

The Role of Da'i in Waqf Management at Baitul Hidayah Islamic Boarding School

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Abstract—This research examines the role of da'i in waqf management at Baitul Hidayah Islamic Boarding School. It is important to do this because the Baitul Hidayah Islamic Boarding School has waqf assets, a large potential for collecting waqf, and does not yet have human resources for waqf managers. The research aims to find solutions for developing waqf management through optimizing the role of da'i. The method used in this research is a descriptive qualitative method with data sources obtained directly from the field. The data is collected through interviews, documentation studies, and field observations. The results of the study recommend increasing the role of da'i in waqf management through (i) Internalizing the vision of waqf-based Islamic boarding schools (pesantren), (ii) Improved knowledge in waqf management, (iii) Increasing the intensity of da'wah through online media, (iv) Increasing the study of waqf and social studies, (v) Make da'i as waqf fundraising ambassadors.

Keywords—da'wah, da'i, waqf management, Islamic boarding school (pesantren)

I. INTRODUCTION

Pesantren, or Islamic boarding school, is an important institution that has played a major role in the education process in Indonesia because it has been proven to have succeeded in producing graduates to become leaders in this country [1]. The leaders were born from the process of education, training, and coaching managed by good planning, organizing, implementing, and evaluating [2].

The success of the educational process is determined by several factors including teachers, finances, educational systems or methods, facilities, and infrastructure. Teachers have a bigger role in the educational process than other factors [3,4]. The better the quality of teachers, the greater the potential for achieving educational goals. Teachers in Islamic boarding schools are called using various names such as ustadz, da'i, or kyai because they convey more religious materials, namely Islamic teachings.

Next is the financial factor. Financial resources are an important organizational capital in carrying out activities to achieve the vision and mission of educational goals.

Fulfillment of all financial needs is usually done through tuition fees collected from each student. However, some Islamic boarding schools fulfill their financial needs by collecting community social funds such as zakat, infaq, alms, and waqf. For example, the Baitul Hidayah Islamic Boarding School optimizes waqf funds and assets as a financial source for the pesantren in meeting the needs of education costs.

Waqf became the initial capital for the journey of the Baitul Hidayah Islamic Boarding School because, in addition to being established on waqf land and waqf funds, it was also the belief of the founders of the pesantren that waqf could be a source of finance in carrying out the educational process. Waqf is a financial instrument in the Islamic economic system that has been proven to encourage the welfare of society [5], increase the human development index [6], funding public needs [6] and can reduce poverty [7].

Baitul Hidayah Islamic Boarding School since its establishment in 2010 has not been optimal in managing waqf. This condition is indicated by the acquisition of waqf which is still far from the existing potential [8]. The main reason is that there are no special human resources that focus on managing waqf and have not optimized the role of da'i in Islamic boarding schools.

This phenomenon has inspired researchers to conduct research that focuses on the role of da'i in waqf management at Baitul Hidayah Islamic Boarding School. The formulation of the problems raised: (1) How is the management of waqf at Baitul Hidayah Islamic Boarding School? (2) What are the da'wah activities done by Baitul Hidayah Islamic School? (3). What are the roles of da'i in waqf management at Baitul Hidayah Islamic School?

The specific purpose of this research is to get an overview of waqf management, da'wah activities, and the role of da'i at Baitul Hidayah Islamic Boarding School in waqf management. This research is very important because it can provide a solution to the problem of human resources managing waqf at Baitul Hidayah Islamic Boarding School. This is also a contribution to the development of Islamic economics and the management of Islamic institutions.

II. METHODS

This research is a case study using descriptive analysis and participatory method, a method that seeks to solve existing problems based on the data, presentation of data, analysis, and interpretation of data. The descriptive method aims to describe the facts systematically and carefully, so that the research results are scientific, namely rational, empirical, and systematic [9].

The use of this method is intended to analyze and present facts systematically on matters relating to the research title so that conclusions can be easily concluded. The data collection is using observation, interviews, and documentation studies because the three techniques are relevant to the condition of the object of research. Then, the type of data collected in the form of qualitative data such as words, actions, and reality on the ground is additional data such as documentation about the management of waqf and da'wah of the da'i in Baitul Hidayah Islamic School.

The collected research data are analyzed in stages; The first is data condensation, which is selecting research data according to the needs or focus of the study. The second is presenting the data. After the data is compressed, it is presented or displayed in short, concise, and clear sentences. Third is concluding, meaning that the data that has been collected and processed are then summarized into concise and clear sentences.

III. RESULTS AND DISCUSSION

A. Pesantren / Islamic Boarding School

Pesantren or Islamic boarding school is one of the educational organizations that stands, grows, and develops in Indonesia. After it was officially legalized, pesantren be recognized as an integral part of the national education system [10]. Islamic boarding schools play a major role in educating the community to become one of the institutions of choice for the community in carrying out the educational process for the younger generation. Currently, the challenges of managing pesantren are very large and complex.

This condition is a result of development, advances in knowledge, and technology to follow the modernization of education [11]. This modernization is carried out by looking at the needs of the "market" which requires human resources who can compete [12]. The impact is an increasing need for funds in the process of implementing education and developing pesantren. Facilities such as computer lab facilities, libraries, comfortable dormitories, technological infrastructure are often needed. Thus, many modern schools determine the cost of education for their students at expensive rates.

The high costs do not fit the expectations of society who hopes for low and accessible education costs. For this reason, the right policy is needed from the kyai, or the leader of the pesantren, as the owner of the highest authority in determining policies [13]. Strategic policies that encourage the improvement of the quality of education at affordable costs is

needed. One of the steps that can be taken is to make waqf, infaq, and alms a source of funding which was done at Baitul Hidayah Islamic Boarding School.

Baitul Hidayah Islamic Boarding School, makes zakat, infaq, and especially waqf as part of the source of education funds. Therefore, the cost of education for students is not expensive and they are only burdened with food costs. However, these conditions are not ideal because the acquisition of waqf is not optimal. For this reason, the Baitul Hidayah Islamic Boarding School must make changes to the management of waqf by involving all components in the Islamic boarding school, especially the ustadz, who also act as da'i in the community.

B. Da'wah

Da'wah can be defined as all intentional and planned activities, in the form of attitudes, utterances that contain invitations and appeals, either directly or indirectly, addressed to individuals, communities, and groups so that their souls are moved to the teachings of Islam to further study, live, and practice them in everyday life [14].

Da'wah currently has at least two major challenges, namely the setbacks of knowledge and the implementation challenges of da'wah. Responding to these challenges requires the modernization of da'wah. Modernization here means that there must be adjustments to the implementation of propaganda materials, methods, as well as media propaganda with the conditions of modern society (as the object of propaganda), since the circumstances that occurred in modern times may have not happened in the past, especially during the classic era [15].

The adjustment process is based on the ability of a da'i or preacher. Da'i is required to increase their insight, competencies, and knowledge about social media and technology which is currently a part of people's lives in general. Thus, the da'wah process, which is the main task of the da'i, can be carried out not only face to face but using social media and technology.

Da'wah plays a major role in the success of propaganda, which is the process of influencing people to understand and carry out Islamic messages. Thus, da'wah can be used to manage institutions as an example in waqf management.

C. Waqf

Waqf is an act to separate part of an individual's property/possessions used for the benefit of worship and public welfare [16]. Waqf is the process of handing over assets or funds belonging to a person or entity, to a person or entity that acts as a nadzir with the aim of being managed and utilized for the benefit of the people in the long term.

Based on this understanding, waqf can be used as a source of funding in the education process at Islamic boarding schools, especially in the fulfillment of facilities and infrastructure. Thus, the Baitul Hidayah Islamic Boarding

School uses waqf as one of the sources of funding for the school is highly appropriate.

In a broader perspective, waqf within the framework of entrepreneurship could be a framework for generating output of the economy that can be used to increase social welfare [17]. For this reason, Baitul Hidayah Islamic Boarding School has made waqf not only a source of funding for facilities but since 2016 it has also been used in business activities so that the profits can be used as educational operational costs.

D. Waqf Management of Baitul Hidayah Islamic Boarding School

Baitul Hidayah Islamic Boarding School is a modern Islamic boarding school based on waqf. Since it was founded in 2010, it relies on endowment assets, especially its lands on which the buildings were built from endowment funds. Starting from 2016, Baitul Hidayah Islamic Boarding School seeks to improve the optimization of waqf through the process of institutionalizing the Waqf Foundation. The hope is that the existence of the Waqf Foundation can focus on managing waqf so that the potential of waqf can be explored to the fullest.

The Waqf Foundation continues to improve managerially. Management is carried out in three areas, namely collection, financial management, and utilization of waqf [18]. The collection of the Baitul Hidayah Islamic Boarding School waqf is still carried out individually by the pesantren administrators during the implementation of da'wah activities. This happens because the Waqf Foundation does not yet have special human resources in charge of managing waqf.

Based on the data, 2357 congregations have the potential to become waqf donors for the Baitul Hidayah Islamic Boarding School. The number is quite large, so it must be made a priority target for collecting waqf through socialization and promotion of waqf programs run by the Baitul Hidayah Islamic Boarding School. Steps that can be taken include compiling a complete congregational database, compiling a collection program, conducting outreach and promotion of the program, and providing quick donation services.

The development of financial management is very important because it will be the foundation of the trust of donors. Baitul Hidayah Islamic Boarding School still manages waqf finances manually and has not used the financial standards specified in government regulations. The regulation encourages the realization of transparency and accountability in financial management.

Then the development of the utilization of the Baitul Hidayah Islamic Boarding School's waqf is focused on the fulfillment of pesantren facilities, such as mosques, classrooms, dormitories, multipurpose buildings, boarding school union rooms, and sports facilities. In addition, there is also the use of funds for productive activities in the form of a bread business managed by the students. The presence of these businesses is not only an alternative source of Islamic boarding school

operational costs but also a place for students to learn the field of entrepreneurship.

E. Baitul Hidayah Islamic Boarding School's Da'wah Activities

Da'wah is the delivery of messages from da'i to mad'u (follower) in the form of invitations or prohibitions following the basis of sharia. Da'wah can be done individually or as an organization and can be done in Islamic boarding schools. Islamic boarding schools are not only educational institutions but also have the duty to present the message of Islam to the students and society at large. For this reason, Baitul Hidayah Islamic Boarding School since 2009 has continued to progress, trying to do da'wah to students, guardians of students, and the public.

Baitul Hidayah Islamic Boarding School has 8 teachers who are active as da'i in carrying out da'wah activities. Each da'i, on average, conducts da'wah activities or lectures 3 times a month. Thus, there are 24 da'wah activities carried out by the da'i of Baitul Hidayah Islamic Boarding School. The da'wah activities are divided into three groups based on the mad'u, namely da'wah to students, da'wah to parents of students, and da'wah to the public.

Da'wah activities to students are carried out formally in the form of learning. A total of 322 students routinely follows the daily learning process. The da'wah activities to the parents of students were carried out during the visit of parents. So that parents not only meet their children but at the same time get additional insight into Islamic knowledge which is conveyed thematically by the da'i.

The da'wah to the community is carried out in mosques in the community around the pesantren. However, during the COVID-19 pandemic, da'wah activities to the community were carried out online with an average intensity of once per month at each mosque or congregation assembly. 2005 people used to attend the congregation at the mosque.

Materials delivered in da'wah activities include tauhid, fiqh, akhlak, mu'amalah, hadith, interpretation of the Koran, and manners. The material that is most often conveyed is mu'amalah and akhlak. These two materials are often conveyed because they are considered important by the da'i, where at this time the morals of the community, in general, must be improved and mu'amalah activities must also be straightened out.

Based on interviews with congregations, they hoped that the da'i would deliver material related to waqf and empathy towards others. As a pesantren that has waqf management activities, this hope is an opportunity that must be welcomed. For this reason, the manager of the pesantren must direct the da'i to take part in the management of waqf.

F. Da'i's Role in Waqf Management at Baitul Hidayah Islamic Boarding School

Da'i is the one who invites other people either directly or indirectly, through oral, written, or acts to practice the teachings of Islam or spread the teachings of Islam and make efforts to change towards better conditions according to Islam [19]. The da'i needs to understand their roles as communicators, counselors, problem solvers, managers, and entrepreneurs. Thus, the process of Da'wah Islamiyah must become a process of social change through communication to create a strong society in the aspects of aqidah, akhlak, worship, and mu'amalah [20].

Based on this explanation, the Baitul Hidayah Islamic Boarding School da'i can play a role not only as da'i but also as waqf managers, especially in the field of collection. Because the da'i have the potential to mobilize the congregation to become waqf donors in Islamic boarding schools. This is in line with the results of the interview, that the congregation is ready to be involved as waqf donors.

For this reason, da'i must be directed to be involved in managing waqf, especially inviting congregations to become waqf donors. To achieve maximum results, several steps can be taken including: *First*, Internalization of the vision of waqf-based pesantren. This step is important so that the da'i can understand that waqf is a source of funds in the process of developing pesantren. Internalization can be carried out utilizing special and continuous direction in the form of training, meetings, or special socialization regarding waqf.

Second. Increased insight in waqf management. Waqf management in the context of management is not part of the da'wah material. This is done so that all da'i knows the right ways to manage waqfs as well as the right steps for collecting them. For this reason, the da'i needs to be provided with insight into waqf management starting from the process of collecting, managing finances to the utilization of waqf. The process of increasing insight can be done through training, seminars, or visits to professional waqf institutions.

Third. Increasing the intensity of da'wah through online media. During the nearly two-year pandemic, public activities involving many people were dismissed. Including da'wah or congregation activities in mosques is reduced or even dismissed. All activities transformed from offline to online media. Based on the evaluation, online da'wah activities by the Baitul Hidayah Islamic Boarding School da'i are on average once a month. This condition will not help increase the chances of increasing the number of waqf donors from the congregations. Therefore, the da'i must be encouraged and facilitated to increase the intensity of da'wah through online media. The da'wah activity is not limited to the region, because it can reach everyone who is connected to the internet, whether local, national, or even international.

Fourth. Increasing the study of waqf and social studies. Interview data shows that waqf and social studies materials are rarely delivered by da'i. The material that is often conveyed is related to akhlak and faith. For this reason, to support the

process of increasing the collection of waqf, the da'i need to increase studies with materials on waqf and social studies. It is hoped that the material can increase the insight of the congregation and change the behavior of the congregation to be more generous and caring and be actively involved in the development of Islamic boarding school education through waqf donations.

Fifth. Making da'i as waqf fundraising ambassadors. To strengthen the role of da'i in collecting waqf, another step is to make da'i as waqf ambassadors for Islamic boarding schools. It is hoped that every activity carried out by the da'i can convey waqf messages to the wider community. Thus, increasing the opportunity for the collection of waqf which can have an impact on accelerating the development of pesantren.

IV. CONCLUSION

Waqf management at Baitul Hidayah Islamic Boarding School has not been carried out optimally. This condition is influenced by the human resource of waqf managers. There are no human resources specifically in charge of managing waqf, both in the fields of collection, financial management, or the utilization of waqf. Management activities are still carried out by pesantren managers whose main task is as a teacher. For this reason, it is necessary to appoint special human resources who manage waqf and involve ustadz by giving an important role to the collection of waqf. Hence, their da'wah becomes waqf development opportunities.

Da'wah activities are potential sources for collecting congregational data and directing congregations to become waqf donors. However, during the pandemic the da'wah activities carried out by the Baitul Hidayah Islamic Boarding School da'i were very lacking. It should still run effectively because it can be done online through virtual congregations, and it can even reach a wider congregation not limited by distance and region.

Thus, da'i needs to be encouraged with an additional role as waqf managers. The da'i has the potential to have a big impact in increasing the collection of waqf because they can direct, invite, and influence the congregation to become waqf donors. For this reason, increasing studies on waqf and social awareness as well as increasing the intensity of online da'wah is important.

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