling

But in the pricipal function of management at least there are four kind, planning, organizing, actuating and controlling. As for the definition of function of management are follows:

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<sup>66</sup> Abdurrahman Kasdi dan Moerdiyanto, *Pemberdayaan Wakaf Produktif Berbasis Wirausaha*, (Yogyakarta: Idea Press, 2014), p. 54

<sup>67</sup> Veithzal Rivai Zainal, *et.al.*, *Islamic Management meraih sukses melalui praktis manajemen gaya Rasulullah secara Istiqomah*, First Edition, (Yogyakarta: BPFE, 2013), p. 147-148

## 1. Planning

The means of planning is to choosing a set of activities and to decide a what must to do, when, how, and with whom. The good planning, can be achieved with considering a future condition and the continues condition that what must the planning will be do.<sup>68</sup>

This action is the important one for implementing a management in the organization or indtituion. Because the planning is the first action and the conceptual action for ather fuction. Without this action, how the manager to do a work and get a goals for the aim. In this action must determining a vission and mission for targeting to achieve a goals. And for planning, must doing together not individual for get a known by other people to keep a perception.<sup>69</sup>

## 2. Organizing

This action in the simple mean is the group cooperation system to achieve a common goals.<sup>70</sup> That mean the organizing is the way to divide a work from large scope, to the partial scope for work smoothly to achieve a common goal and the planning.

This action can be doing by to determine an activities must to do, whom will doing this activities, how the work or activities divided by category, whom will responsible to this activities or work. In other mean, organizing is to create a

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<sup>68</sup> Hani Handoko, *Manajemen*, Second Edition, (Yogyakarta: BPFE, 2011), p. 77-78

<sup>69</sup> Veithzal, *op.cit.*, p. 150

<sup>70</sup> Hadari Nawawi, *Administrasi Pendidikan*, second print, (Jakarta: PT Gunung Agung, 1983), p. 27

structural with integrated partial. And this action, make a manager more easier in controlling organization or institution.<sup>71</sup>

### 3. Actuating

This action mean is doing for something that was planned before. This actuating is the spirit of organization or institution, because the planning without action is nothing. Implementation is the same mean with planning. Without the good action the planning will be fail or broken down before achieve a goals or purpose. For get a smoothly work and activities, the manager must choosing a delegation for the optimalizing a work. Give the work to who have skill or proficient. And in actuating, the manager and actuator must have a good communication to doing a activities or job. This action avoid a misunderstanding in organization or institution.<sup>72</sup>

### 4. Controlling

Controlling means the activities to measure efectivity level and efficiency level used a method and certain instrument to achieve a purpose of organization or institution. For that, need an obsevation, that directly and indirectly to every aspect or activities in the progress to achieve a purpose, not only in administrative management, but in other activities also.<sup>73</sup>

And the type of cotrolling are divided to three kind. The first, feedforward control, and this designed for problem anticipation or deviation from standard or

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<sup>71</sup> Veithzal, *op.cit.*, p. 150

<sup>72</sup> Veithzal, *op.cit.*, p. 150

<sup>73</sup> Hadari Nawawi, *op.cit.*, p. 43

purpose and the correction made before the action or activities held. The second, concurrent control, this control can called by yes or no, screening control and stop or continue, this control held when it in progress. The third, feedback control, this mean measuring a result that has been do. This action is historically, the measure used after the action has been happened.<sup>74</sup>

#### H. Definition of welfare

If we want to know meaning of welfare, we should understand it from language and terminology. In language according to oxford dictionary, welfare means the good health, happiness, comfort.<sup>75</sup> While according to lisan Arab, means welfare is fertility and feel opened in life.<sup>76</sup>

In terminology, the meaning of welfare is the life feeling happy, peaceful, does not feel less in his life within the limits to be achieved. As for those who feel welfare in the life are those that fulfilled the needs of his food, clothing, and shelter that are comfortable and livable, maintained their health, can feel the proper education, and get fairly in life.<sup>77</sup>

Welfare often related with human development index. According to the United Nations, the index is measured on the three elements of aspects. The first aspect of life expectancy, this aspect is measured by life expectancy at birth. The

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<sup>74</sup> Hani Handoko, *op.cit.*, p. 361-362

<sup>75</sup> Oxford Dictionary, p. 1352

<sup>76</sup> Abu Fadil Jamaluddin Muhammad Ibn Manzur, *Lisan al-Arab*, Chapter 13, (Beirut: Daarus-Shodir, 1300 H), p. 493

<sup>77</sup> Jaih Mubarak, *op.cit.*, p. 22

second is the level of education as measured by expected years of schooling and mean years of schooling. And finally, the level of standard of living as measured by real GNI per capita.<sup>78</sup>

In Indonesian context, the welfare mean to achieve a justice in three dimension, that are social justice dimensions, economic justice dimensions and democracy and governance dimensions. Social justice dimensions consist anything that related on justice and equitable distribution process for the fulfillment of basic human rights, like an access for treatment, electricity access, for school, life expectancy. Economic justice dimensions related on the society justice to receive an access and assets of economic resources, like the ownership of home, the ratio of working population, the ratio of educational cost. The democracy and governance dimensions related on the society secure to participated in every democracy process independently and without discrimination.<sup>79</sup>

From understanding about welfare above, now a welfare give priority to the physically term or materialism as a benchmark to measure a welfare without any attention to spiritual term (*Bathiniyyah*). If this happened, there would be increased manifestation of the symptoms of anomae, such M. Umer Chapra said:

*“If only material well-being is catered for and there are accompanying moral and cultural maladjustments, there would be increased manifestation of the*

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<sup>78</sup> Cited from [http://hdr.undp.org/sites/default/files/hdr2016\\_technical\\_notes.pdf](http://hdr.undp.org/sites/default/files/hdr2016_technical_notes.pdf), “Calculating the Human Development Indices-Graphical Presentasion” cited at 9 of April 2017 10.42 pm

<sup>79</sup> Satria, *Mendudukan Kembali Makna Kesejahteraan dalam Islam*, (Ponorogo: CIOS Unida, 2015), p. 6



*symptoms of anomae, such as frustation, crime, alcoholism, extra-marital relations, divorce, mental illnes and suicide, all indicating lack of inner happiness in the life of individuals.”<sup>80</sup>*

#### I. *Maqashid Syariah* as a benchmark of Islamic welfare

In this time concept of welfare is always measured by the form of material. Then Islam came with the concept of *Falah* oriented to the happiness in the world and in the hereafter. Because the welfare in other case cant measured by the material only, but welfare can be measured in terms of a spiritual as well as Islam teaches Muslims to always worship God in order to get welfare in this world and hereafter.<sup>81</sup>

In the concept of welfare in Islam, it often associated with *Maqashid Syariah*. When viewed from the word *Maqashid Syariah* consisted of *maqsod* and sharia. Etymologically, *maqshod* derived from *Qoshoda* the mean straight path, the middle, and justice. As in terminology, is a desirable goal to achieve Justice. Then shariah in etymology mean lighted street. Or is derived from the word *syir'ah* or *Shari'ah* which means a place used to take water directly. However, in the terminology, sharia is the law and the constitution specified from Allah for his servants based on what is written in the Qur'an and Sunnah. From the definitions above, generally, *maqashid Sharia* is the objectives established by Syari 'on every law of his laws for human benefit.<sup>82</sup>

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<sup>80</sup> Umer Chapra, *Objectives of the Islamic Economic Order*, (Leicester: The Islamic Foundation, 1979), p. 10

<sup>81</sup> Satria, *op.cit.*, p. 15

<sup>82</sup> Nurizal Ismail, *Maqashid Syariah Dalam Ekonomi Islam*, (Yogyakarta: Smart WR, 2014), p. 3

In his book *Al-Muwafiqaat*, Imam Syatibi describing that coverage in *maqashid Syariah* consists of four aspects, that is the religious aspects, habits, *mu'amalah* (association with other) and on criminal laws. And in its level, Syatibi split into three levels, that are *Maslahah Dharuruyat* (Primary Needs), *Maslahah Hajiyat* (Secondary Needs) and *Maslahah Tahsiniyah* (Requirements Tertiary), which where all *maslahah* not be separated from the objective to always keep a faith (religion), life (soul), intellect (mind), posterity (descent), and property (treasure). From these aspects indicated that *maqashid* includes several human needs with five terms as a primary objective just for make a *maslahah*.<sup>83</sup>

As described above, *maqashid sharia* has five main objectives. The first, to keep the faith. Within the coverage of individually, this objective means that individual Muslims can practice their religion and to avoid anything that could damage his faith. However, within the coverage of the *ummah*, so that in a State should maintain the continuity of religion. The second, to keep the soul. Within the coverage of the individual, in order to keep the life of each individual. Within the coverage of the *ummah*, it aims to sustain community life generally by implementing policies and laws that must be good and right. Third, keep the mind. In order individuals, this objective for everyone to always maintain the capacity to think and always be able to use their minds. As in the *ummah*, the aim is to keep the mankind and his mind and each other and keep for avoid damages. Fourth, to keep the descent. For individuals, it aims to keep the human species on this earth,

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<sup>83</sup> As-Syatibi, *Al-Muwafiqaat fii ushul asy-Syariah*, (Lebanon: Dar Al-Kotob Al-Ilmiyah) p. 221-222

as for any other purpose is to keep a person in order to distinguish his descendants. For the coverage of *ummah*, it aims to keep the the presence of Muslims in the world. And the last, to keep the property. In this case the aim to keep the property from being used by false and can prevent a damage to property.<sup>84</sup>

**Table 1**  
**The table for explaining maqashid Syariah**

The element of Maqashid	Maslahah
Keep a religion (faith)	the sustainability of life Religious: creedance freedom, prayer, fasting, zakat and hajj
Keep a soul (Life)	biological survival: clothing, food and shelter
Keep a mind (Intellect)	Rights to studying, responsibility parents in educating their children
Keep a descent (posterity)	Marriage, freedom for make a descent
Keep a treasure (property)	freedom in the transaction, and right private property

Source: Satria, *Mendudukan Kembali Makna Kesejahteraan dalam Islam*

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<sup>84</sup> Satria, *op.cit.*, p. 25

## CHAPTER THREE

### DISCUSSION

#### A. The History of Darunnajah Islamic Boarding School

Darunnajah Islamic Boarding School is the private Islamic Education Institution, built on five hectare of land *waqf* that owned by K.H. Abdul Manaf Mukhayyar and with that build up the boarding school with the two othe founder, they are H. Qomaruzzaman and K.H. Mahrus Amin at 1 April 1974.

Darunnajah Islamic Boarding School pioneered since 1942 on the land 600 m<sup>2</sup>. In the first time founded, Darunnajah Islamic Boarding School named by Madrasah Islamiyah at Petunduan, Palmerah, then sustained grow up. This name changed occurs because the development of the founder idealism from usual school to be a boarding school model.

Completely, the developments of this boarding school containing some period phase<sup>1</sup>, and that are:

##### 1. Foundation period (1942-1960)

Since 1942 the founder K.H. Abdul Manaf Mukhayyar have a Islamic School at Petunduhan, Palmerah West Jakarta. At 1959, the land and the school condemned for the expansion of the Sea Games sport village complex, and now the famous name we know by Senayan sports complex. To continuing the future goals, then efforts to move to Ulujami, Tangerang, West Java. At 1960, founded the Islamic society welfare Foundation (YKMI), with the aim that on the fields of *waqf*

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<sup>1</sup> Sofwan Manaf, *Khutbatul 'Arsy kedua Pondok Pesantren Darunnajah Pusat dan Cabang*, (Jakarta: Darunnajah Press, 2016), p. 50

be build a Boarding School. This period named by foundation period, and it be the first capital for the build Darunnajah Islamic Boarding School.

## 2. Pioneered period (1961-1973)

At 1961, the waqif K.H. Abdul Manaf Mukhayyar built Madrasah building in six local area on the lands of *waqf*. The idea to build a boarding school supported by H. Qomaruzzaman as his nephew that he still continuing his studies at Yogyakarta. And for the educational management, it given to K.H. Mahrus Amin, he is the graduate of Gontor Islamic Boarding School. The education can't work because the most of obstacle that faced to them. But as the solution, the educate can held at Petukangan with the other public figure, they are Abdillah Amin and H. Ghozali, corporated wit YKMI. At the first of August 1961, K.H. Mahrus Amin managed primary school of Darunnajah within 75 students, and then in 1964 opening secondary school and kindergarten of Darunnajah.

At 1970, tried to move the boarding school to Petukangan, but its fail. The boarding school tried to accommodate more or less 9 student from Ulujami and Petukangan, at 1963-1964. But these two efforts can't continuing because the most problem faced. At 1965 Darunnajah successfully keeping up the lands of *waqf* at Ulujami from another obstacles, like BTI (Barisan Tani Indonesia) and the rebellion from PKI.

## 3. Coaching and structuring period (1974-1987)

At the first of April 1974, it's the beginning of the build Darunnajah Islamic boarding school at Ulujami. From the first, boarding school guide 3 students, and then secondary school moved to Ulujami for an enliven. An then at 1976, secondary

school at Petukangan opened gradually, Darunnajah boarding school receive a students that he want to stay for living in there only, except the students from Ulujami that they can go to their home. The building first built is Masjid with the size 11 X 11 meter and several hostel.

At the first built, allover student always involved for the help to construct it. With this period, beginning the structuring the activities of boarding school with his sunnah, they are:

- a. Students and boarding school activities adjusted with the prayer time;
- b. Try to get some of funds from boarding school selves for more independent;
- c. Improving quality of education and teaching, within the formed of Al Qur'an studies institution, Arabic and English Language Institution (LBA/I), and Da'wah and development society Institution (LDPM);
- d. Ashabunnajah Scholarship (the group of students who get a scholarship during they studies in Darunnajah) for the cadres of Darunnajah. With this system, every 10 students can help one students for free cost to pay or who can't pay.

#### 4. Development period (1987-1993)

In this period, Darunnajah try to implement the mission and goals, teaching the Islamic Religion and Education, Educate the underprivileged children (*fuqara* and *masakin*), and aspire to build one hundred boarding school. With this period, Darunnajah start be a famous boarding school.

#### 5. *Nadzir* Board Period (beginning at 1994)

With the sincere intention, the *waqif* K.H. Abdul Manaf Mukhayyar and two founder Drs. K.H. Mahrus Amin and H. Qamaruzzaman as the vice of allover charitable for lands *waqf* in Cipinang Bogor as the width 70 ha, they pledged for *waqf* in front all scholars and functionary (*umara*) in national events in Darunnajah at 7 October 1994. In this agenda all of *waqif* gives all their property for ummah within on boarding school institution system. And all of wakif signed on the *waqf* charter and witnessed with some public figure and allover society.

#### 6. Cadre of Darunnajah Period (beginning at 2012)

With this period, increasing a desire of public to bring and to getting in their children, make Darunnajah optimist to complete his goals as the Islamic Institutions. But, the problem in the limited location, fields, and human resources make the progress not optimal. As the solution for location and fields, Darunnajah boarding school make a branch in several area nearby Jakarta. And for human resources, Darunnajah Institutions make a program, and that is the cadre program for make a quality human resources. With this program, Darunnajah can be more optimal and maximal in developing the Boarding School.

### B. The profil of Darunnajah Institution/*Nazhir* Board Institution

Darunnajah board institution established formally at 7 October 1994, placed in Darunnajah Islamic Boarding School and located in Jl. Ulujami raya No. 86,

Ulujami, District Pesanggrahan, South Jakarta.<sup>2</sup> As for the historically, this institution in the same with the history of Darunnajah Boarding School.

Vision and mission are the principal to get a goals what Darunnajah plan to be a good institution for ummah especially in educational sectors. The vision of Darunnajah was referred on Qur'an that is,

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

“And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.”<sup>3</sup>

And the the mission of Darunnajah institution is to develop a people and Islamic society through education, health, and social to realized Moslem people, Mukmin and muhsin that they have struggle and responsibility to the society.<sup>4</sup>

<sup>2</sup> Cited from <https://darunnajah.com/profil-pondok-pesantren-darunnajah-jakarta/>, entitled “*Profil Pondok Pesantren Darunnajah Jakarta*”, at time 12.51 WIB, at date 27 May 2017.

<sup>3</sup> Q.S. At-Tawbah: 122

<sup>4</sup> Hasan Djarot *et.al.*, *Buletin Darunnajah Edisi Khusus 54 Tahun Darunnajah 1961-2015*, (Jakarta: Darunnajah, 2015), p. 17



The management *waqf* concept in Darunnajah referred to the purpose of Islamic law (*Maqashid as-Syariah*), that means realizing a *Maslahah* or welfare and avoiding a *Mudharat* or a dangerous. The aim of *waqf* is to get a closer to Allah and give a helps to another people. With this concept, Darunnajah make it all a basic concept to be an optimal *waqf* management.

In the article of association of Darunnajah Institution explained that *Nazhir* Board Institution is the most power holders in this institution. *Nazhir* board is the trusted institution as the manager of Darunnajah Institution. This is the legislative institution that who take a responsible to implement a developing education and teaching in Darunnajah boarding school. The program and policy of this institution held by the headmaster of boarding school who has mandate.

This institution named by *nazhir* mean the supervisor and the guard of this *waqf*. The board used in this institution name because the member of it containing more of person with the various background and character of trust for manage the Darunnajah Institution. So with that, the responsibility not for individual but in the collective leader.

But to manage a *waqf* assets there are *Waqf* Development and maintenance sectors or section. The main task of this section were to develop and to keep for maintenance *waqf* assets o Darunnajah, with this mean, this section is the important section and responsibility to *waqf* assets to be productive and can give a benefit from it.

### C. Productive *Waqf* Management of Darunnajah Institution

#### 1. Planning

Darunnajah institution as a big institution. darunnajah keep an management for be better to get a purpose of institution. Especially, to developing and maintenance *waqf* assets that Darunnajah have. Therefore, Darunnajah held a meeting or conference to get a program for achieve a goals.

Darunnajah *Nazhir* board held a conferences of *Waqf* every six month to listening the semester report from the *nadzir* board and evaluate a program which that has been done for six month ago. In this conference, the *Nazhir* board can choosing a headmaster of boarding school in the future, if the headmaster considered not able to doing his duty.<sup>5</sup>

And the task for the *Nadzir* board according to the principal rules of Darunnajah, Chapter two, article sixth, that the task and the obligation of *Nadzir* board are<sup>6</sup>:

- a. *Nazhir* board is the high holders of the authority in institution. And the task for doing a trust of founder that was written at *waqf* charter at 2 Jumadal Ula 1415 or 7 October 1994.
- b. *Nazhir* Board give a briefing and controlling any institution activities and all of the units, biro and institution in Darunnajah Institution.
- c. *Nazhir* Board setting and validate an article of association and household.

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<sup>5</sup> *Ibid*, p. 22

<sup>6</sup> Sofwan Manaf, *Op.cit.*, p. 179

- d. *Nazhir* Board authorized to choose and fired member of Darunnajah *Nazhir* Board.

Besides that's, in every month, the treasure and the chief of every section especially a units of business have a meeting or conference for discussing and determining a program that wants to be held in one year especially *waqf* development and maintenance section.

This conference purposed for adjust a program with a budget that want to spend in every program. According to Mrs. Mualimah as the Treasure of Institution said: "*Setiap bulan itu, kita biasanya kumpul untuk pelaporan dan biasanya rencana itu pertahun, ada rapatnya. Kayak misalkan disini ingin dibangun apa, RAPBS (Rancangan Anggaran Pembelanjaan.)*"<sup>7</sup>With these, Darunnajah make a planning for every activities and agenda including a tresure for be better when doing this activities or program, for more directed and measurable may that effective and efficient when doing a program or activities.

But if in every section, as researcher know from some interviews, the meeting for every section that irregular. That mean the meeting for discussing a planning not scheduled, that mean the meeting held when the situation was so sudden and just informal meeting.

## 2. Organizing

In the first era, or before the *waqif* pass away, the role of *Nadzir* Board Institution is to be a lean of *waqif* for manage and control the activities in Darunnajah Boarding School. It was be done because K.H. Abdul Manaf

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<sup>7</sup> Mualimah, Interview in Administration office, Held on May 4<sup>th</sup> 2017, at 10.41 WIB

Mukhayyar as the *waqif* aware his age that was old then he must make some cadre to continuing his struggle.

The managerial in the first period, it's designated directly by *waqif* K.H. Abdul Manaf Mukahyyar, where they act as the receiver of *waqf* Darunnajah and the branches from the first party, with be able to fulfillment the requirement and the obligation that was determined.

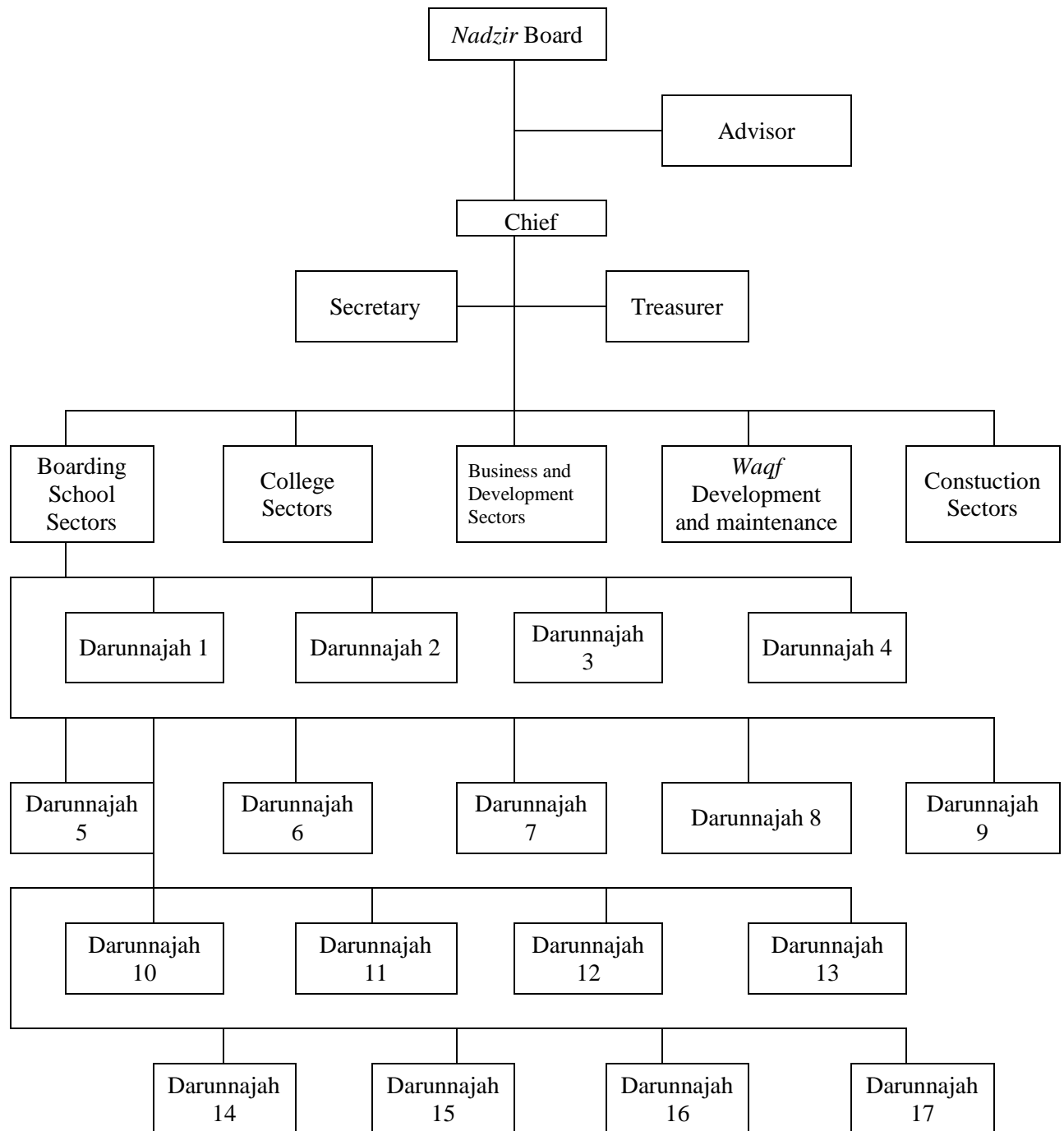
From the established *nadzir* board institution, it's containing in three section, they are founder, manager and advisor. In that structural, *nadzir* be the founder or builder of institution. The founder mandated for his lifetime or until he pass away. And then the manager of institution mandated every five years.

The highest position is *Nadzir* Board who make a policy. And there are advisor for consult a policy or for considering a program. And then, under a *Nadzir* board, there are the chief of manager that enter in the field for implement a policy for be smoothly. And the chief have secretary and treasurer for helps a chief in daily activities especially in budget and administration. And chief has subordinates in every sectors for implementing a policy, Boarding Schools Sector, Colleges Sector, Business and Development Sector, *Waqf* Development and maintenance and construction sector. And that the boarding school sector has several sector because there are a branch of Darunnajah, until now, after the second of signing *waqf* charter at 28 November 2015, And then, the structural are:<sup>8</sup>

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<sup>8</sup> Hasan Djarot *et.al.*, *op.cit.*, p. 19

**Picture 2**  
**The Structur of Darunnajah Institution on Period 2014-2019**



Source: M. Hasan Djarot, *et.al. Buletin Darunnajah*

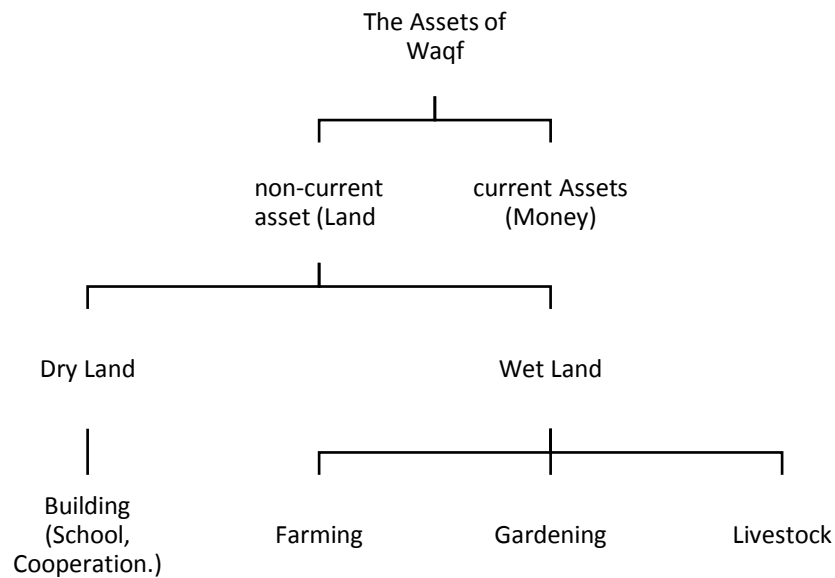
### 3. Actuating

Darunnajah always struggling to completed his planning. Especially to developing his *waqf* assets for achieved a goals from his program. In this case, the researcher look that Darunnajah developing a *waqf* assets with developing land *waqf* management and form units of business, that the main outcome for helps ummah in educational system especially.

*Waqf* development and maintenance sectors who responsible to develop *waqf* asset to be more productive. When manage the assets of *waqf*, there must be a stages to doing it, there are feasibility study for location, determining the activities that want to do, determining the people to doing this activities and last monitoring and evaluating stages.

For developing the assets in land sectors, the assets *waqf* of Darunnajah accordance to it character, can be divided between current asset and non-current asset. Current asset *waqf* in Darunnajah can be like a money or we can said it a cash *waqf*. And non-current asset in Darunnajah is a lands. This land divided between dry land and wet land, dry land managed for build some boarding school building like a masjid, a school, a hostel and business units building. And wet land used for any efforts like a farming activities. In farming activity developed with a cultivation, In a livestock or animal husbandry developed with a fishery and fattening livestock, and in the plantation developed with palm plantation. With this activity, the *waqf* assets always developed and growth productively.

**Picture 3**  
**The kind of assets *waqf* in Darunnajah**



Source: M. Hasan Djarot, *et.al. Buletin Darunnajah*

Besides the management of Lands, Darunnajah improve a assets of *waqf* used a units business of boarding school for income and be an productivity. The units of business in Darunnajah used a self-management system, it means the cost and the management originated form Darunnajah selves. The outcome from the management business of economy used for improving and developing a boarding school, it means for developing an education activities, teaching, and for enhancement of human resources especially for the cadres of Darunnajah boarding school.

The units of business in Darunnajah spread out in its branch, as was writed in the data, Darunnajah have 79 Units of Business. This business divided between good and service, And it was explained as follow:

**Table 2**  
**The Data of units business in Darunnajah**

No.	Boarding School	1	2	3	4	5	6	8	9	14	15
	Units of Business										
1	BMT	2	1	1				1	1	1	
2	Alfa Mart	2									
3	Cooperation	3	2	1			1	1	1	1	
4	D Smart	1	1								
5	Production House	1									
6	Wartel	2	1								
7	Rent Car	1	1								
8	Clinic	1	1								
9	Laundry	4									
10	Catering	1									
11	Parking	1									
12	Student Saving	2	1								
13	Guesthouse	3	1							1	
14	Water Pool	1									
15	Photograph Studio	1									
16	Charity	1									
17	Tour and Travel	1									
18	Canteen	4	4			1		1			
19	Waserda		4								
20	Gardening		1				6				
21	Plant Nursery		1				1				
22	Farming		1								
23	Fishery		1								1
24	Wood Rent		2								
25	Fotocopy		1								
26	Craft		1								
27	Cow farm						1				
28	Printing Cooperation	1									
Total		33	25	2	-	1	9	3	2	3	1

Source: Sofwan Manaf, *Khutbatul Arsy Kedua Pondok Pesantren Darunnajah Pusat dan Cabang*



With the table that showed before, there are three kind of units of business according to these benefits, for services, consumption, and production. For services, there are 17 Units of Business, there are BMT, D Smart, Production House, Wartel, Rent car, clinic, laundry, catering, parking, student saving, guesthouse, swimming pool, photograph studio, charity, tour and travel, fotocopy, printing cooperation. As for the consumption, it serve like a store form, and there are, Alfamart, cooperation store, canteen, and waserda. And for production are, gardening, plant nursery, farming, fishery, wood rent, cow farm. And the explanation can be a simple model in a table as shown below:

**Table 3**  
**The kinds of Business according to these benefits**

The Benefits	Units of Business
Services	BMT, D Smart, Production House, Wartel, Rent car, clinic, laundry, catering, parking, student saving, guesthouse, swimming pool, photograph studio, charity, tour and travel, fotocopy, printing cooperation
Consumption	Alfamart, cooperation store, canteen, and waserda
Production	gardening, plant nursery, farming, fishery, wood rent, cow farm

Source: Sofwan Manaf, *Khutbatul Arsy Kedua Pondok Pesantren Darunnajah Pusat dan Cabang*

With this all of *Waqf* assets and units of business Darunnajah can make it a productive assets, because the assets of land improved every period. And the outcome of it, used to maintenance a boarding school, expanding a boarding school.

Which mean, the goals of this *waqf* foundation for implementing and developing a Da'wah for ummah with education system not for individual property.

#### 4. Controlling

In Darunnajah Institution there are a controlling system with a two ways, administrative control and field control. Administrative control consist a financial report, SPMU (the letter to spending budget). And field control there are some activities to visiting a unit of business and boarding school namely supervisit, to checking and record that was happening in the field.

And for the financial report, according to Mrs. Tintin as the responsibilty for laundry section said:

*“kita kalau ingin mengeluarkan apapun, itu harus melalui SPMU (Surat Perintah Mengeluarkan Uang). Jadi acc dari Bu Ida, Bu Ida itu kepala koperasi, misalnya apa nih laundry rencana bulan ini pengeluarannya mau apa aja?. Nah kita bikin SPMU nya. Anggran itu untuk ihsan karyawan, dan semuanya, terus ke Bu Ida, setelah di Bu Ida di acc ke Bu Iim, setelah Bu Iim ke Ustad Sofwan. Jadi Ustad Sofwan mengetahui, setiap pengeluaran yang dikeluarkan bagian laundry.”<sup>9</sup>*

The treasurer council held a meeting in every fiveteen in a month to listening a monthly report of budget for every section. And for filed a budget, every section must use SPMU (the letter to spending a budget) that must signed from the headmaster of Darunnajah that the means of that's letter, to controlling the runs of daily activities.

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<sup>9</sup> Tintin Rohmayatin, Interview in Laundry section, Held on May 4<sup>th</sup> 2017 at 16.13 WIB

In the controlling, the audit section in Darunnajah, taking around the units of business for checking the inventories and work or can said supervisit. As Mrs. Tintin in interview said: “*kalau yang baru-baru ini sih supervisit, supervisit kemarin bulan April itu awal April kalau nggak salah. Pernah kesini supervisit artinya hanya mendata aja, setidaknya ada banyak poin-poinnya yang ditanyakan.*”<sup>10</sup> That mean this action is the one of controlling method for adjusting, that the total of their spend same with reporting that they report. With this action, Darunnajah keep the administration be better and keep this faith to the waqif.

With those all action, planning, organizing, actuating and controlling, the management of *waqf* in Darunnajah was implement a basic function of management. And with this all, Darunnajah for achieve a purpose carelessly, that mean Darunnajah really focus and very intention to get a goals.

#### D. The role of productive *waqf* in Darunnajah to fulfill a welfare society

Darunnajah boarding school institution is the one of *waqf* institution that was founded for *ummah*. The founders struggling to maintain a religion with an education system that to build a Modern Islamic Boarding School, with that make the outcome to generate the cadres for society.

With a principled to develop a society as the one of the term of Boarding School, Darunnajah gives and helps the communities around, to create a welfare that based on *Maqashid Syariah*. With that make a society to eliminate a badness or anything make a people worse. In this context, the researchers referred to Imam

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<sup>10</sup> *Ibid*

Syatibi theories that Islam to fulfill a necessity, must to principle to keeping his religion, keep a soul, keep a mind, keep a descent, and keep a property or treasure.

With that, the researcher get the analysis that Darunnajah gives a welfare to around communities in Ulujami directly and indirectly. And that are:

1. *Hifdzu Ad-Diin* (to keep a religion)

Theoretically, *Hifdzu Ad-Diin* is Moslem efforts to always keeping his religion or how the Moslem can doing his worship and to keep away from the damage in his religion. With this, the researcher analyzed that the mean of this argument is an achieved of necessary to fulfill his religion activity and feel comfort in the worship.

In the observation, Darunnajah Boarding School have a masjid building and that is a *waqf* asset that provided to the students and society around boarding school. Darunnajah invited the society around to worship in this masjid and in the other big event, like a place for Ied Pray, and Idul adha Pray.

Besides the consisting in masjid activities, Darunnajah keep a religion of society around, Darunnajah make some serve activities to society with Da'wah activity like to be a *Khatib* or give a islamic teaching to society around Darunnajah. And the other, if the society need a lecturer of Darunnajah to give a religion lecture, the society can calling the lecturer of Darunnajah to serve a lecture. As Mr. Zainuri Ichsan he is the religious leader at district 05 said:

*“Adapun ustadz dari pondok itu bisa kita ambil manfaatnya, ilmunya, untuk masyarakat. Ada ustadz Asep, Ustadz Nasrullah, terus Ustadz Abdillah. Dakwahnya ceramah aja, jadi kalau seumpama kan disekitar pondok pesantren Darunnajah ada masjid-masjid, jadi karena kita disini keterbatasan ustadz untuk Khatib Jumat, kita pakai asatidznya itu dari Darunnajah. Masjid Al-Hidayah masih pakai ustadz dari pondok Darunnajah, masjidz Al-Akhyar ada juga yang*

*pakai asatidz yang dari pondok pesantren Darunnajah, masjid Al-Hikamah juga banyak, bahkan kemana-kemana kali banyak, Sekitar Ulujami kan banyak masjid, banyak juga yang ustadz-ustadz di pondok itu yang ngisi majid-masjid sekitar Ulujami.”<sup>11</sup>*

Besides that, in *Zakat fitrah* activities, Darunnajah give a *Zakat Fitrah* funds to the society nearby with boarding shool especially for who get a right to receive it or we can said it *Mustahiq* like a poor people. Before that, Darunnajah invite the around society in *Ramadhan* to rise the worship with *qiyamul lail* activity dan with the fasting break together.

And then, there are the practice of pilgrim for kindergarten student from some school around Ulujami until Ciputat, South Tangerang District. With this activity, Darunnajah try to doctrines to youth generation for knowing the Islam generally as an example mentioned is pilgrim, because it is the one of the pillar of Islam.

In *waqf* activities, Darunnajah have a program to doing *Waqf* for Al-Qur'an with the aim or goal one home one Qur'an. In this program, the students and the teachers obligated to following and to succeed this program. And for the mechanism to do this program, the people can doing a *waqf* by funds or the Al-Qur'an immediately. This program allowed to the society who want following this program. And then, distributed to society through intermediaries from the teacher who live in society around ulujami for the responsibility and distributed in social service event.

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<sup>11</sup> Ahmad Zainuri Ichsan, Interview in Zainuri's home, Held on May 3<sup>rd</sup> 2017 at 16.40 WIB

## 2. *Hifdzu Al-A'ql* (to keep a mind)

In the effort to keep a mind, actually Darunnajah give an education facilities because Darunnajah is the one of education institution that are leveled as junior high school and senior high school. And for the other, Darunnajah serve a kindergarten, Elementary School, junior and senior high school with hostel system and college.

According to interview from Mr. Azhari as the chief of district seven nearby Darunnajah, that the Institution give a dispensation or to alleviate a cost for entering Darunnajah to society around especially for them who less able in economy, and for them the orphan who less able in economy. This all because the cost for entering Darunnajah quite expensive for them who have a middle-low Economy. As Mr. Azhari said:

*“Sepintas sih kita tau bahwa Darunnajah untuk wilayah sekitar, warga masyarakat sekitar khusus nya, memang kalau mau yang sekolah disitu, kita dapat subsidi dari sekolah. Dan terus kalau anak yatim memang ditanggung gratis biasanya. Kan kita sering diundang nih menjelang Ramadhan dan akhir Ramadhan diundang sama Ustadz Mahrus, suka dikasih pengarahan, dihimbau bagi warga sekitar, yang memang tidak mampu disarankan untuk dimasukan disitu. Tapi mungkin kalau disini kapasitasnya penuh, ditempatkan di pesantren yang lain, kan banyak cabangnya.”<sup>12</sup>*

Besides that, Darunnajah invited the mothers in society to always be present in *Majlis Ta'lim* that located inside Darunnajah boarding school complex. That the researcher get an information then the agenda held Monday after *Dzuhur* prayer.

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<sup>12</sup> Azhari, Interview in Azhari's home, Held on May 3<sup>rd</sup> 2017 at 18.20 WIB

### 3. *Hifdzu An-Nafs* (to keep a soul)

To keep a soul in *Maslahah* context, this associated with a fulfillment of necessities, both in like fulfillment a living place, a food, and a clothes or in the fulfillment a healthiness. In this concept, Darunnajah give a influences to the society directly and indirectly in the welfare.

Darunnajah give a serve a health services through Darunnajah clinics, that founded to serve a society and students if they have a health problems. Darunnajah clinic give a general and dental services. Although that no crowded more then community health center that nearby with clinic. Because more than society around Darunnajah need receive from BPJS health insurance.

Darunnajah give a serve through a free ambulance service for society who need it. And the rent system if the borrower or the person who need ambulance services in Jakarta area, the allover rent payment suspended to Darunnajah cost. And if the borrower or who need situated outside Jakarta, the rent payment suspended with Darunnajh, but the accommodation and the toll road payment paid it selves.

### 4. *Hifdzu Nasl* (keep a descent)

In the context to keep descent, in the indicator of welfare according to *Maqashid Syariah*, there are a childbirth. The Maternity facilities for help a birth proses, Darunnajah didn't have yet a facilities or serve, so with that, Darunnajah didn't give a welfare to fulfill a necessary in childbirth, that because Darunnajah Clinic still in Pratama level, And if want to get that, Darunnajah must at maternity hospital level.

Mrs. Mala Komala as the nursery in Darunnajah clinic explain about the level of clinic that she said:

*“Ada klinik Pratama dan klinik Utama, kalau kita termasuknya klinik pratama, karena hanya melayani pasien umum dan pasien gigi. Kalau klinik utama udah sama penyakit dalam, dokter kandungan, jadi ada dokter spesialis yang praktek. Kalau kita kan disini hanya dokter umum sama dokter gigi saja.”<sup>13</sup>*

However, in marriage, Darunnajah give a helps in loan facility for society around ulujami to solve a problem in fundamental problem. With this, make the marriage agenda will be held smoothly and without any obstacles. And it can get from Dismart (Daarunnajah Syariah Multi Finance). And it can loan for birth and for treatment.<sup>14</sup>

##### 5. *Hifdzu maal* (to keep a treause)

To keep a property or treasure if we see his relevant to the society, that is the efforts of a person for keep his treasure always secured and to avoid a property or treasure from the badness. In general means, to keep an economy in every person and make the property useful.

Darunnajah Boarding School give an economy impact to the society around Darunnajah directly and indirectly. With the existing of Darunnajah boarding school, the society who have a shop or a store make the buyer more and more

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<sup>13</sup> Mala Komala, Interview in Darunnajah Clinic, Held on May 4<sup>th</sup> 2017 at 15.07 WIB

<sup>14</sup> Hasan Djarot *et.al*, *Op.cit.*, p. 66



increasingly because there are students or students parent who buy in their store or shop.

In the other, according to interview with Mrs. Mu'allimah as finance council, Darunnajah have a canteen that the several a food come from society around Darunnajah. With the population of student more increasingly, the supply increase because the student need it. With an increasing a supply, that mean more increasing in the profit or outcome they get it. With this system make a society around Darunnajah can to fulfill their economy even increase.

In units of business of Darunnajah, there are Dismart (Darunnajah Syariah Multi Finance) is the one of units business that can practicing a finance with a loan system. And the system of units for finance is in loan for fulfill economy necessities. And until now, there are many people to loan for buying vehicles, house, electronic, hand phone, television, marriage, constructing house, health and treatment.

With those explanation before, we can make a table for *waqf* Darunnajah to influenced welfare society around as follow:

**Table 4**  
***Waqf* Productive in Darunnajah and it serve to influnce welfare society**

The element of Maqashid	Maslahah to society around Darunnajah
Keep a religion (faith)	Da'wah to society, giving Qur'an, call society to pray, call for zakat, practice a pilgrim for kindergarten.
Keep a soul (Life)	Clinic Darunnajah for treatment, Free Ambulance services
Keep a mind (Intellect)	Serve a school, Scholarship to orphaned and poor, Held <i>Majlis Ta'lim</i> for moms
Keep a descent (posterity)	Gives a loan fund for married

Keep a treasure (property)	Make a more profit for traders nearby Darunnajah, cooperation to supply food in boarding school, and gives a fund with loan system for fulfill a necessities from Dismart (Darunnajah Syariah Multi Finance
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Source: Interview with the chief of district nearby Darunnajah and the responsible of unit of business in Darunnajah

With the many help that has served to society directly and indirectly around ulujami that means Darunnajah give an impact and contribute to fulfill a welfare society around ulujami if we referred to the concept of welfare according to Maqashid Syariah.

Even though in the fulfillment, this program didn't spread yet and just several person who knowing about this serve, this caused the thought of society around the boarding school many of them to pro and contra with that means Darunnajah have profit oriented system. That problem because the society argued that the payment in Darunnajah is too expensive, with that, the society can't to put their children to the Darunnajah boarding school.

## CHAPTER FOUR

### CLOSING

#### A. Conclusion

From the explanation in the previous chapter, about *waqf* in Darunnajah Institution and the influences to society around Ulujami, the researcher can conclude the research as follow:

1. Productive *waqf* management in Darunnajah managed with Development and maintenance *waqf* section, And was implementing a basic function of management that planning, organizing, Actuating, and controlling. As for the planning, Darunnajah held an conference every six month for *nazhir* board to discussing the next program based on the regulation was written that *nazhir* board is the high holders of the authority in institution, *Nazhir* Board give a briefing and controlling any institution activities and all of the units, biro and institution in Darunnajah Institution, *Nazhir* Board setting and validate an article of association and household, *Nazhir* Board authorized to choose and fired member of Darunnajah *Nazhir* Board and every month for every section to discussing about program and budget spending for next task. And for organizing, Darunnajah was made a structural organization contained *Nazhir* board, The Advisor, and Daily Manager that lead six sector, these are boarding school sector, College sector, Business and Development sector, *Waqf* Development and maintenance sector, and construction sector and those are the main objectives are to implement a work easily. In actuating Darunnajah expand a land *waqf* with productive activities and units of business for developing assets *waqf*. And for controlling, Darunnajah Institution have a controlling system consist two sectors, administrative control and field control, Administrative control consist a financial report, SPMU (the letter to spending budget). And field control there are some activities to visiting a unit of business and boarding school namely supervisit, to checking and record that was happening in the field.

2. The researcher get the analysis that Darunnajah gives a welfare to around communities in Ulujami directly and indirectly based on maqashid that to keep a religion, to keep a mind, to keep a soul, to keep a treasure. In *hifdzu ad-diin*, to keep a faith, Darunnajah give a serve to society directly with masjid as a facilities for a worship, with distribute *zakah fitrah*, practicing pilgrim for kindergarten around boarding school, and give a Qur'an to society and indirectly with a lecture or Da'wah. And for *hifdzu A'ql*, to keep a mind Darunnajah directly give a scholarship, and make Majlis Ta'lim Agenda. In the *hifdzu nafs*, to keep a body and soul Darunnajah give directly the facility like a clinic for treatment, and give a free ambulance services. And for *hifdzu Nasl*, to keep a descent Darunnajah didn't give yet any serve for society but, in the marriage, Darunnajah give directly a helps with a loan for marriage agenda. And in *hifdzu maal*, Darunnajah give indirectly an economy impact that make the store profit around boarding school improved, gives a capital or loan from Darunnajah *Syariah* multi finance, and involved a society in Darunnajah Canteen to supplying a food. With those category of the welfare that serve to society nearby Darunnajah at Ulujami, The most serve and influenced from *hifdzu Ad-Diin* or to keep the Muslim faith. Because Darunnajah Institution based on Islamic Education Institution system with the mission to develop a people and Islamic society through education, health, and social to realized Moslem people, Mukmin and muhsin that they have struggle and responsibility to the society.

#### B. Suggestion

Furthermore, from the explained research, the researcher want give suggestion to some related parties that are:

1. To the Darunnajah boarding school institution, from the research that have explained before, Darunnajah didn't have yet a more contribute to welfare in *Hifdzu Nasl* Perspective. And with all program or serve that has explained, this all program didn't spread yet and just several person who

knowing about this serve. With that hopefully Darunnajah to give a serve optimally to society around Darunnajah.

2. To the community or society around Ulujami, more of society around Ulujami many of them to pro and contra with that means Darunnajah have profit oriented system. And the society, many of them didn't know about Darunnajah activities. Hopefully to the society must give a respect to Darunnajah in that activities and program.
3. For readers, to knowing about *waqf* deeply, because the society and community in Indonesia, more of them didn't know *waqf* instrument, or didn't know *waqf* system.
4. To the next researcher, hopefully, to make better than this research and make this as an example research model. Because this research just reach to several object to know deeply about Darunnajah Institution, especially in productive *waqf*, because the productive *waqf asset* not just in Ulujami, but was spread in other regional like Bengkulu or other. And for the aim to spread a *Waqf* perspective in Indonesia as a good instrument to develop and increasing a welfare.

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