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OPTIMIZATION OF MANAGEMENT OF ISLAMIC PHILANTHROPY BASED ON PRODUCTIVE OWNERSHIP EFFORTS FOR EMPOWERING THE ECONOMIC INDEPENDENCE

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Information	Abstract:
<p>Article History:</p> <p>Received : 29.03.2022 Revised : 28.04.2022 Accepted : 07.06.2022</p> <p>Keywords: <i>Islamic Philanthropy, Productive Waqf, PMDG Economy</i></p>	<p><i>Islamic philanthropy is a practice of generosity in the Islamic tradition through zakat, infaq, alms, and waqf (ZISWAF). In Islamic history, the practice of waqf has had a socio-economic impact on society. Waqf is one of the Islamic financial instruments that have the potential as an instrument for developing the national economy. Modern Islamic Boarding School Darussalam Gontor waqf institute has the highest structure in determining policy and economic development, namely the waqf institution. Among the boarding school that can be considered successful in managing productive waqf is Boarding School Darussalam Gontor. The purpose of this study is to analyze productive waqf managed by PMDG. The research method uses a qualitative descriptive approach. Data collection techniques include observation, documentation, and deep interviews. Data analysis uses Miles and Huberman's model theory. The findings of this study state that the collected waqf funds are managed properly and professionally so that the distribution of productive waqf can be carried out in a dialogical manner for the development of several business fields in PMDG. The implementation of productive waqf has long-term implications for PMDG, especially in the field of education and teaching. The growing facilities can have a big impact on improving the quality of education which is getting better. Productive waqf funds also contribute to the economy of the surrounding community. It is hoped that the productive waqf management model carried out by PMDG can be a reference for practitioners in managing productive waqf.</i></p>

A. INTRODUCTION

Boarding school is an indigenous education system that has a cultural and social background since its appearance is easily accepted and then firmly rooted in Indonesian society (Murshid, 2011). Boarding school Darussalam Gontor represents a unique education that synthesizes social, cultural, and religious dimensions, so this synthesis then affects the function of boarding school Darussalam Gontor both internally and externally. Boarding school Darussalam Gontor then emerged as a community that can engage in creative activities in community development by using alternative education that combines education and teaching (Ramdani, 2021).

Discourse on the social function of boarding school Darussalam Gontor is needed by reconsidering the role and dynamics of boarding school Darussalam Gontor in modern Indonesian society, where the dynamics of modernity fundamentally affect the existence of boarding school Darussalam Gontor, resulting in the emergence of problems of boarding school Darussalam Gontor cultural identity (Heri, 2021). This problem can be considered as a logical consequence and implication when it relates to modernity which has a necessity that affects specifically the social and cultural functions that are based on religious obligations. (Hasbi, 2021). As a result, modernity poses a direct challenge to the traditional assumptions of the boarding school Darussalam gontor world. Therefore, it is time for boarding school Darussalam Gontor to rethink its authentic mission and role in Indonesian society. Modernity itself has implications for many changes in various aspects of life, especially religious institutions such as the boarding school Darussalam Gontor itself (Abbas et al., 2019).

In response to modernity, the activities carried out by boarding school Darussalam Gontor so far are to develop the economy to finance the continuity of the wheels and programs of the life of the boarding school Darussalam Gontor. In any situation, boarding school Darussalam Gontor, as part of the sub-culture of society, will still exist even though they are self-supporting. The ability of boarding school caregivers, teachers, students, and the surrounding community is the main key to confirming or at least improving the competence of boarding school Darussalam Gontor in the vision that is upheld (Winarsih et al., 2019).

The phenomenon in the field, many Islamic boarding schools find funding difficulties and begin to rethink to improve their financial capacity and often becomes a serious problem that makes boarding school Darussalam Gontor less able to carry out its main vision and program. Moreover, usually, boarding schools in Darussalam Gontor are very dependent on certain sources of funds, such as income from student fees, which causes boarding schools in Darussalam Gontor to not develop as quickly as expected. Funding is indeed a big problem and challenge for the development of some Islamic boarding schools in Indonesia, even though the potential that exists in the boarding school Darussalam Gontor community and the economy is quite large (Siddiq, 2018). The emergence of the productive waqf paradigm is momentum as an effort to transform from traditional waqf management to professional waqf management to increase or increase the benefits of waqf (Sholeh, 2021). The term productive waqf itself was not known in the past, although its essence has existed since the existence of shari'ah at the time of the Prophet Muhammad. The productive waqf paradigm is more directed at developing waqf assets and maximizing the potential of waqf economically

According to Antonio (2021), the productive waqf management model is characterized by the main characteristics, namely, the pattern of waqf management must be integrated, the principle of Nazir welfare, and the principle of transformation and responsibility. The birth of the Indonesian Waqf Board (BWI) is the embodiment of the mandate outlined in Law Number 41 of 2004 concerning Waqf. The presence of BWI is to advance and develop waqf in Indonesia. The establishment of BWI aims to organize the management of waqf management on a national basis, both related to the management of national waqf assets, and international, as well as fostering nazir (Ascarya, 2022). In this context, it is very important to link productive waqf management and development activities with Islamic boarding schools. In this case, the boarding school Darussalam Gontor that can be considered successful in managing productive waqf is boarding school Darussalam Gontor or abbreviated as PMDG.

Modern Islamic boarding school Darussalam Gontor is one of the Islamic educational institutions in the form of a boarding school Darussalam Gontor has taken steps to endow the cottage into the property of the people on October 12, 1958.

The management of the waqf of the cottage is under the responsibility of the Foundation for the Maintenance and Expansion of Waqf of Modern Pondok Modern (YPPWPM). In its journey, the existence of wide and spread waqf land in several places has become one of the pillars of the cottage economy, so that it can support the stabilization and development of the cottage program (Durroh, 2016).

Empowerment of waqf land of Pondok Modern Darussalam Gontor is manifested in two forms, namely: (1) principal utilization, boarding school Darussalam Gontor is an institution that provides education from elementary to tertiary level. (2) utilization of support or development, related to the management of cottage assets which are the main donors in developing welfare. The existence, progress, and steps of PMDG in developing several productive sectors are now clear evidence of YPPWPM's success in managing its waqf. Productive waqf can also be done by utilizing thousands of hectares of waqf spread throughout the country for high-value economic activities (Rusanti et al., 2021). In management with great potential, the optimal and sustainable empowerment of waqf will be an alternative solution for capacity building in the agricultural sector. Especially if the waqf is managed by a responsible institution, such as an agricultural institution.

Research result Center for Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah Jakarta (Rofiqo et al., 2021), states that PMDG is considered successful in utilizing the results of productive waqf to develop the boarding school Darussalam Gontor economy and therefore can be used as a model for the development of waqf-based educational institutions. Productive waqf is the strength of PMDG, where the cottage is not a business area but land for charity and social service. Boarding school belongs to all Muslims and does not belong to the family, and therefore, the success of the cottage in the future depends on the awareness of Muslims as the owner (Fatira, 2019). Regarding the independence of boarding school Darussalam Gontor, it means that the boarding school Darussalam Gontor is not dependent on any institution or institution so it has the spirit of "independence" in determining the way of life of the boarding school Darussalam Gontor. In a sense, the independence shown by Islamic boarding schools is comprehensive including curriculum independence, funding, facilities and infrastructure, and so on.

The PMDG Waqf Board managed to collect waqf funds (fundraising) not limited to land and buildings (property) but received cash waqf from the rich and students' guardians. For the last two decades, they have received waqf cadres, namely teachers and lecturers who make waqf themselves to the cottage by signing a waqf statement according to the provisions that have been determined and agreed upon. With this waqf, a cadre waqf will serve and fight for life and death for PMDG. PMDG developed an exploratory and open concept of waqf, covering all objects that have economic value and use value and the process accommodates all transactions intended for institutions (Fatira & Nasution, 2019). The success of PMDG in the management of productive waqf certainly contributes to the material aspect, which is expected to support the independence of the cottage in the educational, political, and social systems. In the context of Indonesia, this fact is quite interesting, especially if it is related to waqf and its management in Islamic boarding schools and the development of economic independence

Therefore, this paper will discuss in depth the management and application of productive waqf at boarding school Darussalam Gontor so that they can manage waqf productively which in turn can support the economic independence of boarding school Darussalam Gontor. This study is very important and can be used as a reference and model by Islamic boarding schools in seeking operational funding for Islamic boarding schools so that they are not completely dependent on state aid and can support the welfare of teachers and administrators. (Saputra et al., 2021). Likewise, it will be able to relieve students and guardians of students. This research can be input for practitioners of Islamic economics to be able to develop productive waqf optimally by making productive waqf in PMDG as a model for developing productive waqf with great potential in Indonesia.

B. LITERATUR REVIEW

History of the Development of Waqf Modern Islamic Boarding School Darussalam Gontor

The Waqf Board for Pondok Modern Gontor, the waqf pledge has been going on since 1951, coinciding with the quarter-century anniversary of the PMDG Islamic Boarding School. In that year, a kind of pledge was made that the Islamic Boarding

School Modern Darussalam Gontor belongs to all Muslims and that the progress of the cottage depends on the awareness of the Muslims themselves as owners. However, because this submission does not yet have formal legal force, many parties doubt the validity of the pledge. So, to fulfill the legality, on October 12, 1958, the waqf on behalf of the founder of boarding school Darussalam Gontor, who is usually called "Trimurti", signed a charter for the handover of waqf of Pondok Modern Darussalam Gontor to 15 representatives from the Family Association of Pondok Modern (IKPM), which is the Alumni of boarding school Darussalam Gontor (Bahroni, 2012).

The waqf assets handed over at that time consisted of wetland or rice fields (1.74 ha), dry land (16.85 ha), and 12 buildings and their equipment. Part of the waqf assets came from the inheritance of Trimurti's parents, while the other part was obtained from community assistance that sympathized with PMDG. In 1931 PMDG had formed Scientific discipline, a special agency tasked with raising funds, the proceeds of which were then bought for rice fields. In addition, to worship purposes, several reasons move Trimurti to voluntarily donate her property. The founders of the boarding school are certainly very concerned about the fact that in the past, it was rare for a boarding school in Darussalam Gontor to last long after the death of its founder. This is because the boarding school Darussalam Gontor generally belongs to the parents and when the parents die, his son and then his descendants will replace him. On the other hand, a boarding school in Darussalam Gontor is very dependent on the charisma of the parents.

As a result, if there are no descendants of qualified and charismatic parents, the boarding school Darussalam Gontor will lose the support of the community, and in turn, it will be difficult to survive after the death of the founder. This is the reality that befell most of the big boarding schools in Darussalam Gontor in the past. Another reason is that there is no legal certainty regarding the ownership of land or property of the boarding school Darussalam Gontor. Often there is no clear dividing line between the property rights of the boarding school Darussalam Gontor and the property of the boarding school caregiver family, which at a later stage creates conflict and commotion. This internal conflict usually arises because of the absence of a system that can properly manage the interests of the family and the cottage. Trimurti seems to see that the institution of waqf can be an appropriate tool to

resolve conflicts that may arise in the future. Moreover, waqf institutions in Islamic history,

There are five important points in the vision and mission of the Gontor waqf body which are Trimurti's mandate to the waqf body as the nadir. First, this modern cottage must remain a socio-religious activity, which is subject to the rules of the Islamic religion. Second, modern boarding schools must remain a source of religious knowledge, general knowledge, and Arabic language, but have a boarding school Darussalam Gontor spirit. Third, this modern cottage is a community service institution in the sense of shaping the character of the people for physical and spiritual well-being. Fourth, modern boarding schools must be maintained and developed so that later they become quality and meaningful Islamic universities. Fifth, to ensure that the mandate has formal legal force, the waqf body must immediately have a notary deed (M. Huda et al., 2020).

The Board of Waqf of boarding school Darussalam Gontor does not directly manage, maintain and expand the waqf property, but delegates this authority to the leadership of the lodge as its mandate. In the organizational structure of the Gontor Education Center, the Waqf Board occupies the highest position as a legislative institution that has broad duties and authorities. This institution has the function of deciding and establishing policies related to all educational processes at the boarding school, establishing the vision and mission, rules, and statutes of the institutions under it, as well as selecting and determining the leadership of the boarding school and the leaders of the institutions under it (Bamualim & Abubakar, 2005).

Furthermore, who is in charge and responsible for the financing and maintenance of the boarding school Darussalam Gontor Education Center with all its property and wealth is the Foundation for the Maintenance and Expansion of the boarding school Darussalam Gontor Waqf (YPPWPM). This foundation was established on March 18, 1959, a year after the implementation of the waqf pledge, following article 7 of the ART of the Waqf Board. In managing and maintaining waqf land, the foundation is assisted by supervisors who are also called nazir. The nazir came from the area around the rice field. They are responsible to the foundation and then both can conduct joint evaluations. Another task is to seek legal certainty for

waqf lands belonging to Islamic boarding schools by certifying them according to existing regulations (Sawarjuwono, 2017).

In addition to intensifying the management of waqf land, the foundation also explores funds from outside the results of waqf land, both those obtained from Zakat Infaq and Sadaqah (ZIS) as well as other indirect funds such as investments. To expedite this strategy, the foundation utilizes a network of alumni at home and abroad, especially those who work as entrepreneurs. To carry out its duties, the foundation forms a division, between the maintenance and agriculture divisions, which are in charge of maintaining land, agricultural land, and managing the results. The second part is concerned with the expansion and equipment in charge of handling the expansion of waqf and managing the legal status and administration of land. (Abbas et al., 2019).

The Essence of Waqf and Islamic Boarding School Economic Independence

Waqf has strong theological roots. The Qur'an, although it does not explicitly mention the term waqf, clearly teaches the significance of social generosity for various good causes. The hadith of the Prophet and the practice of the Companions show that waqf is part of Islamic teachings (Zidny N.H, 2021). However, in its development, waqf institutions cannot be separated from the social, economic, and cultural dynamics that accompany the development of Islamic society from time to time. Waqf is a simple form that has been practiced by the Companions on the instructions of the Prophet Muhammad SAW (Siddiq, 2018).

One of the narrations that became the basis for the practice of waqf in the early days of Islam is the hadith of Ibn 'Umar. This hadith tells of a friend of Umar Bin Khatab who got a plot of land in the fertile area of Khaibar near Mecca. Umar, who wanted to give alms to this land, asked the Prophet about his intentions, and the Prophet said, "if you are willing to hold on to the origin and give alms for the results". The Prophet's expression above in turn becomes the normative and doctrinal basis of waqf (N. Huda et al., 2017). This hadith then becomes the substance of the definition of waqf, namely, holding back the origin and flowing the result. As for the choice of this meaning, al-Kabisi expresses an argument. First, the meaning of waqf above is directly quoted from the hadith of the Prophet to Umar. Second, this interpretation is

not opposed by various opinions of the schools of fiqh. Third, this meaning only limits the nature of waqf and does not contain details that could include other definitions, such as the intention of close to Allah SWT, ownership status, time context, and so on (Sholeh, 2021).

The basis of this hadith gives birth to, at least, five general principles that form the conceptual framework and practice of waqf. First, the position of waqf as a sunnah charity is different from zakat. Second, is the sustainability of waqf assets, so that waqf assets cannot be traded, inherited, or donated. Third, is the necessity of waqf assets to be managed productively. Fourth, is the obligation to donate the results of waqf for various good purposes. Fifth, it is permissible for the nazir of waqf to get a fair share of the results of the waqf. Waqf is one of the philanthropic models offered in Islam. Waqf can function to empower the people's economy. The instrument of waqf is so great for the Muslim community and as a model and pattern for improving the welfare of the people (Syamsuri et al., 2020).

In this way, waqf assets can be used for the public interest and the public benefit on an ongoing basis without losing the original assets. Laws concerning waqf management, in addition to worship and individuals, are carried out consistently among Muslims. This spirit of waqf in classical times was proven to be able to create a conducive atmosphere for the rise of Muslim intellectualism so that Islam reached the peak of glory (Kasdi, 2019). In this context, it is very important to link waqf management and development activities with Islamic boarding schools. The role of nazir waqf boarding school Darussalam Gontor is currently needed to mobilize work. As for starting in the management of productive waqf by collecting or raising waqf resources (Ardi et al., 2020). With this, it is hoped that waqf institutions will have significance in strengthening independence and efforts to achieve the vision of the boarding school Darussalam Gontor. This means that financial and non-financial support will be very useful for the continuity of the boarding school Darussalam Gontor.

C. METHODOLOGY

The methodology used in this study uses a qualitative research type qualitative research. The research process is carried out in field research. The location of

research was carried out at boarding school Darussalam Gontor, East Java. Primary data were obtained through polls and an interview process. Secondary data were obtained through business unit financial reports, organizational data, cottage profiles, world news, and manuals, as well as reports from the boarding school Darussalam Gontor foundation. The data collection methods were obtained through observation methods, interview methods, and documentation methods. The author tries to describe the data obtained in the field related to the subject matter accompanied by analysis to obtain a conclusion.

The data analysis in this study used the theory of the Miles and Huberman model by suggesting that the activities in qualitative data analysis were carried out interactively and continuously until they were completed. These are the steps that the author must take to analyze the data that has been collected from all the informants as something that must be passed before making a decision. After all the data needed for this study were collected, the researcher used an analytical model because the activities in qualitative data analysis were carried out interactively and continued until they were completed. Researchers use thematic analysis as a research method to obtain the meaning of interviews that can enrich qualitative data (Kasri, 2018).

The following is the flow of components in the data analysis of the Miles and Huberman model:

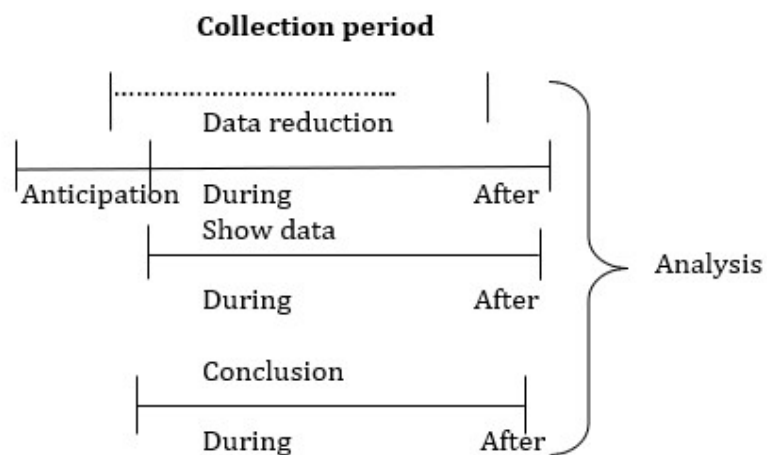


Figure 1. Miles and Huberman Model

The last step is drawing conclusions and verification. Thus, the conclusions in qualitative research may be able to answer the formulation of the problem that was

formulated from the start. Conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of a picture or description of an object that was previously dim or still dark so that after research it becomes clear that it can be a causal relationship or interaction, hypothesis, or theory.

D. RESULT AND ANALYSIS

Management of Productive Waqf Modern Boarding School Darussalam Gontor

Gontor's most prominent modernity lies in the management aspect of the boarding school Darussalam Gontor. In the organizational structure of the traditional Islamic boarding school, the highest power is held by the nursery as the founder of the boarding school. However, this is not the case with boarding school Darussalam Gontor. The highest power is held by an institution called the Waqf Board (Torres, 2017) The waqf body establishes an institution and appoints the head of the institution in charge of carrying out the vision of the Islamic boarding school. The highest executive institution is the head of the cottage, which is the caretaker, in this case, the nursery, the Foundation for the Maintenance and Expansion of the Modern Cottage Waqf (YPPWPM), Kulliyatul Mua'llimin Al-Islamiyah (KMI), Darussalam Gontor University, and the Darussalam Gontor Modern Boarding Family Association (IKPM), as well as the Head of the Pondok Branch.

Based on the organizational structure above, YPWPM is a waqf asset and property management agency that was established on March 18, 1959. This foundation or institution is appointed by the waqf agency to manage waqf assets and lands and seek their development. As the current chairman, Drs. H. Imam Sobari. YPPWPM then formed a management division which includes the maintenance and agriculture division, which is in charge of maintaining the land and agricultural lands and managing the production. Another section deals with expansion and maintenance. This section deals with efforts to expand waqf and manage the legal status and administration of land. The third part deals with buildings and equipment in charge of maintaining and adding building facilities and equipment for educational and teaching purposes (Gontor, 2021).

In general, the provisions for the implementation of waqf of boarding school Darussalam Gontor are as follows: a) Waqf is given to alumni and families who are

considered to know the vision, and mission of PMDG and live the sunnah, values , and discipline. b) A waqf foundation was formed. c) In the waqf deed, the founder's authority is stated (as long as the founder is still alive, the foundation's management acts as an assistant to the founder). d) Members of the Waqf Board may not depend on their life from the lodge. e) The cottage family is the direct helper of the cottage. f) Families do not have the right to inherit the cottage, except for those who are directly involved in following the procedure. g) Trimurti's step by donating Pondok and its assets is a step forward based on intelligent ijtihad (Zarkasyi, 2005).

Furthermore, who is in charge and responsible for the financing and maintenance of the boarding school Darussalam Gontor Education Center with all its property and wealth is the Foundation for the Maintenance and Expansion of the Modern boarding school Darussalam Gontor Waqf (YPPWPM). This foundation was established on March 18, 1959, a year after the implementation of the waqf pledge, according to article 7 of the ART of the Waqf Board. In managing and maintaining waqf land, the foundation is assisted by supervisors who are also called nazir. The nazir is responsible for the foundation and then the two of them can do a joint evaluation. Another task is to seek legal certainty for waqf land owned by boarding school Darussalam Gontor by certifying it according to existing regulations (Bamualim & Abubakar, 2005).

The following is a recapitulation of the expansion of PMDG waqf land managed by YPPWPM, for the last three years from 2019-to 2021.

Table 1. Land Expansion of Darussalam Gontor 2019-2021

No	Year	Area M2
1.	2019	11.081,968
2.	2020	12,620,269
3.	2021	12,643,712

Data source: www.gontor.ac.id

During the last three years, the expansion of PMSDG waqf land has always been increasing. The waqf land is spread over 24 regions throughout Indonesia. With all existing capabilities, YPPWPM's land expansion program can run well. Expansion and

development of land are obtained through the acceptance of waqf land and the purchase of new land. As for waqf property in the form of other facilities and infrastructure such as mosque buildings, dormitories, madrasas, campuses, and so on, spread across all PMDG branch lodges, namely Gontor for men with 14 branches and Gontor for women with 7 branches. In addition to intensifying the management of waqf land, the foundation also explores funds from outside the results of waqf land, both those obtained from Zakat Infaq and Sadaqah (ZIS) as well as other indirect funds such as investment (Rizal et al., 2020). To expedite this strategy, the foundation utilizes a network of alumni at home and abroad, especially those who work as entrepreneurs.

Implementation of Productive Waqf Development for Modern Pondok Darussalam Gontor

In addition to the above efforts, fundraising for cottages is by utilizing waqf facilities and is also carried out through the Student Cooperative (Kopel), which later also developed into the Kitchen Cooperative (Kopda) and the Student Stall Cooperative. The entire business is handled directly by the students who are members of the OPPM (Modern Boarding Student Organization) under the supervision of the Santri Parenting Board. In managing foundations, business units, and cooperatives, adheres to the principle of lease management. Teachers, students, and students are involved in it. The appointment is intended so that the management of the business is still colored by the spirit of students in the form of sincerity, honesty, trust, responsibility, sincerity, dedication, and loyalty. entrepreneurship, sincerity, and sacrifice. All businesses owned by this boarding school are managed by students and teachers, and the results are used to meet the needs of the boarding school, students, and teachers. This is a form of education for independence and togetherness that is continuously maintained (Fanani & Muhammad, 2020).

Following the five-term cottages, the results of the waqf have so far been channeled to develop education and teaching in boarding school Darussalam Gontor based on five strategic objectives or the Panca Term of Modern Cottage (education and teaching, regeneration, buildings, and the welfare of the cottage family). In the field of education and teaching, waqf proceeds are used to provide subsidies for the

cost of education and teaching for students and students with teacher status. The tuition fees that come from students are recognized by the boarding school leadership as not being able to meet the needs of students and students. In addition, the waqf proceeds are also used to finance the development of education and the opening of branch lodges spread across several areas in Java and outside Java (Mahmassani, 2021).

The regeneration program in the form of further studies at the S1, S2, to S3 levels carried out by the cadres is partially fulfilled with the results of the waqf. Many cadres have completed their studies at this cost, both at home and abroad. Some cadres have been sent to attend courses or training that are relevant to their assigned tasks. The maintenance and construction of educational facilities and infrastructure are also partially funded from waqf proceeds. The need for the construction and rehabilitation of buildings, schools, dormitories, laboratories, libraries, offices, and housing for teachers and lecturers is increasing along with the development of the boarding school Darussalam Gontor.

The PMDG Waqf Board succeeded in collecting waqf funds (fundraising) not limited to land, both dry land and rice fields, buildings (property), receiving cash waqf and self waqf (soul). The land waqf managed by YPPWPM has grown to an area of 747.27 ha, which is spread over 21 districts throughout Indonesia. The cash waqf comes from the guardians of students in the form of infaq which is paid annually with several components including registration fees, building addition fees, new campus development fees, health money, paper money, magazine money, and committee money. Cash waqf is also received by the boarding school from the monthly student fees consisting of food and tuition fees.

In addition to financing the Five-Term Program, the waqf proceeds are also used to fund the activities of institutions under direct funding from the Foundation, such as IKPM (Modern Cottage Family Association), Islamic Center, Darussalam University, PLMPM (Center for Management Training and Community Development). and sessions of the Waqf Board. The results of the waqf are also used for the development of the surrounding community, a radius of 10-15 km in the context of Islamic da'wah. PMDG's contribution to the community is directly in the form of building infrastructure and village facilities as well as providing teachers to foster recitation

activities in mosques and langars around cottages and coordinate activities to commemorate Islamic holidays.

Development of Waqf Land with Land Lease System

The type of soil developed in the agricultural sector is the type of wet vacant land. The land can be used as agricultural land. The foundation's strategy in developing waqf land is one of them with a land lease system. The Foundation cooperates with farmers or cultivators who want to manage the land with a lease contract. The majority of crops grown are rice because it depends on the type of land being rented. Slope-shaped land is planted with citrus trees. While the land in the Ponorogo, Nganjuk, and Kediri areas is managed by planting rice, only a small part of the land in Ngawi is planted with sugar cane (Fasa et al., 2016).

The foundation offers a rental price by looking at the market price around the land. From the results of the interview, the land rental price given by YPPWPM Gontor is the cheapest compared to other land rental prices. However, this price does not damage the market, because one of the goals is to help the surrounding community or less fortunate tenants. The rental price can be on average around IDR 2,000,000, per rice field with an area of 1,400 m². After a lease agreement is reached between the two parties, the foundation receives the rental proceeds at the beginning of the contract. The lease agreement is at least 1 year, and if you want to continue the lease, you can extend it after one year. So far, the lease contract has been carried out only verbally, there has been no written contract. Furthermore, the foundation will provide a written contract so that transparency can be known by both parties. The strategy of developing waqf land with a land lease system can make waqf land productive. The proceeds from the lease are used by the foundation for the welfare of the people and also for the development and expansion of Gontor's modern cottage

Development Of Waqf Land with Own Management By YPPWPM Gontor

The second form of development of waqf land is managed independently. That is, the foundation as nazir manages the Waqf land. The waqf land is planted with durian trees in the Trenggalek area and oil palm plantations in the Jambi area. While the waqf land around the cottage is planted with rice. In each of these areas, there is a

person who is responsible for controlling and supervising the process of managing the land and the trees planted. Then every month must report to the central foundation about the financial results and operational needs required. The Foundation employs professionals to manage the land, from planting to maintenance to harvesting. All operational needs are facilitated by the foundation. Furthermore,

Development Of Waqf Land with A Profit-Sharing System

For the development of waqf land with a profit-sharing system, the majority of the land is in the form of rice fields. The land is in the Ngawi area. The manager or foundation cooperates with the surrounding community to manage the land. This one refers to Gontor's orientation, namely community. The development of the waqf land is intended for the agricultural sector. Furthermore, the waqf property by Nadzir is distributed to the community in the form of agricultural land which must be managed by the community to the maximum. The distribution is carried out with a profit-sharing system between the two parties using a muzara'ah contract. The foundation is the owner of the land that provides all the necessities for cultivating the fields. The foundation provides seeds, plows or tractors, irrigation, and medicine.

The profit-sharing system is carried out by mutual agreement, which is 50%-50% of the net yield after harvest. The share of 50% for the cultivators of the fields and 50% to be donated to boarding school Darussalam Gontor, to expand the learning development of the boarding school. The donation will then be managed by YPPWPM for the benefit of the people such as education, health, and the economy at Pondok Gontor. Every week a recitation is held for the cultivators of the fields, and also a briefing by the leader of the cottage. This is used as a medium for controlling and evaluating and coordinating with farmers. In addition, the foundation also cooperates with rice cultivators in selecting the best quality rice seeds. With the hope that the rice produced is of high quality and can be marketed at high prices.

E. CONCLUSION

The findings of this study state that the collected waqf funds are managed properly and professionally so that the distribution of productive waqf can be done in a dialogical manner for the development of several business fields in PMDG. The

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implementation of productive waqf has long-term implications for PMDG, especially in the field of education and teaching. The growing facilities can have a big impact on improving the quality of education which is getting better. Productive waqf funds also contribute to the economy of the surrounding community. There are three cooperation systems carried out by YPPWPM Gontor, namely, First, the land lease system. Second, it is planted by the manager of YPPWPM Gontor, and Third, a profit-sharing system with rice cultivators. The results of the SWOT analysis explain that the development of waqf land in the agricultural sector that is implemented by YPPWPM Gontor is very strategic. So that through the results of the sector it can be developed for the development of other sectors such as education, health, economy, and also the expansion of waqf land. It is hoped that the productive waqf management model carried out by PMDG can be a reference for practitioners in managing productive waqf.

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