

The Role of Waqf In The Classic Islamic Education Period

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Abstract

Waqf is said to be a virtue, because waqf is the surrender of property for social purposes, the purpose of which is not solely to get closer (taqarrub) to Allah SWT in order to get a reward from Him, but this waqf donation is worth continuous. This study aims to determine the role of waqf during the classical Islamic education period. This type of research is library research. The results of this study are : education during the heyday of classical Islam was not due to very large financial support from the government but due to the large participation of the community in supporting the development of science, especially in terms of funding, which was manifested in the form of endowments. If the cost of education can be covered by funds raised from waqf then Islamic education will be better in the future, therefore waqf must be managed professionally in the framework of advancing Islamic education in the future. Waqf as a financial supporter of the implementation of classical Islamic education, places a large role of waqf which functions as a financial support, to the implementation of education during the classical Islamic period, there is a very clear relationship. The needs in the world of education at that time were fulfilled properly by waqf.

Keywords: The Role, Waqf, Islamic Education, Classics

INTRODUCTION

Waqf is a noble act of worship for Muslims, namely in the form of spending property. It is considered noble, because the reward for this practice is not only reaped when the waqf is still alive, but the rewards also continue to flow, even though the waqf has passed away. The more people who use it, the more the reward will increase, especially if those who use the proceeds of the waqf are people who have Islamic knowledge, worship according to the sunnah, of course it will be even more beneficial.

From Abu Mas'ud Al Ansari Radhiyallahu 'anhu, he said: There was a man who came to the Prophet sallallahu 'alaihi wa sallam. The man said to him: "I have run out of supplies on my journey, so take me to my destination?" He answered, "I don't have a vehicle," then a man said, "O, Rasulullah sallallahu 'alaihi wa sallam. I will show you someone who can take him," then he said:

مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

Whoever shows goodness, then he (the person who shows it) will get a reward like the one who does it. (HR Muslim, 3509)

In this hadith, people who show kindness, whose capital is only in the form of words or energy, are guaranteed to get a reward like the person who does it. Then it will be like that, the person who shows kindness along with his wealth, must be more important and more rewarded. Of course, this can only be accepted and practiced by people who have strong faith in Allah Subhanahu wa Ta'ala and hope for His reward on the Day of Judgment. For example, Talhah's friend Radhiyallahu 'anhu when he heard the verse (Q.S.Ali-Imran/3:92)

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ

فَيَنْ أَلَّهَ بِهِ عَلَيْهِمُ

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.

Anas Radhiyallahu 'anhu said: Abu Talhah Radhiyallahu 'anhu came to Rasulullah Shallallahu 'alaihi wa sallam and said, "O Messenger of Allah Shallallahu 'alaihi wa sallam! Allah Subhanahu wa Ta'ala says (Ali Imran: 92). In fact, the treasure that I like the most is the land of Bairoha. and verily this land I give alms to Allah Subhanahu wa Ta'ala. I hope that His heaven and savings will be with Allah Subhanahu wa Ta'ala. O, Rasulullah Shallallahu 'alaihi wa sallam! Manage this land as Allah Subhanahu wa Ta'ala has guided you ... (Book of Az Zakat, 1368).

In the context of classical Islamic education, waqf made a huge contribution in providing financial contributions that were needed at that time, both in building or procuring buildings, providing salaries for teachers/advoys, muaddib and for scholarships.

In this issue we will discuss waqf in classical Islamic education, with a description of the meaning of waqf, waqf law, motivation for giving waqf, waqf as financial support for the implementation of classical Islamic education. Examples of waqf processing as financing for classical Islamic education and the prospects of waqf in classical Islamic education.

RESEARCH METHODS

This research uses a type of library research (library research) or descriptive qualitative which is done by reading, studying and reviewing the sources of literature both in the form of primary data and secondary data that are relevant to the discussion of this research. The library method in this study is the method of collecting data by looking for certain materials, books or libraries. (Moh. Nazir, 2007:54).

RESULT AND DISCUSSION

Definition of Waqf

The waqf institution is an institution that originates from Islamic law. Therefore, when talking about waqf issues, it is impossible to let go of discussing the concept of waqf according to Islamic law. However, in Islam there is no single concept about waqf, because if you study waqf, you will be faced with various opinions. (Abdurrahman, 1994:15). For this reason, the author will try to raise some opinions in this article, by starting with the meaning of waqf.

According to the language, waqf comes from the Arabic al-wakaf, the masdar form of waqafa–yaqifu-waqfān. (Munawwir, 1997:1576) The word al-waqf is *synonymous* with the word *al-habs*, the masdar form of *habasa–yahbisu-habsān*, which means to hold back. (Sayyid Fiqh, 1986:515). As a noun, the word waqf has the same meaning as the word al-habs. The sentence: *habistu–ahbisu-habsān* and the sentence: *ahbisu–ahbisū-ahbasān means waqafu* (to hold). (Abdul Ghofur, 2005:7).

From the various meanings of waqf according to the language above, it can be concluded that al-habs and al-waqf both contain the meaning of restraining, preventing or prohibiting and silence. It is said to hold because the waqf is detained from damage, sales and all actions that are inconsistent with the purpose of the waqf.

Then, Muhammad Khatib Asy-Syarbini in Mughni al-Muhtaj interprets that waqf is: Holding assets that can be benefited from while the goods remain intact and the goods are free from the control of the wakif and used for something permitted by religion." (Muhammad Syarbini, 1994:376)

Ibn Qudamah in al-Mughny explains that waqf is holding back the origin and giving the result. (Ibn Qudamah, 2007:185)

Imam Taqiy al-Din Abi Bakr bin Muhammad al-Husaeni in Kifayah al-Akhyar defines waqf as placing more emphasis on its purpose, namely, the retention of assets which makes it possible to use the objects (substances) for eternity, the substances are forbidden to be classified and the benefits are managed in goodness to get closer to oneself. to Allah SWT". (Imam Taqiy, 1997:319).

In the Encyclopedia of Islam, waqf is giving wealth voluntarily or a gift that lasts forever for the benefit of the Islamic government for religious purposes or for the public interest. (Cyril Glasse, 1999:432)

The formulation contained in Law Number 41/2004 concerning waqf states that waqf is a legal act of wakif to separate and/or surrender part of his property to be used forever or for a certain period of time in accordance with his interests for the purposes of worship and/or public welfare according to sharia. . (Hadi Setya, 2005, 2)

From the various definitions of waqf above, it can be interpreted that waqf is the relinquishment/transfer of ownership rights to certain property (both movable and immovable) from a person to another person or an Islamic organization, in order to take advantage of it in the context of worship to get closer to Allah Ta' style.

Waqf Law

It should be noted that waqf is not only a form of worship (hablum min Allah), but also a form of benevolent charity towards others (hablum min al-annas), in the science of fiqh it is also called mu'ammalat duniawiyah.

Waqf is said to be a virtue, because waqf is the handing over of property for social purposes, the aim of which is not merely to get closer (taqarrub) to Allah SWT in order to obtain rewards from Him, but this waqf donation is of a jariyah (continuous) value. . This means that the reward will always be received on an ongoing basis as long as the waqf assets are used for public purposes.

Rasulullah Shallallahu 'alaihi wa Sallam said :

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Meaning:

"When a human dies, his charity is cut off except for three things: sadaqah jariyah, or useful knowledge, or a pious child who prays for him." (HR. Muslim 3084).

Shaykh Ali Bassam said: What is meant by shadaqah in this hadith is waqf. This hadith shows that the deeds of the dead have been interrupted. He will not receive any reward from Allah after death, except (from) these three things; because these three things are part of his business. The Companions and tabi'in allow people to make waqf, and even encourage it.

The hadith above is the basis for the legalization of waqf as a legal action, by donating a portion of wealth for the public interest, both social and religious interests with the aim of obtaining a reward from Allah Subhana wa Ta'ala.

The waqf laws established based on the two sources mentioned above can serve as guidance for Islamic fiqh experts. Where since the time of Khulafa'ur Rasyidin until now, in discussing and developing waqf laws through their ijtihad. Therefore, most of the waqf laws in Islam are determined as a result of ijtihad. Therefore, when an Islamic law (teaching) is included in the issue of ijtihadi, it becomes very flexible, open to new interpretations, dynamic and futuristic (future oriented). (Ministry of Religion, 2004:59).

Motivation in Giving Waqf

The principle that a wakif must believe in is that waqf is shadaqah jariyah, therefore giving waqf should be aimed at taqarruf to Allah SWT, so that a double benefit will be obtained, namely reward from Allah and goodness in the world.

Apart from this motivation, there are still waqifs who have other goals in donating their assets, apart from the goal of taqarrub ilallah, giving waqf also has the goal of seeking honor, wanting to be praised, so that they can be said to be generous in society. In the context of providing waqf and classical Islamic education, there is motivation to instill the idea of giving waqf, because the wakif can determine the rules of educational institutions funded by his waqf.

Hasan Asari quoted al-Jawzi's opinion, in al-Muntadham that in the document (the establishment of the Baghdad Nidhamiyah Madrasah), Nidham al-Mulk specified that he provided waqf (which financed the madrasah) for the benefit of the followers of Imam al-Shafi'i in ushul and furu' (ashlan wa far'an). The same provisions apply to all property (which becomes) this madrasa waqf, namely that the property must be used for the benefit of Imam al-Shafi'i's followers in ushul and furu'. (Hasan Asari, 2013:93)

From the quote above, it seems that the motivation for waqf and efforts to establish educational institutions at a time was dominated by factors of fighting over religious beliefs and the need to instill the founder's ideas in seeking Allah's approval.

Makdisi mengatakan adanya tujuan lain seorang wakif, pendapat ini terdapat dalam bukunya *The Rise of College*, yaitu “ The chief motive for establishing a waqf was qurba, drawing near to God, the desire to perform good work and to a legacy of such good works pleasing in the eyes of God who would not fail to reward the giver ”. (Makdisi,1981:30)

Thus, the motivation for giving waqf is not only purely because they want to get closer to Allah SWT based on awareness of blessings and deep gratitude, but also because they seek honor and popularity. And Makdisi also added that waqifs during classical Islamic times used waqf to protect assets from government suspicion or escape taxes and confiscation. This happened due to confiscation practices carried out by the authorities at that time. However, whatever the purpose of the wakifs, history has recorded that this institution made a major contribution to the progress of Islamic civilization in the classical period.

Waqf as Financial Support for the Implementation of Classical Islamic Education.

The books that discuss the history of educational institutions clearly show how waqf is the financial backbone of educational institutions such as madrasahs, khanqahs, ribath, observatories, libraries, and so on. Excellent waqf support for education enables teachers to earn a good income and live comfortably, as illustrated by the life history of Al-Ghazali himself. (Hasan Asari, 2012:153). In the classical Islamic education system, Islamic education and waqf have a very close relationship. The position of waqf as an institution is a source of finance for the proper implementation of Islamic education activities.

Abd Mukti cites Syalabi's opinion, in the 'Amru ibn al-'ash mosque there are 40 halaqats and 8 zawiyats, among the zawiyats of Imam Syafi'i (150/767-204/819), al-Majdiyat and al-Shahibiyat. Each of these zawiyat has assets derived from waqf assets located in Cairo and outside Cairo, which will finance the implementation of education in those places. (Hasan Asari, 2012:153)

With regard to the issue of waqf as a financial supporter for the implementation of classical Islamic education, the waqf system reached its heyday in the golden age of Islam, so that the needs in the world of education at that time were properly fulfilled by waqf. The needs met cover all elements of education, be it the provision of educational buildings, other facilities that support the advancement of knowledge, such as libraries, salaries for teachers and scholarships for students, to the provision of dormitories for students from outside the region. The extraordinary

picture at this time is that students get special privileges, that is, they only focus on studying without thinking about the cost, even students are given scholarships to make ends meet..

The Waqf Management as Financing for Classical Islamic Education

Historical facts also provide strong evidence about the role of waqf in education. The extraordinary thing found in the classical Islamic era was the waqf of rulers and rich people, the enjoyment of learning was felt strongly by students, this was because education was free of charge, students were given scholarships, food and shelter.

Hasan Asari quotes Al-Subki's opinion in *Thabaqat al-Syafiiyah* that Al-Ghazali's own teacher, Imam al-Haramayn al-Juwayni, spent his parents' entire inheritance helping with the education of his students. Then after his inheritance runs out, he continues to help them from his own work. (Hasan Asari, 2012:154)

Examples of educational institutions supported by the waqf system are numerous during the classical Islamic period. Badr ibn Hasanawaih Al-Kurdi, a wealthy nobleman who became governor, founded 3000 mosques with academies in them. Each mosque has a dormitory (mosque khan), the financing comes from endowments.

Nidham al-Mulk allocates a large number of waqf assets for the benefit of his madrasa. In addition, the waqf provided is a productive asset, which can guarantee the continuity of madrasa financing as long as the open waqf assets are managed well by those entrusted to manage them. (Hasan Asari, 2013:93)

Kuttab teachers receive salaries from waqf assets or regular donations from rich people, apart from that they also receive clothing assistance from waqf money. (Hasan Asari, 2012: 153) In subsequent developments, the need for educational institutions gave birth to the idea of the need for waqf institutions which aims to be a source of finance for educational institutions.

The caliph makmun was the first person to express his opinion about the establishment of waqf bodies. He argues that the continuity of scientific activities does not depend on subsidies from the government and the generosity of those in authority, but also requires public awareness to jointly bear the costs of implementing education.

Giving waqf is not only carried out by noble people, but also scholars, who give a lot of their wealth to educational and scientific research institutions such as kuttab, schools and colleges, such as Shaykh Ali Sulaiman al-Absyadi for example, donating to Rumaq Riyafah at Jam'I al-Azhar a complete library which contains 600 books in various branches of knowledge taught at al-Azhar. Ahmad bin Ibrahim bi Nasrullah al-Askallani al-Qohiri al-Azhari, built mosques, schools, guest houses and drinking water tanks in Syubra. And many more names that cannot be mentioned one by one. (Asnil Aida, 2008:42)

Then Hasan Asari in his book *Revealing the Golden Age of Islam*, writes: simply put, the innovations that occur involve two important sides: a) the waqf system with implications for the control system over madrasah operations, and b) meeting student needs for better educational facilities (Hasan Asari , 2012:74).

Furthermore Hasan Asari in his book *Modernization of Islam; Figures, ideas, and movements*, providing information about al-Azhar since the classical Islamic era has been supported by endowments, saying "The important position of the ulama in Egypt is related to al-Azhar. This religious institution supported by a huge waqf system has survived since the classical Islamic era and has become part of Egyptian identity. Although after its conquest in the early 16th century, the Ottoman Empire liquidated most of the endowments of Egypt's religious institutions, Al-Azhar was an exception that even had the support of the new ruler (Hasan Asari, 2007:520).

Prospects of Waqf in Modern Islamic Education

Waqf is a sunnah worship, its benefits are not only felt by individuals who make waqf who with their assets can get closer to Allah SWT. However, with waqf, social piety is also realized which can be felt by others.

For this reason, waqf worship can have a positive impact, bringing prospects in the field of life, including in the field of education. Good waqf management, if it is directed to support educational operational activities, of course education will progress.

The previous discussion has outlined the close and inseparable relationship between Islamic education in the classical period from its founding until it experienced extraordinary development with the existence of waqf, where waqf had a very important position in supporting educational development. History also proves the number of educational institutions and institutions that live off the support of waqf funds.

Classical Muslim education funds became the concern of many individuals from various sectors of life: rulers, traders, warlords, and so on. It seems that careful and comprehensive research into the literature of this group has the potential to provide input in the form of historical experience towards efforts to find solutions to financial problems in the educational practices of Muslims today. (Hasan Asari, 2013:52)

The future of modern Islamic education, whether we realize it or not, is very dependent on the economic strength of its people, because it cannot be denied that educational activities cannot be separated from adequate financial support to carry out scientific studies and investigations.

If we look closely, the actual development and progress of education during the heyday of Islam was not thanks to financial support from the government, but this progress was due to the large participation of the community in supporting educational development, which they realized in the form of waqf. This waqf is then used to finance the interests of the development and advancement of education in the classical period. So in fact the prospects for waqf in Islamic education are very positive, and of course they must be managed professionally to improve the quality and progress of Islamic education in the future.

The role of waqf is very large in supporting the implementation of education. With waqf, the Islamic community gets convenience in studying. Because Islamic education waqf does not require too much money for students so that both poor and rich get the same opportunities, even those, especially the poor, will get extraordinary and endless facilities.

Waqf in Islamic sharia is actually similar to an economic corporation where there is capital to be developed and the profits are used for the benefit of the people. What further guarantees the eternity of the waqf is the provision that you cannot sell or convert the assets into consumer goods, but continue to use them as productive assets. In other words, theoretically at least, waqf must always develop and even increase into new waqf.

From the explanation above, one form of waqf that is currently productive and necessary is Cash Waqf, this has been done by Bangladeshi Islamic economist, Prof. Abdul Mannan, he founded the Islamic Social Investment Bank of Bangladesh. With cash waqf, he can raise large amounts of funds to be used for investment, in commercial and social projects, such as schools, hospitals and orphanages.

Of all moving waqf objects, the most productive waqf is waqf in the form of money. This is based on how its use can be felt directly and used in many ways, and recently in Indonesia there is a boom in efforts to promote a new form of waqf called Cash Waqf (Cash Waqf). Actually, the essence of the problem in cash waqf lies in the waqf object, namely money. Therefore, a more appropriate translation is cash waqf.

M. Yasir Nasution in his article *Reconstructing the Figure of Waqf with a Sharia Economic Insight*, he said: Waqf in the form of cash has several advantages; among other things,

widely opening up the opportunity to give waqf to everyone according to their abilities and sincerity. A person does not have to have a plot of land or a certain amount of capital to build a building to be able to give waqf. In addition, there is flexibility in the accumulation of waqf assets and in the choice of their use which is more in line with the real needs of the community. However, the eternal nature of status remains a characteristic of waqf that cannot be changed, because it has been emphasized that waqf assets cannot be bought and sold, gifted or inherited.

The potential for cash waqf in Indonesia is estimated to be quite large. Mustafa Edwin Nasution said that the potential for cash waqf that can be collected from 10 million Muslim residents is around IDR 3 trillion per year. Dian Masyita Telaga also conveyed the same thing. The potential for cash waqf that can be collected in Indonesia reaches IDR 7.2 trillion in a year assuming a Muslim population of 20 million and setting aside IDR 1,000 per day or IDR 30,000 per month. In terms of natural resources or land (resources capital), the amount of waqf assets in Indonesia is the largest in the world. And this is a challenge for us to function the waqf assets optimally so that these lands are able to prosper Muslims in Indonesia in accordance with the actual functions and seven teachings of waqf. The large amount of waqf land in Indonesia is also equipped with very large human capital. This is because Indonesia is a country with the largest population, the majority of whom are Muslim. Therefore, the two main assets that are owned by the Indonesian people should be able to function waqf optimally, so that waqf in Indonesia becomes productive waqf and is no longer consumptive.

Not to mention, the potential for waqf comes from community donations, or what is usually called cash waqf. This type of waqf opens up great opportunities for the creation of investment businesses, the proceeds of which can be utilized in the fields of religion, education and social services. This type of waqf has more benefit value than waqf for immovable objects, such as land. If this nation is able to optimize the enormous potential of waqf, of course the prosperity and welfare of society will be more guaranteed.

According to Ghaniem A. Alshaheen the waqf movement has benefited society. Much of the development is carried out by providing financial assistance to poor students. In fact there are many other examples, which show waqf practices can be effective, if implemented and managed properly. Education inequality, on the grounds of a minimal budget, must be abandoned. The assets referred to here include various types of property that can be objects of waqf, such as land, buildings, gardens, plants and cash. In another sense, waqf can be said to be a transfer of the benefits of assets or property from merely being a consumption material to being a production material. The production results are then utilized for the consumptive needs of the people.

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CONCLUSION

The progress of education during the heyday of Classical Islam was not due to very large financial support from the government, but due to the large participation of the community in supporting the development of science, especially in terms of funding, which was manifested in the form of waqf.

The prospect of waqf in Islamic education is very positive, both in the past and in Islamic education in the future. Waqf is one of the potential financial sources for Muslims. Waqf is a people's property that can be used by all and for all time. Waqf can cover education costs in the future. If the cost of education can be covered by funds raised from waqf then Islamic education will be better in the future, therefore waqf must be managed professionally in the framework of advancing Islamic education in the future.

Waqf as a financial supporter of the implementation of classical Islamic education, places a large role of waqf which functions as a financial support, to the implementation of education during the classical Islamic period, there is a very clear relationship. The needs in the world of education at that time were fulfilled properly by waqf.

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