



WAQF AND ISLAMIC ECONOMICS: EVIDENCE ON ESTABLISHING STUDENT HOUSE

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ABSTRACT

In the last decade, Ghirrah related to the practice of Waqf in Indonesia is increasing in terms of quantity and diversity. For example, continue to increase the land/object of Waqf, the more new institutions that manage the Waqf, the existence of associations and forums for the development of Waqf, and the presence of new types of Waqf, such as insurance. Waqf is a proven system that can contribute to progress, culture, education, economics, social and civilization. In Islam Waqf has been practiced since the time of Rasulullah SAW and has undergone many significant changes ranging from its type, management and purpose. All that demands a new ijihad ijihad that can provide an alternative development of Waqf in the present that does not contradict the Islamic Shari'a. The purpose of this article is to highlight the importance of waqf in establishing student house. Nowadays, worthed boarding house is costly and this has prevented students from getting worthed boarding house. This paper offer an alternative solution to relieve such a situation, namely, through the application of waqf. The study suggests a concept to establish Waqf student house. The data was mainly collected using library research, all the data were analysed using the content analysis method. The findings show that waqf student house can help and support education in university. This article provides simulation scheme for establishing student house through waqf.

Keywords: Economics, Monetary, Waqf and Student House

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INTRODUCTION

In the last decade, Ghirrah related to the practice of Waqf in Indonesia is increasing in terms of quantity and diversity. For example, continue to increase the land/object of Waqf, the more new institutions that manage the Waqf, the existence of associations and forums for the development of Waqf, and the presence of new types of Waqf, such as insurance. The improvement of Waqf practice also occurred in the study related to Waqf, whether to be written for formal education graduation (thesis, thesis, dissertation), and other research and freelance writing. This is in line with the rise of Islamic philanthropy movements in Indonesia, especially since the Reformation in 1998 (Fauzia and Garadian, 2016).

Waqf is a proven system that can contribute to progress, culture, education, economics, social and civilization. In Islam Waqf has been practiced since the time of Rasulullah SAW and has undergone many significant changes ranging from its type, management and purpose. All that demands a new *ijtihad* *ijtihad* that can provide an alternative development of Waqf in the present that does not contradict the Islamic Shari'a (Fauzia and Garadian, 2016).

Then, History has shown that waqf has benefited various education institutions, i.e. mosques, universities, Islamic schools/centres/colleges, libraries, hostels, etc. – some of which are still in existence. In fact, a significant number of waqf and endowment-based universities have established and have been continuously maintaining academic and professional programmes and activities (particularly their welfare services) (Mahamood and Ab Rahman, 2015).

In addition to the widely established Waqf or university-based university, such as Al-Azhar University in Egypt, Oxford and Cambridge universities in the UK, Harvard and Yale universities in the United States, Putra University of Malaysia (UPM) in Malaysia, as well as Indonesia University of Islam Indonesia (UII) and University of Darussalam Gontor in Indonesia, the idea of establishing a Waqf-based student home seems indispensable. It is because the price of students with decent facilities is still a little. Student boarding house which support for religious activities and learning are still few. Thus, the House of Waqf based students is expected to be a place for the peace of life, body, mind and spriritual for the students. Then during this time most universities in Indonesia have student dormitories sourced from government assistance (State Minister for Public Housing). Based on the background, the purpose of this study is to suggests a way to establish Waqf boarding house.

Qur'an Source about Waqf

The source which is the basis of the teaching of the Waqf is derived from the text of the Qur'an and also hadith. The Qur'an on Waqf is Surah Ali Imran verse 92 meaning:

“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.”

If we read the Qur'an above, the word Waqf will not be found. There is nothing in the Qur'an that directly describes the teachings of Waqf. There is a context understanding of the Qur'an which is categorized as charity goodness (Directorate of waqf empowerment, 2006).

Charity goodness in the above verse (3:92) is called Al-Birr. The word Al-Birr, in the beginning, means "an expanse of virtue", and from the same root "land" was named Al-Bar because of its breadth. Virtue encompasses all fields, including true belief, sincere intent, spiritual activity, and of course, impart treasures in God's way. A person will not achieve good (Birr) or live well, or a good soul, if he has not been able to impart the property of his beloved. Then in Sura Al-Baqarah verses 267 which means:

“O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.”

In the above verse, it is explained that not to give any other person, which if we own be accept, then we will set the eye just because it was forced. Hence, endowment property/something of any kind even though big/small or little/many then will be rewarded. But the very essence of perfect goodness and great reward will not be accomplished before we have the substance in the matter or something of what is valuable and so loved, for by doing so, has the meaning that we can beat feeling hunks in order to increase our steadfastness to Allah (Prof. Dr. Hamka, 2003). Therefore, it can be concluded that the word "goodness" and "the property of some treasures" contained in Sura Ali Imran verse 92 and Sura Al-Baqarah verses 267 are words that have implicit meanings relating to the order of Waqf.

Hadith Source about Waqf

In the history of Waqf, there are several hadiths that contain Waqf. Hadith containing the order of Waqf among the hadith of Abu Hurayrah narrated by Muslim:

“When the son of Adam dies, his deeds come to an end, except charity with enduring benefits (sadaqah jariyah), his knowledge which benefits others and his virtuous son; they pray for him (bless him).”

The interpretation of shadaqah jariyah in the hadith above is said to be included in the discussion of Waqf. The hadith above is a hadith that is understood indirectly related to the issue of Waqf, but there are hadith that directly alludes to the problem of Waqf. His hadeeths are narrated by Bukhari and Muslim who tell the Waqf by Umar ibn Khattab:

“Ibn Umar reported: Umar acquired a land at Khaibar. He came to Allah's Apostle (may peace be upon him) and sought his advice in regard to it. He

said: Allah's Messenger, I have acquired land in Khaibar. I have never acquired property more valuable for me than this, so what do you command me to do with it? Thereupon he (Allah's Apostle) said: If you like, you may keep the corpus intact and give its produce as Sadaqa. So 'Umar gave it as Sadaqa declaring that property must not be sold or inherited or given away as gift. And Umar devoted it to the poor, to the nearest kin, and to the emancipation of slaves, aired in the way of Allah and guests. There is no sin for one, who administers it if he eats something from it in a reasonable manner, or if he feeds his friends and does not hoard up goods (for himself). He (the narrator) said: I narrated this hadith to Muhammad, but as I reached the (words)" without hoarding (for himself) out of it." he (Muhammad' said:" without storing the property with a view to becoming rich." Ibn 'Aun said: He who read this book (pertaining to Waqf) informed me that in it (the words are)" without storing the property with a view to becoming rich."

Waqf Student House Concepts

A waqf student house means a student house established based on waqf concepts and principles. Waqf is an important institution in the Islamic social framework. It can harness the potential of selfless charitable giving in an effective way for better economic impact in the targeted social segments of society. Under waqf, an owner donates and dedicates an asset (movable or immovable) for permanent societal benefit. The beneficiaries enjoy its usufruct and/or income perpetually. In the contemporary application of waqf, it can be established either by dedicating real estate, furniture or fixtures, other movable assets and liquid forms of money and wealth like cash and shares (Shaikh, Ismail and Mohd Shafiai, 2017).

Waqf had been the provider of public goods and mixed public goods in previous Muslim economies. This was made possible because of its nature as a perpetual source of fund where continuous income was derived. To be clear, public goods are “goods that are nonexcludable (not easily denied to unauthorized consumers) and non-rival (capable of being enjoyed by many consumers at once)” (Kuran, 2001, p. 841). National defense, public transportation and clean environment are a few examples. Meanwhile, examples of mixed public goods include healthcare, education and housing which can be both excludable and non-excludable, as well as rival and non-rival (Azrai Azaimi Ambrose, Gulam Hassan and Hanafi, 2018).

The cash waqf is usually formed where the pooled donations are used to build institutions, such as schools, hospitals and orphanages (Sadeq, 2002). Aziz et al. (2013) argue that cash waqf can pool more resources and ensure wider participation of individual donors (Shaikh, Ismail and Mohd Shafiai, 2017). Lastly, the institution of waqf can also be used to finance public infrastructure and public goods like roads, schools and hospitals. Such complimentary public investments are one of the prime sources of continuous economic growth (Romer, 1986) (Shaikh, Ismail and Mohd Shafiai, 2017). Based on the theory, the purpose of waqf student house establishing is possible, because student house is a part public infrastructure in higher education.

Waqf Student House Examples

The Islamic Endowment Fund (IEF) of the IIUM received waqf donations from some international guests visiting the university. For example, the UAE Ambassador, Sheikh Humaid bin Rashid Al-Nuaimi, donated a certain amount of money for the building of a hostel exclusively for the female students attending IIUM. According to the plans of the IEF, after the construction work is completed, the hostel will be rented out to the female students and the proceeds of the rental will be used for the Sheikh Humaid bin Rashid Al-Nuaimi's Scholarship, which is dedicated to the beneficiaries of the institution. The construction of the hostel has already been completed and has been named after its waqif, Mahallah HH Sheikh Humaid bin Rashid Al-Nuaimi. The hostel provides 16 apartments with 4 individual rooms (Mahamood and Ab Rahman, 2015).

In 2006, the Johor Islamic Religious Assembly (MAIJ) purchased a 6-storey building in the Qahirah area of Egypt. The building was then represented as a dorm for students from the state of Johor who studied at Al-Azhar University, Egypt. The project's purchase was also carried out by raising a fund worth RM 4.5 million through the share of Waqf. In addition to Malaysia, there are waqf dormitories in Turkey. As is known before, that Turkey is a country with a long history of Waqf management in the Islamic world. The asset data of Waqf property in Turkey in 1987 showed that there were a student dormitory of 500 units (DEKS Bank Indonesia and DES-FEB UNAIR, 2016).

METHODOLOGY

Data

In collecting the data, the method were used namely library research. The primary sources to form waqf student house scheme were obtained from waqf book which published by Department of Islamic Economics and Finance – Bank Indonesia and relevant journals. The reason for book usability is because it has many comprehensive waqf materials. The secondary source to form waqf theory was obtained from relevant journals and literature books. Finally, all the data were analysed using the content analysis method.

Model Development

This study proposes a scheme for establishing a waqf student house. This scheme is only a modification of the Social Exchange Theory (The Blau Mediated Philanthropy Model) (Abd Jalil, Yahya and Allah Pitchay, 2019). Modification and material explanations of this scheme are much inspired from the article "Financing Universities Through Waqf, Pious Endowment: Is It Possible?" (Mahamood and Ab Rahman, 2015) and book "Modul Wakaf: Pengaturan dan Tata Kelola yang Efektif" (DEKS Bank Indonesia and DES-FEB UNAIR, 2016).

Method

This study has adopted a qualitative approach, as this is an exploratory research on how the waqf instrument can be implemented as an alternative instrument in establishing the student house and could thereafter be called a waqf student house. The reason of this method because most of the data used is sourced from books and articles

RESULT

Waqf boarding rules

It is important for the Waqf student house to have their own rules or rules to govern the entire boarding system (Mahamood and Ab Rahman, 2015). This student house must be regulated, managed and supervised so that the value of eternity from Waqf can be maintained.

Funding source for Waqf student house

The Waqf student house in their management is not only dependent on the funds/grants from the University (Nazhir), but it is allowed to receive other types of charitable donations, such as charity and grants. In addition, there is an imposition of use (waqf student house) fees for some students as part of the Waqf student house income (Mahamood and Ab Rahman, 2015).

Benefits offered

The Waqf student house provide students with material and spiritual facilities for Waqf recipients for free or paid. Material facilities include comfortable room, decent toilet, place of wudhu and musholla, mini library, etc. Spiritual facilities include the event of religious studies, tahsin and tahfidz Qur'an, etc. Who are the teachers? For the first is the lecturer or employee of the university, then the senior resident (sustainable learning).

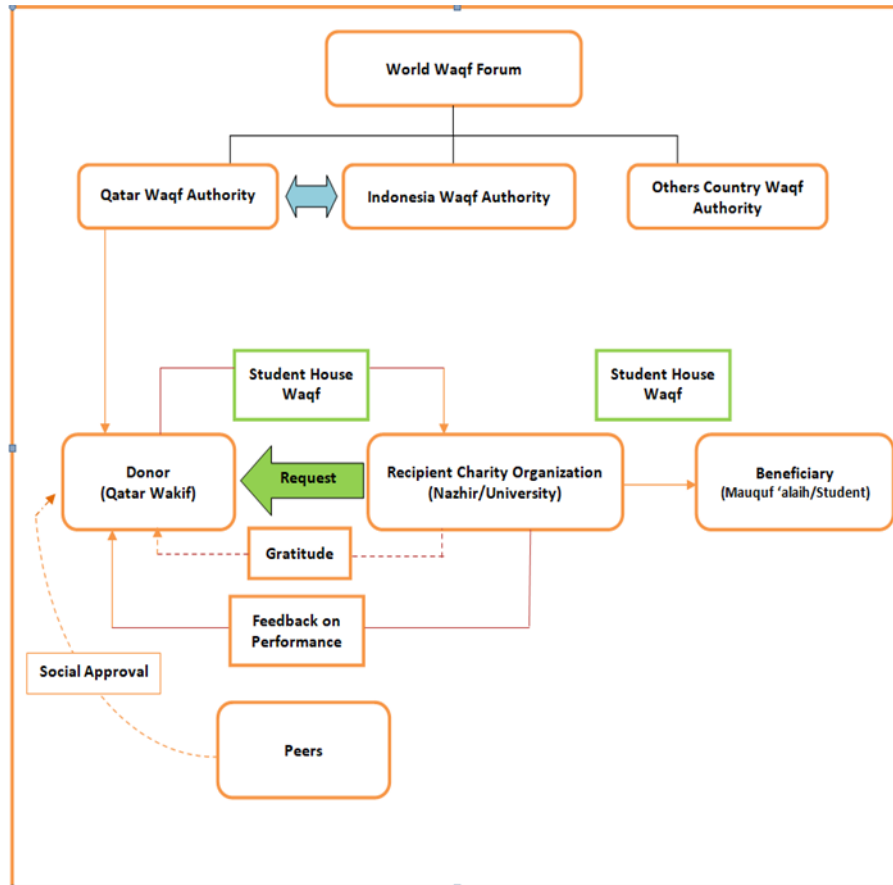
Criteria for students who can benefit from Waqf

Consisting of two criteria students who can stay in the Waqf student house. The first criterion, poor students. The second criterion, the students are wealthy. The first criteria is seen from the reporting of administration (income of parents/orphans/home state/number of family members. In determining the first criteria to stay in the dorm, it is absolutely chosen based on the selection from the university. If they pass the selection, the first criteria is free using dormitory facilities. As for the second criterion, there is no selection first. Second paid criteria using dormitory facilities. All these criteria must have spiritual values in the form of knowledge, understanding and practice of religion (fiqh, akhlaq, and ibadah).

Student House Establishment Scheme

This scheme is only a modification of the Social Exchange Theory (The Blau Mediated Philanthropy Model) (Abd Jalil, Yahya and Allah Pitchay, 2019). Modification and material explanations of this scheme are much inspired from the article "Financing Universities Through Waqf, Pious Endowment: Is It Possible?"

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Source: Social Exchange Theory, Mediated Philanthropy Model (Modified)

Figure 1.
Scheme of Waqf Student House

Description:

1. The primary purpose of the nonprofit organization in the form of the World Waqf Forum (WWF) is awareness of the needs of cooperation and sharing the experience of the inter-state Waqf organization. Based on religious ideology and the spirit of combating poverty threats by involving waqf organisations from around the world. WWF also serves as a place to exchange information and share the patterns, ideas and idea of important and appropriate in overcoming and resolving waqf problems. Moreover, if the resources in one country is greater can help other countries in achieving the objectives of Waqf, especially in creating the welfare of the global community. The most important thing to do is to create a standard waqf guideline and regulation that can be applied throughout the country that

manages the Waqf. All this is done to facilitate the implementation of cross border Waqf.

2. In this simulation of the Waqf scheme it is assumed that WWF managed to become an intermediary of the Waqf authority of a country that requires Waqf student house (eg: Indonesia/Indonesian Waqf Board) and other state Waqf authorities (eg: Qatar/Ministry of Waqf The Islamic Affairs of Daulah Qatar) is willing to introduce wakif candidate to Waqf student house establishing.
3. Indonesian Waqf Board (IWB) is identified with wakif candidate (Qatari people) by the Ministry of Waqf and Islamic affairs Daulah Qatar. In this activity, IWB socialized the Waqf student house to the wakif candidate[1].
4. After the socialization of Waqf student house is done, if wakif candidate willing to get Waqf student house, then IWB invites wakif candidate to observe the candidate nazhir (university in Indonesia determined IWB to get the Waqf student house).
5. Candidate wakif can direct observe or represent to the party nominated or can be represented by the Ministry of Waqf and Islamic affairs Daulah Qatar to observe the university.
6. If observation has been completed and finally approved by the candidate Wakif, then the Waqf student house will be given to the university through IWB.
7. After the Waqf student house is ready use then the university will become nazhir Waqf which has the main task to organize, manage, and supervise the Waqf student house and keep the eternity (maintaining) the Waqf asset from getting damage.
8. Arrangement is done by arranging the rules related to the Waqf student house. Management is done with professional management, especially related to the funding of student house operational activities. Supervision is done by directly and indirectly. The maintenance of Waqf asset must be done in earnest because this asset is the trust of the people (amanah umah)
9. Waqf student house (facilities and benefits) is given to students (mauquf 'alaih).
10. University as nazhir obliged to provide good and transparent reporting to IWB and wakif.

CONCLUSION

There are benefits in the establishment of Waqf student house. It is hoped that the concepts and principles of this waqf student house is in accordance with the campus world, if this simple idea can come true. In our opinion, this Waqf student house can help the government, especially the State Minister for Research and Technology and for the Ministry of Public Housing. A sign of virtue of a Muslim is to provide some of his most beloved treasures, one of them with Waqf. The concept and principle of this waqf student house is still very simple, plus the literature is still few. Future research is expected to use more literature and has the concept and principle of the waqf student house are more complex and comprehensive.

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