



Darussalam Gontor Waqf Models Based on Local Wisdom in Creating Inclusive and Quality Education

Khoirul Umam
Department of Islamic Economics UNIDA
Gontor
Researcher of CIES
Indonesia
khoirulumam@unida.gontor.ac.id

Luthfi Noor Mahmudi
Postgraduate Program Students, Sharia
Economic Law, UNIDA Gontor
Indonesia
luthfimahmudi42015@mhs.unida.gontor.
ac.id

Amir Bin Shaharuddin
Department of Economics and
Muammalat, USIM Malaysia
line 3: Malaysia
amir@usim.edu.my

Isma Aulia Roslan
Department of Management UNIDA
Gontor
Researcher of CIES
Indonesia
ismaaulia@unida.gontor.ac.id

Akbar Zulfia Fratama
Postgraduate Program Students, Sharia
Economic Law, UNIDA Gontor
Indonesia
akbar.zulfia@unida.gontor.ac.id

Abstract — This article aims to design a model of waqf to address the education gap in Indonesia. Using a qualitative-normative approach involving literature analysis and in-depth discussions with pesantren practitioners, academics, and administrators, the study recognizes pesantren as a significant educational institution rather than just an alternative. Pesantren holds the potential to offer various waqf models to tackle existing educational challenges by delivering accessible, quality education to all segments of society in Indonesia. The research examines waqf management at Gontor Islamic Boarding School, which employs productive waqf practices in both the business sector and asset expansion. Gontor Islamic Boarding School has established 30 business units and actively engages in community empowerment. The institution preserves its identity through its core values and local wisdom. Key figures, known as Kyai, play a central role in pesantren management and independence. Additionally, the family system, a commitment to service, and organized administration are integral characteristics of Gontor pesantren. The effective allocation of waqf resources by Gontor Pesantren has led to operational independence, reduced educational costs, expanded and enhanced the quality of education, and community empowerment.

Keywords—*waqf, Pesantren, Local Wisdom, Inclusive, Quality Education.*

I. INTRODUCTION

As a country with an extensive area and heterogeneous social conditions, Indonesia tends to face continuous challenges in realizing the ideal values of national education as stipulated in the law and constitution. This social phenomenon is much influenced by the conditions of countries consisting of islands, so diversity is very possible based on development gaps and the background of each individual. Among the challenges that are the shared responsibility of all Indonesian stakeholders are, improving the grades of educational facilities, the standard of educators, student achievement, educational costs, and religious solidarity in the educational environment. The joint efforts are needed to achieve national development in the field of education. The education movement is not only a priority of the country but has long been discussed by coordinated

world organizations through the United Nations Education, Scientific and Cultural Organisation (UNESCO). Starting with the planning in 1990 at the World Conference on Education for All in Thailand, continued again in 2002 at the World Education Forum in Dakar.

Accomplishing the 2030 education development objective, requires support from all parties ranging from the government, as well as non-government in the form of investment and financing involvement. Philanthropy as a non-governmental support unit can be an essential part of driving the progress of sustainable development forward, especially in the field of education. Waqf is one instrument in the philanthropic building that has a wider scope than other instruments. This fact allows waqf to become the main solution in the realization of educational development. The achievement of quality and equitable education is also part of the goals set by sustainable development goals. Therefore, each stakeholder is expected to be able to carry out waqf-based development which will ultimately encourage strengthening of the education development framework.

Issuance Waqf Law no. 41 of 2004 has given a lot of illustration to the entire community that the allocation of waqf is not only for immovable objects but also for moving objects as stated in Chapter II Part Six Article 16. So far, if you look at the allocation of waqf assets, it is found that Islamic boarding schools are one of the other allotments. This situation shows the special position Pesantren occupies in Indonesian society's culture. As an original Islamic educational institution (Indigenous), which was born at the same time as the development of Islam in Indonesia Based on historical records, Islamic boarding schools were first introduced by Shaykh Maulana Malik Ibrahim, as a place for planting religious values. As well as a new culture that began to replace the influence of power conducted by the kingdom.

At the beginning of its presence, the Islamic education system was not yet called pesantren, the word pesantren is a reference that is often used by Javanese residents. Due to the distribution area being in the regions of Kudus, Bonang (Tuban), Lasem, Ampel Denta (Surabaya), Cirebon, and Giri (Gresik) at the time. But the system adopted by some of

these regions has been implemented in Aceh known as *dayah* and Sumatra known as *surau* as the forerunner of the adoption of the Islamic educational model. On top of that, at that time in the Aceh region itself, the Islamic education curriculum had been highly regarded. This is marked by the fulfillment of all levels of education starting from an elementary school known as *meunasah*, continued with *rangkang* as a secondary level, and finally *dayah cut* for high school level, as well as *daya chik* for higher education education or a type of *ma'had aly* in the present.

Historical records about pesantren and their contribution to education in Indonesia are ongoing and have done so for a while, emerging and growing along with the widespread of Islam in the country. Although by state rules, it only received official recognition in 2019 in Law no. 18. This regulation was issued 17 years after the madrasah education system was enacted, starting from *madharasah ibtida'iyah*, *tsanawiyah* and *aliyah* which have been designated as Law No. 20 of 2003's national education system. In Law No. 20, it is explained that Indonesia's national education includes schools with madrasahs and national systems that have three levels. elementary level represented by the elementary curriculum, continued with junior high and high school curriculum, and higher education (college or university).

Based on the many advantages possessed by Indonesia as a Muslim-majority country, with the potential for waqf 180 trillion per year, additionally to the background of pesantren, which served as Indonesia's primary source of formal education, it will be possible to combine and empower waqf funds through pesantren in realizing 2030 development in the field of education. Therefore, the contribution of all parties is needed, especially from the government in supporting this program. As has been the practice in Malaysia where schools receive funding support through the government using waqf fund management. The results of the identification of community preferences to spend funds in education endowments as support for the advancement of education and economic welfare.

In an effort to optimize pesantren education through waqf instruments, optimal governance and planning efforts are needed. Every pesantren needs a waqf development model to achieve national development along with the the ummah's welfare. For example, the practice of the waqf model applied by Indonesia, Thailand and Malaysia at the university level. Indonesia has the University of Darussalam Gontor, UTM in Malaysia, and the University of Fatoni Thailand. The source of waqf funds is obtained through the general public, the government and foreign parties. The benefits of university endowments are channeled to operational financing, the provision of supporting facilities and infrastructure, as well as the fulfillment of education costs in the waqf scheme at the University.

In addition to universities, studies were found on the application of the waqf model in several Islamic boarding schools. Pondok Pesantren Darussalam Gontor Ponorogo is one of the significant lodges working to improve standards of education in Indonesia even before the passing of Law on Pesantren No. 18 of 2019. Studies that discuss the model of developing Islamic boarding school endowments are still very limited. As an effort to affirm the position and role of pesantren towards improving the quality of education, awareness and contribution of the academic world are needed in determining a verified and accepted model, and

can be applied to all educational institutions, to support the improvement of educational development in a broader dimension, especially in Indonesia.

The design needed is not only in the waqf management and development model but also needs to be studied the relevance between Islamic boarding schools and the world of education. This is because pesantren become a subsystem of national education. So that it clear the direction and position of pesantren in contributing and national development. To support this, the role and attitude of the government are needed in increasing input opportunities and the quality of the education process. Based on this background, the purpose of this study is to assess and explain the role of pesantren in their contribution to education in Indonesia. As well as offering an appropriate waqf model design to support the realization of inclusive and quality education for all levels of society. So the waqf model can be offered as a reference for all educational institutions in improving institutional management for the fulfillment of national development.

II. BIBLIOGRAPHY REVIEW

Research discussing the role of pesantren in navigating the educational journey in Indonesia has been widely conducted, but researchers still find gaps in previous studies. In previous studies, more discussed in general about the contribution of pesantren, but still few focused on waqf studies. as waqf becomes the main support system that makes pesantren survive for a long time and still provide prolonged benefits to education in Indonesia.

In the historical existence of pesantren, at least some pesantren are found that are committed to carrying out educational activities through waqf facilities, this is evidenced by the history and age of the boarding schools that have survived until now. In Huda's research (2012), it was explained that Gontor and Tebuireng are examples of the commitment of pesantren that carry out educational activities even without external assistance, Because the two *pondok* run a good waqf pattern, as explained in the research of Mohd Deni, et al (2014) where in Indonesia, waqf is an essential component for ensuring the long-term viability of educational institutions. Due to the many problems in the state of society and weaknesses in the government.

Several studies have explained a lot about the role of Gontor and Tebuireng in empowering, the self-reliance of huts as Islamic educational institutions. This explanation can at least be seen in research conducted by Putra, et al (2018), Wijaya and Sukmana (2019), and Fasa (2016) that waqf management in the education sector has been carried out professionally, the waqf assets provide funding support for operational pondok, and both internal and external Islamic boarding schools (pesantren) greatly benefit from managing and growing waqf.

Practically Pondok Modern Darussalam Gontor (PMDG) practices waqf management through various alternatives. One of the steps taken is to implement *khizanatullah* through productive waqf. In the study of Hilmiyah, et al (2013) and Fasa (2016) that after being pledged to become a waqf institution, the Waqf Board as the highest structure formed an institution that was directly tasked with dealing with waqf, namely YPPWPM. This institution then manages waqf assets into productive endowments, through business units under *kopontren*, commerce and agriculture. In the

maintenance and development of PMDG waqf assets, it is inseparable from YPPWPM management, based on the conclusions of Arroisi and Syamsuri's (2020) study, it is explained that the main factors that bring Gontor to the expansion and usefulness of waqf assets are commitment, work ethic, discipline and togetherness from the management. Other supporting factors are the decree appointing YPPWPM as a legal entity as well as the maintenance and development of waqf not only on the quantity of assets but also the welfare of employees, teachers, and all cadres of cottages.

III. RESEARCH METHOD

This study uses case studies and qualitative research methods. The main sources of data were words and actions. Word data, obtained from in-depth interviews with the object of research, namely by direct question and answer. The questions asked are for the purpose of the study, namely questions related to various aspects related to the waqf model in Pondok Modern Darussalam Gontor. Primary and secondary data are the two types of data used. The main information collected from deep discussions and direct observations is known as primary data. The discussion was conducted by researchers personally with informants to uncover more details to examine its reliability. The primary data was collected through deep discussion and direct observations with lodge leaders, foundation administrators and Islamic boarding school teachers. The reason for using these informants is because they are perpetrators of wakaf activities in the Islamic boarding school (pondok) under study. While secondary data, represented by documents in both print and digital form. The validity of data in qualitative research occurs when the data collection process is carried out. Data reduction, data presentation, and data verification are all used in the data analysis technique.

IV. RESULT AND DISCUSSION

A. Positioning and Local Wisdom in Pesantren Gontor

The understanding of character building is very strong and encourages students to do good things. Discussions in pesantren cannot be separated from the character of the Quran and the character of the prophet Muhammad, pesantren become a place for character building, so that the character is aligned with morals (akhlaq). Morals are behaviors that have been attached to oneself that are carried out spontaneously without thinking about it first, all actions done by kyai, santri and the entire extended family always prioritize good behaviors which are often called akhlakul karimah.

The findings in the field, show that the modern cottage of Darussalam Gontor has been independent for a long time. Before its current status, PMDG held the principle of independence with orderly administration. Since its establishment in 1926 and has a curriculum focused on 1936, PMDG continues to strive for maximum independence of education administration, where the financing of Islamic boarding schools is supported using waqf funds and the independence of kyai, students, teachers, and *pondok* administrators. For a long time, finances were centralized in one place and then the funds received by the cottage were all used for the needs of students, while the operational needs of

the cottage were pursued together through waqf fund sources without taking from student fees and payments, even used to help reduce the cost of student education.

One of the biggest aspects that has made PMDG survive today is full independence without outside intervention. The economic system developed is a protection economy, from internal *pondok* managed then developed and returned to internal again. Even PMDG teachers are not provided with welfare through funds from students. teacher welfare and pesantren operations are taken through the management of *pondok* business units managed by the teachers themselves. So that there is no condition of the pesantren becomes difficult due to late payment of students or even intervention of the pesantren due to assistance from parties outside the pesantren. The financial mechanism is centralized in the administration of pesantren (student fees, business unit management, waqf management, outside donations). No one section or business unit in pesantren saves money, because all finances are centered on the administration.

PMDG has survived to this day because it is a waqf lodge, managed with funding and a waqf system. So that the pesantren does not belong to one institution, family, or individual. The big pesantren is not because of donations, although it accepts the provision of assistance but does not ask for help. Even assistance of a conditional and burdensome nature to the pesantren will be denied. It is not only on the general grant, endowments given to lodges but put forward many burdensome and burdensome conditions will be rejected. So the greatness and progress of the pesantren today are not due to assistance or donations but from the results of the independence of the pesantren itself. Gontor with its many branches is inseparable from the many offers of assistance and endowments. For example, land endowments from wakif to erect huts that put forward detailed and burdensome requirements will not be accepted, because PMDG is aware that something that cannot be fulfilled and burdensome will be released.

As for the role of a da'wah institution, PMDG is actively involved in community activities. The condition of the pesantren among the community makes the pesantren part of the community. Teachers who live around the community participate in bringing community activities to life by being directly involved. Both as religious leaders, and implementers of religious activities. Then as a community empowerment institution, PMDG applies in many ways. Among them: is the involvement of business units in empowering community workers. Although Gontor with its a system that restricts students from blending into society too much, it does not make Gontor break away from society. Because each Islamic boarding school has its uniqueness. PMDG's focus is on producing students who are ready to enter the community after a period of studying at the pesantren, so they do not want to be complacent in the learning process and forget their goals as students because they are active in society. So there is a saying in Gontor that states that students are given keys by the pesantren in the hope that the keys given can be maximized to open many doors after returning to society.

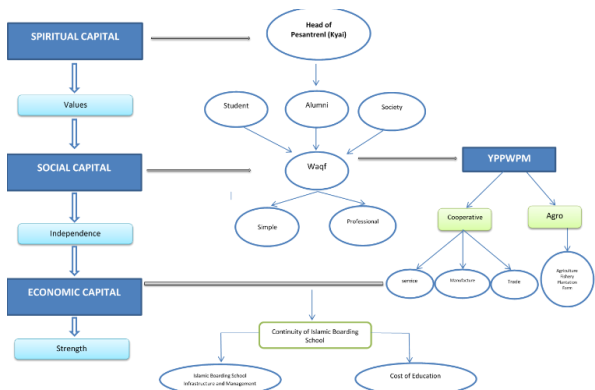
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PMDG As a pesantren with waqf status, it is inseparable from the role of leadership in determining pesantren policy is very large. Because the hut has been entrusted to Muslims, the leadership does not have any rights in material matters. The role of the leader related to the independence of the pesantren is felt where all the administrative escorts of the estuary to the head of the pesantren. All pesantren finances from all branches and business units are centralized in the administrative department, then as the highest part in terms of finances, the administrative department reports all financial circulation to the leadership, even all expenses must be approved by the pesantren leader. However, the leader of the lodge also does not necessarily with the power to take, control, and so on. Because waqf assets have been managed by a legal institution shaped like a foundation called the Modern Pondok Waqf Land Maintenance and Expansion Foundation (YPPWPM) This system is often referred to as part of the autonomy of pesantren. Based on the authority possessed by the leader, the role of controlling administration, policies, and anything that happens in the pesantren must be within the understanding and approval of the pesantren leader.

As the highest structure in pesantren, the kyai is inseparable from the support and control of the bureau of waqf. As a lodge with waqf status, a waqf nadir was chosen and represented by the waqf board. The lodge leader is tasked with reporting the progress and problems of the lodge to the waqf board every 5 years. So structurally it is clear that the waqf body is nadzir waqf while the head of the lodge is fully responsible for whatever the movement of the Islamic boarding school.

If depicted using charts, positioning and local wisdom owned by Pondok Modern Darussalam Gontor will be illustrated as follows:



B. Waqf Model in Pesantren Gontor.

Since the beginning of the establishment of Pondok Modern Darussalam Gontor, waqf has been carried out since 1926 through waqf from Mrs. Trimurti which is no more than 2 hectares of land, trees, and buildings. Over time, the community trusted Gontor as one of the trusted places in waqf management. Armed with this trust, it was decided to fulfill the obligation of the legality of Gontor's waqf institution to be stronger, right on October 12, 1958, Pondok Modern Gontor's founder was represented by the waqf pledge who was "Trimurti", ratifying an agreement and giving 16 delegates of the Pondok Modern Family Association (IKPM), who are former students at Pondok Modern Gontor. Wetland or rice fields (1.74 ha), dry land (16.85 ha), 12 buildings, and equipment made up the waqf property that was given over at the time. Some of the waqf property was inherited from Trimurti's parents, while others were acquired with the help of people who were sympathetic to the Pesantren. Then in 1964, there was someone who entrusted his land in the Mantingan area, with 180 hectares of land. The reason he made the endowment was because, in that year, he wanted to waqf at the pesantren institution and only the Gontor pesantren had a legal entity and was trusted to be able to process and develop it.

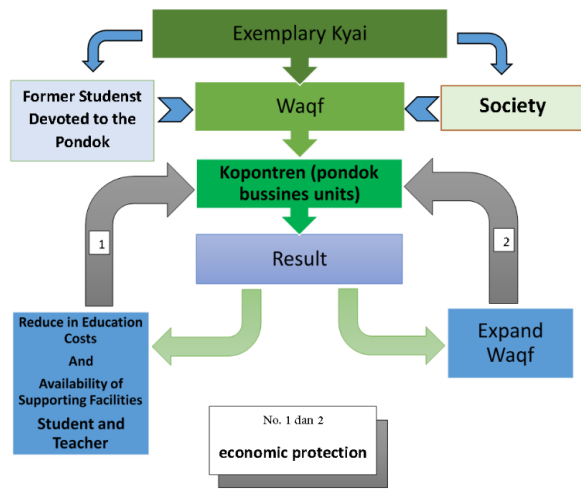
Waqf's historical development in Pesantren Gontor, the lodge accepted sincerely with all assistance from any party, but which was unconditional and binding, and chose according to existing capabilities. For every land that is entrusted, Gontor is obliged to maintain, cultivate, and make it advanced and then useful. The waqf received is very diverse, namely in the form of productive and unproductive land. Productive land will be used as plantations, animal husbandry, fisheries, rice fields, and others. Less productive land will be used as buildings. Then from the potential lands, Gontor asked for community help to work with a muzaroh profit-sharing contract, with the aim of first: the land is productive and not dead, second: the land is maintained, the boundaries of the land are maintained and some are also leased. Then endowments through money are used for some operating vehicles, pesantrens and so on.

To always be in good priority and professional, Gontor made various efforts to develop the existing waqf, by forming a kopontren, in which there are several business units. Gontor's efforts in expanding waqf are driven by the existing protection economy, where the economic turnover does not come out much. Then in meeting the operational needs of these business units, the fulfillment is maximized with what is in each business unit, with the meaning that the wheels of the economy will always be within the scope of the pesantren. So from the results of waqf assets that are always in the pesantren, the expansion of waqf such as the purchase of land and the construction of existing facilities and infrastructure in the pesantren, is financing provided by the growing waqf property's proceeds.

Directly, based on the outcomes of the expanding waqf property, it supports all student facilities for 24 hours in the form of dormitories, school buildings, sports halls and other facilities as well as waivers on education fees. Then service teachers, are not charged to pay for food and housing, as well as get relief on tuition fees (education) and get ihsan (not salary, because in Gontor there is no salary) for their service.

The management of waqf in Gontor is coordinated by forming the YPPWPM institution, which serves as a manager and supervisor. Then in the centralization of the results of waqf, it is in the Administration section, then the distribution is adjusted to what has been deliberated every year, with the last provision by the leadership.

So the conclusion that can be drawn, from the waqf collected and developed by the Gontor pesantren, is that the cost of student education and tuition fees for service teachers becomes cheaper, and that community empowerment is carried out enough to meet the needs to continue survival, namely by opening up jobs in existing business units, as rice cultivators, and in several other units, and if summarized in the chart, the development of the waqf model of Pondok Modern Darussalam Gontor can be described as follows :



V. CONCLUSION

Based on the data above, it was found that the modern pesantren Darussalam Gontor from its establishment then survived until now because it has uniqueness. Among them: having independence in managing institutions. So that regardless of outside intervention in pesantren. The autonomy of pondok is supported by sufficient operational funding pesantren through the administration of their businesses. PMDG is also strong because of the figure of a kyai as a pesantren caretaker who holds the highest authority of the institution. All activities and problems of pesantren must be known and based on agreement with pesantren caregivers. This authority is used as a control material for all sections and units of the pesantren, all coordinated and transparent more specifically related to financial matters. Finance is centralized in one part, so that no part has a surplus or deficit of funds. Funds are allocated as needed and use a priority scale. The great strength of pesantren that cannot be separated from being part of the social wisdom of pesantren is its alumni. The strength of alumni for pesantren is not only a model for depicting the output of pesantren but is part of the strength of the lodge in maintaining the image and helping the lodge in institutional strengthening, in one context it can also contribute to the funding of pesantren.

The example and sincerity of a kyai, commitment, and work ethic of YPPWPM management and the family of Pondok Modern Darussalam Gontor make every teacher, student, alumni, and community can clearly understand the meaning of a struggle to develop and enhance the pesantren's quality. The role of waqf in sustaining and becoming a major force in the economy is very real. In terms of empowerment and economic improvement of the community, the community is greatly helped by the opening of fields in the pesantren environment and pesantren business units. In addition, the results of the management of waqf funds also play a role in reducing the cost of education in pesantren. So that various groups can feel the nature of inclusive education in pesantren.

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