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TOWARD COMMUNITY-BASED WAQF INVESTMENT TO EMBODY EDUCATIONAL INSTITUTIONS FOR ELEMENTARY SCHOOLS

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Abstract:

The paper discussed critical issues related to community-based waqf practices to strengthen education services. This research was intended to fill the gap in the idea of systematically organized community waqf practices by educational institutions. It from a specific community, such as parents, is collected, structured, and timed to increase the amount of its funds. In addition, the issue of waqf for education has revolved chiefly around higher education, and very few have touched on the primary and secondary education levels. Talal Asad's view on the position of agency that has a vital role in religion was used to discuss the above topic. This research used a qualitative method based on a literature study by placing academic texts as data sources. Data analysis used content analysis with the stages of collection reduction and verification. The results are mentioned in the following. First is the waqf action movement for education, which positions the foundation manager as the initiator, actor, activator, developer, manager, and person in charge. Second, the collected waqf funds are invested into strategic and low-risk economic activities, such as real estate and business ventures, carefully selected to ensure stable and sustainable returns. These profits are then utilized for educational activities such as teacher salaries, operations, and the development of learning facilities

Keywords: waqf investment; educational institution; elementary school

INTRODUCTION

This research focuses on utilizing waqf to strengthen the quality of education services, especially at the basic education level managed by the private sector, which needs more financial strength. This topic is raised as the central discourse in this paper based on the following arguments. First, most basic education institutions under the auspices of the Ministry of Religion do not apply a professional payroll system to teachers and education personnel. They carry out administrative and learning tasks based on the values of volunteerism. All activities related to learning services are dedicated to educating the nation and actualizing the worship of Allah. They cannot depend on this job and must have other jobs to fulfill their daily needs.

Schools or madrasahs introduce free education as a response to the reality of people working in the non-formal sector with incomes below the national standard. Consequently, education activists need to get paid as

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stipulated in the National Education System and its derivatives. The condition is reinforced by the results of research stating that low teacher honoraria or salaries have a low influence on teacher performance and professionalism¹. However, the results of this study cannot be applied in general because the significance is influenced by several interrelated factors, such as the motivation to become a teacher not for income but also dedication. Teacher-oriented in this context is not for financial gain but to fulfill their calling to educate wholeheartedly. They do entrepreneurial-based businesses to fulfill their needs and do not need crucial salary rewards². However, only some people, when becoming a teacher, are motivated by the spirit of service without the orientation of monthly income.

Second, the government has yet to be able to finance educational activities carried out by educational institutions managed by private organizations such as foundations. Recently, the government has been withdrawing from its responsibility to finance education, especially public higher education. Indirectly, the government authorizes madrasah and school managers to take strategic steps to meet the needs of education costs. One of the ways to do this is by enforcing various *infaq* and donations that apply periodically, such as monthly, semester based, and annually. This strategy can be effective for schools or madrasahs with a good reputation and excellent programs that follow the trends and tendencies of the educated community. The audience comes from the upper middle class, which is highly aware of the importance of the quality of children's education and dares to spend money on their children's education.

This paper aims to discuss the main issues related to the practice of community-based endowments to strengthen educational services. This research is intended to occupy the space of the idea of a systematically organized community waqf practice by educational institutions. Waqf from a particular community, such as parents of students, is collected in a structured and timed manner to increase the amount of waqf funds. In addition, the issue of waqf for education has been intertwined with the higher education level, and very few have touched the secondary and primary education levels.

This research is intended to fill the gap in the idea of a systematically organized community waqf practice by educational institutions. The proposed waqf practice, where funds from a particular community, such as parents of students, are collected in a structured and timed manner, could significantly increase the amount of waqf funds available for education. In addition, the

¹ Abdillah, Shulhan, "Pengaruh Honor Guru Terhadap Keaktifan Mengajar Guru Madrasah Diniyah Al-Barakah Rombiya Timur Tahun 2022," *Alhamra Jurnal Studi Islam* 4, no. 1 (2023): 21-29.

² Shulhan Shulhan, Samsul Ar, and Dedi Dores, "Masa Depan Kesarjanaan Pendidikan Guru Madrasah Ibtidaiyah," *Tafhim Al-'Ilmi* 14, no. 1 (June 9, 2023): 1-15, <https://doi.org/10.37459/tafhim.v14i1.6029>.

issue of waqf for education has been intertwined with the higher education level, and very few have touched on the secondary and primary education levels. The unique perspective of Talal Asad on the position of agency that has a vital role in religion is used to discuss the above topic, adding a fresh and engaging dimension to the discourse³.

Waqf as an asset for the empowerment of the *ummah* was practiced by the Muslim community during the Abbasid sultanate. *Waqf* functions as a force in the development of public space carried out by the government and civilians with the spirit of providing public facilities that can be used by the community, such as mosques and educational institutions. The government and the community build a flexible relationship in an informal form in managing *waqf* as an endowment fund. The relationship between the government and the community is very dynamic and flexible. It is non-formal in *waqf* management so that both parties can play an openly synergistic role⁴.

The management of Al-Azhar University has long done the utilization of waqf in education. Utilizing *waqf* aims to provide quality education services for free to prepare future generations to be competitive with quality education⁵. *Waqf* funds developed as productive businesses can encourage the Muslim community, in particular, to participate as donors or endow their assets in this program. However, *waqf* management experiences its dynamics due to government intervention and its impact on the institutional system⁶. This research clearly illustrates that *waqf* has proven to be effective in having a positive impact in developing the management of free education for the community, especially for people with low incomes.

In the context of using *waqf* funds, Malaysia responded to the government's reduction in the higher education budget by seeing *waqf* as an alternative to financing higher education. All higher education budgets reached more than 20% of the total government budget, and suddenly, there was a reduction. It became a challenge for higher education institutions to find practical solutions to avoid going to stay in business. They made three world universities with successful experience managing endowment funds as their funding strength: Harvard University, Yale University, and the National

³ Talal Asad, "The Idea of an Anthropology of Islam," *Qui Parle* 17, no. 2 (2009): 1-31.

⁴ Miriam Hoexter, Shmuel Noah Eisenstadt, and Nehemia Levtzion, eds., *The Public Sphere in Muslim Societies*, SUNY Series in Near Eastern Studies (Albany: State University of New York Press, 2002).

⁵ Mohd Ali Muhamad Don and Rohayati Hussin, "Waqf Model: Al-Azhar University Forever," *International Journal of Academic Research in Business and Social Sciences* 14, no. 2 (February 19, 2024): Pages 1370-1376, <https://doi.org/10.6007/IJARBS/v14-i2/20899>.

⁶ Agung Abdullah, "Waqf and State Interference: A Phenomenology Study in Al-Azhar University, Egypt," *Journal of Finance and Islamic Banking* 3, no. 1 (September 21, 2020): 38-56, <https://doi.org/10.22515/jfib.v3i1.2625>.

University of Singapore. These three universities support themselves with the investment results of alumni and sympathizers' donations⁷.

This article uses qualitative methods⁸ to explore the conceptual idea of utilizing *waqf* in funding educational activities as an alternative to overcoming the limitations of government aid and community donations. As one of the Islamic teachings, *waqf* should strengthen and empower educational institutions to provide high-quality educational services. This research is in the form of a literature review, which uses academic texts as the primary source⁹. This research is in the form of a literature review by placing academic texts as the primary source¹⁰ to respond to new challenges in the world of education where teachers and education personnel are not solely motivated by service orientation but also to earn income to fulfill their needs. The analyst in this study used content analysis¹¹ to construct a new understanding of using *waqf* funds in developing education as an alternative to solving the budget deficit

DISCUSSION

Learning activities require adequate financial support to develop and produce quality output. These funds are the responsibility of the government for state-owned educational institutions. Meanwhile, funding educational activities in private education is the responsibility of the management organization, which is a legal entity. In this case, the government provides funds in the form of school operational assistance, and the amount is determined by the number of students and the level of education. For schools without guaranteed financial strength, foundations can make investments as an alternative to overcome the limited costs of organizing education.

In utilizing *waqf* funds, foundation managers must take two critical steps as agents who mobilize educational activities. First is the *waqf* action movement for education, which positions the foundation manager as the initiator, actor, mobilizer, developer and manager, and the person in charge. Second is investing the collected *waqf* funds into strategic and low-risk economic activities and utilizing the profits for educational activities such as teacher salaries, operations, and developing learning facilities.

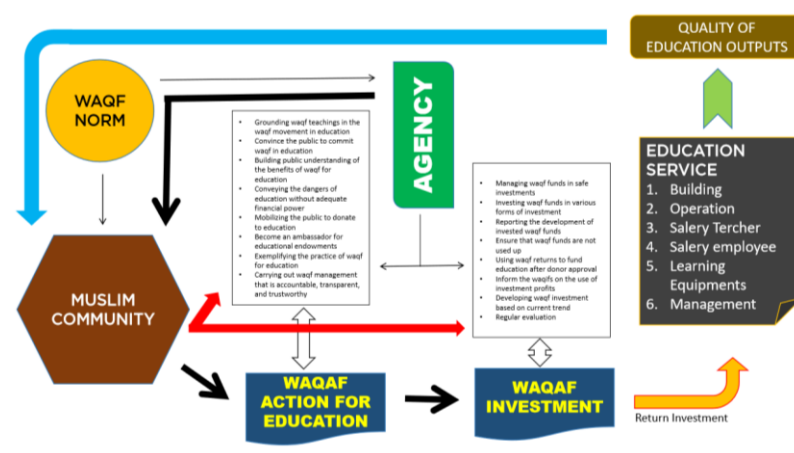
⁷ Baharom Abdul Hamid, Sarafuddin Abdul Syahid Sowell, "The Endowment Fund as a Source of Sustainability for Higher Education in Malaysia: Maximising Investment Returns" (International Shari'ah Research Academy for Islamic Finance (ISRA), 2018).

⁸ John Gerring, "Qualitative Methods," *Annual Review of Political Science* 20, no. 1 (May 11, 2017): 15–36, <https://doi.org/10.1146/annurev-polisci-092415-024158>.

⁹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Fifth edition (Los Angeles: SAGE, 2018).

¹⁰ Creswell and Creswell.

¹¹ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (CV Syakir Media Press, 2021).



Muslim communities in Indonesia are known to have a culture of togetherness in hand and hand, as well as cohesiveness when carrying out various social and religious activities. Various public facility construction activities are completed with the concept of volunteerism and togetherness as an expression of the close community cohesion that upholds brotherhood. Not a few educational institution buildings, such as madrasah buildings, schools, and *pesantren* dormitories, were built independently by residents without relying on external parties to help them. The community worked together to build these buildings and raised their funds to buy the building materials.

The spirit above was formed because scriptural values drove it in the form of hadith and Qur'anic texts¹². This habit shifted and weakened when the government intervened in foundation-run educational institutions. Some of the government's assistance in managing private educational institutions includes learning facilities, building construction, school operational assistance (BOS), and teacher certification. Assistance for facilities and building construction is intended to help foundations with difficulties procuring and providing a representative building as the center of learning activities. BOS was launched to ensure that education services can be carried out effectively and efficiently. Certification allowances are given to teachers as a stimulus so that they are active in carrying out their duties as educators to educate their students¹³.

The presence of the government with some of the above programs cannot solve the financial problems of educational institutions. The initiative is like a double-edged knife that is equally sharp and serves to cut from both sides. On the one hand, the presence of the state with this assistance is a solution to alleviating the problem of school operational costs, increasing teacher income through certification allowances, and building repairs. However, this assistance

¹² Hilman Latief, "Islamic Charities And Dakwah Movements In A Muslim Minority Island: The Experience of Niasan Muslims," *JOURNAL OF INDONESIAN ISLAM* 6, no. 2 (December 1, 2012): 221, <https://doi.org/10.15642/JIIS.2012.6.2.221-244>.

¹³ Indra Waspada Rini, "Funding Problems in Educational Institution: Morality and Professionalism Perspectives," *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora* 10, no. 1 (January 1, 2024): 73-80, <https://doi.org/10.37567/alwatzikhoebillah.v10i1.2362>.

has yet to cover all the educational needs. Many teachers, although qualified, still need to receive the certification allowance. They have served as teachers for a long time and have not received the certification allowance because the recruitment process is very complex, including administrative selection, testing, and training. In the recruitment process, sometimes, things that indicate fraud happen.

Not all educational institutions can solve the problem of lack of facilities or buildings from state aid programs. Many cases of government assistance are given incompletely, especially those involving elements of politics, because they help institutions not sincerely but take a percentage that is not small, up to 60%. Educational institution managers feel pomegranates face this problem because if they submit a proposal for development assistance with the help of syndicate elements, it will be easier to get this assistance. However, if they follow the current trend, the realization of building construction can only work in good performance if the funds that can be used for this activity are around 40% left over from deposits to these individuals. It cannot be generalized in this country but is common in specific locations.

The community perceived the program as a solution to the school's financial problems and replaced their task of working together to support learning activities and fulfill building facilities and infrastructure. They are no longer enthusiastic about donating their labor and property to develop neighborhood educational facilities. Muslims believe that state aid can fulfill the needs of education managers in carrying out their duties and responsibilities. They now want to pay various monthly, semesterly, or annual dues. The population is also no longer united in participating in constructing facilities and infrastructure.

The case happens because people know the amount of aid the government provides, such as 200 million, but they need to know that intermediaries charge managers 60%. This phenomenon is a challenge for foundations that manage formal education and need to do important things to ensure that the community is aware of the patterns in the acquisition of aid from the state. The funds obtained and their realization should be conveyed to relevant stakeholders so they continue to be concerned about developing their children's education quality. Education managers must be kept from the role of the community in carrying out activities related to educating the nation. Children's education is every parent's responsibility, and government assistance does not abrogate this responsibility because it is only limited to a set of supplements ¹⁴.

Key figures from the foundation management are needed to become agents who can revive the spirit of generosity and volunteerism And restore

¹⁴ M. Syahrani Jailani, "Teori Pendidikan Keluarga Dan Tanggung Jawab Orang Tua Dalam Pendidikan Anak Usia Dini," *Nadwa: Jurnal Pendidikan Islam* 8, no. 2 (October 19, 2014): 245-60, <https://doi.org/10.21580/nw.2014.8.2.580>.

community involvement in improving the quality of education. As an agency, foundation managers should have adequate mastery of normative insights related to the study of Islamic philanthropy, such as waqf and its utilization for strategic sectors. Waqf is one of the teachings encouraged by Islam to be implemented by Muslims as a form of devotion to the merits of property assets intended for matters related to Islamic development. Developers of educational institutions are required to present new interpretations appropriate to the context¹⁵. The development of educational institutions is required to present new interpretations that fit the developing context so that people do not lose the context in carrying out the teachings of the Al-Quran and Hadith for long-term sustainable development.

In the context of the Islamic constitution, waqf is believed to be one of the teachings of religion-based philanthropy. Many Muslims donate their wealth to immovable property such as land and buildings such as mosques, madrassas, and pesantrens. The public tends to respond positively and quickly to waqf campaigns and fundraising for land acquisition or the construction of public good facilities. It is driven by normative techniques explaining the sustainable rewards of investing in things used for good, such as mosque buildings. The understanding is deeply rooted among most mullahs, creating high enthusiasm for its realization. It is inversely proportional to the spirit of building human resources. The Muslim community has not been wholeheartedly willing to spend its wealth on human capacity-building activities.

The trigger is the understanding that charity for incidental activities generates rewards that are not permanent, unlike waqf. Muslim communities prefer to donate their wealth and energy to things that bring continuous and uninterrupted rewards until the Day of Judgment. It is motivated by the recommendation of the hadith, which states that humans will have their deeds cut off when they die, except for three exceptions. One is almsgiving, stated by the prophet Muhammad on HR Muslim in number 1631¹⁶. This charity is understood by the majority of Muslims in the form of gifts or donations for things that are not consumable and are generally in the form of land or buildings. This mindset is correct but needs to be developed because physical buildings can only function properly with people to enliven and utilize them. It is essential to emphasize the importance of giving to educational activities to prepare a generation that can prosper in mosques and other public facilities so that alms are not concentrated on infrastructure development.

Private education managers should be able to present a new interpretation of sadaqah jariah or waqf that can not only be used to procure goods but can

¹⁵ Abdulah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (New York: Routledge, 2006).

¹⁶ Abi Husain Al-Naisaisabur, *Shahih Muslim* (Riyadh Sudi Arabia: Bait Al-Afkar Al-Dauliyah, 1998).

also take the form of other things that have significant benefits in strengthening and developing Islamic civilization. The discourse of cash waqf should continue to be massively promoted and voiced to the broader community so that they form a better and more dynamic paradigm of thinking. The benefits of cash waqf managed in the form of professional, transparent, and responsible investment should also be conveyed to the grassroots Muslim population as one of the best alternatives for maintaining the sustainability of educational activities.

The increasing openness of job opportunities without requiring a cover letter and a college diploma is a challenge for the world of education managed by private institutions that need more funds. Teachers cannot endure the suffering of not receiving an honorarium that can meet their daily needs for a long time. Teachers with higher education backgrounds are more able to accept that they must educate their students with proper payment. Many of them give up their teaching profession and look for other more promising jobs, such as running a grocery store, which does not require educational qualifications. Their income from shopkeeping is up-and-coming and is used as a solution to fulfill the basic needs of life.

It should be a new challenge that must be anticipated so that madrasahs can avoid a crisis of teachers and education personnel. Utilizing invested waqf funds can be used to respond to this phenomenon. Key figures in education management must preach the importance of waqf investment as an educational endowment fund to finance education activities' operations, including paying teachers and staff. The community must be encouraged to be fond of waqf to finance educational activities, not for fixed assets such as land and buildings, except in crucial conditions.

Monetary endowments can be made through regular monthly donations for parents and tuition fees, which most parents practiced before school operational assistance. Before schools received government assistance, the community paid monthly and annual tuition fees to the school at an agreed rate. Meanwhile, rural communities, especially, wanted to avoid paying tuition fees because they thought that government assistance could solve the needs of every learning activity in schools. It can only fulfill some of the needs of educational institutions, especially teachers' salaries, which are standard regional wages.

Urban Islamic schools with middle-income stakeholders charge a wide range of monthly fees—the capitalization of programs such as tahfidh, memorization of selected hadiths, mathematics and English offsets this. The school involves students in prestigious competitions. These achievements are used as material for publication as subtle marketing to attract public interest. Although the monthly contribution is relatively high, parents do not mind paying because they are encouraged to make their children like the portfolio

shown on various promotional channels. It should be an essential note for madrasah managers in rural areas that branding can trigger public attitudes and actions when choosing a school despite the high cost, even though the school receives BOS.

Education managers, as agencies, must convince the public that schools are not in prime financial condition by getting assistance from the state treasury. The public has the right to obtain accurate information on the financial conditions of the institution. The best way that the school can is to communicate the entire use of aid funds with transparency and explain essential parts that have yet to receive funds, such as teacher and team member salaries, according to employment regulations in Indonesia. The goal is to make the community understand that quality education requires adequate funding with transparent and Islamic-based management. Transparency and good public reporting will build public attention and trust, enabling them to take action by donating or encouraging others to donate to support education.

The urgent part that has not received funding can be used as a friend to encourage the community to participate in education development again but with a different angle. They previously paid their regular tuition fee as an educational operational contribution. In contrast, the regular tuition fee is now used as cash waqf invested in stocks and low-risk productive economic ventures. The profit margin from the investment may not be maximized, but the risk can be anticipated and minimized so that the waqf funds are always safe from loss.

The agency has taken the initiative to do waqf regularly as an example to the public. It is not enough to socialize a new step; it needs to be exemplified directly so that the public's senses of hearing and sight can hear and witness what we mean. As exemplified, it will form a complete understanding that leads to conclusions and encourages action. Islam teaches its followers to model good deeds directly in addition to inviting and encouraging others to do so.

The waqf money is managed using neat and up-to-date management-based records to ensure that every incoming fund is neatly recorded. Every parent who pays the waqf is given a proof of deposit as feedback on their performance. Providing proof of deposit is also a differentiator from charity boxes, whose management needs to be more progressive and build a communicative relationship between managers and donors. Donors, as human beings, generally feel happy when they receive appreciation, recognition, and gratitude. They also need to be prayed for so that their hearts are touched, and their enthusiasm grows even greater to always donate as an expression of

practicing religious values and as an effort to raise their image in the social arena because humans need existence and recognition in their community ¹⁷.

The collected waqf funds are not frozen in a tub account but managed as productive investments. The waqf money is managed in various forms of productive economic businesses that can generate money as profit or return. The net proceeds of the business can be used to finance educational activities so that they can proliferate in educating the nation's children. The money collected by education developers is not directly used for consumables. However, it is developed as investments that generate profits that can be used to finance learning activities, including teacher salaries.

Quality education is determined by the quality of educators who teach professionally and seriously. Educators can carry out their teaching duties well if they do not have other burdens outside their teaching and educating responsibilities. When teachers are not only focused on teaching and taking care of other things, such as providing for their wives and children, it will result in a split focus and attention. It will reduce teaching performance and only partially devote attention to the development of students in terms of cognitive, psychomotor, and attitudes.

For this reason, managers of educational institutions must utilize the concept of waqf as an opportunity to get an injection of funds, the proceeds of which can be used to meet the needs of teachers. The biggest challenge is that waqf fund managers must be trustworthy, disciplined, and open to maintain public trust and even increase. Public trust must be well maintained so that they continue to donate to waqf to increase the amount of funds collected. The more funds collected, the more excellent the opportunity to benefit from investment, as long as they pay attention to risk mitigation ¹⁸.

When investing *waqf* funds, managers should consider the following points: First, investing aims to obtain a significant return. However, there is a law that the greater the potential return, the greater the risk of loss. In compiling considerations, the focus should not only be on the high potential return that will be obtained. Investment management should not be too ambitious to get a big profit but prioritize stable profit potential ¹⁹.

Secondly, business cannot be separated from risks that must be mitigated as early as possible to avoid losses that eliminate capital, namely waqf funds. To conduct early mitigation, waqf investment managers must conduct prior

¹⁷ Melek Eyigunlu, "Towards a Sociology of Moral Giving: Social Motivations and Functions of Acts of Donation," *Sociology Lens* 36, no. 4 (December 2023): 429–42, <https://doi.org/10.1111/johs.12431>.

¹⁸ Abdurrahman Kasdi, "Pemberdayaan Wakaf Produktif Untuk Pengembangan Pendidikan," *Edukasia: Jurnal Penelitian Pendidikan Islam* 11, no. 1 (March 27, 2016), <https://doi.org/10.21043/edukasia.v11i1.809>.

¹⁹ Chunxia Sun et al., "Role of Capital Investment, Investment Risks, and Globalization in Economic Growth," *International Journal of Finance & Economics* 28, no. 2 (April 2023): 1883–98, <https://doi.org/10.1002/ijfe.2514>.

research to ensure the right and safe type of investment. People who are experts in such investments should be involved in reviewing and mapping out all possibilities. It protects the waqf funds from being damaged in vain because making the wrong decision can be fatal ²⁰.

Third, the liquidity aspect also needs to be considered so that the funds can be easily found if there is an urgent need or a policy change from the management meeting. Not all waqf assets have to be invested in liquidity-related areas. Some waqf funds can be invested in tangible assets such as land and buildings, especially when the amount of waqf funds raised is enormous. Waqf funds should be invested in inefficiently disbursed sectors so that it takes a short time to make money. Waqf funds do not belong to individuals but to the ummah and Islam to strengthen the Islamic faith and the capacity of the ummah. These funds can be utilized at any time according to the designation determined by the waqf donor. For this reason, the liquidity aspect needs to be considered when choosing the type of investment.

Fourth, sustainability is an essential consideration when investing in public funds. One of the fundamental purposes of waqf is to fulfill the element of sustainable development, which is not consumable. Each generation can only utilize the results or usage rights without destroying the material. In investment, waqf managers must pay attention to this aspect of sustainability to ensure that the return of waqf funds is always obtained yearly ²¹. The sustainability aspect needs to be considered to ensure that waqf funds can be managed stably and only require a little effort to divert to other business fields. In investing waqf funds, environmental understanding must be considered to ensure that natural resources and ecology are preserved for posterity.

Waqf assets should be invested in several different sectors To anticipate dangerous risks. One type of investment that can be chosen is real estate, where waqf funds are used to finance buildings or housing sold to the public. The return from this investment can be slow even though property developers carry it out because only some buy a house in cash or can afford to buy a house even in installments. Waqf funds for property development is an option because the market share is relatively stable, although it takes a long time. The biggest challenge is that developing a property business requires significant capital. In addition, people only buy houses a few times a week to live in or for investment.

Some examples of investments that can be made to develop waqf funds in investment include community-based businesses such as those promoted by the An-nuqayah alum association community. They create a business by imitating

²⁰ Fahrurroji, *Wakaf Kontemporer* (Badan Wakaf Indonesia, 2019).

²¹ Irfan Syauqi Beik, "Wakaf Hijau Dan Pembangunan Berkelanjutan," *Republika*, September 22, 2022, <https://www.bwi.go.id/8342/2022/09/22/wakaf-hijau-dan-pembangunan-berkelanjutan/>.

the indomart or alfamart system. Its growth is positive because it continues to expand in the Sumenep district. They mobilize investors, and the proceeds are shared with the investors and given to the An-Nuqayah pesantren. In addition, the Madura grocery store is an alternative that circulates everywhere and can be used as an investment sector. The strength of this shop lies in its 24-hour service and lower prices than other shops. The threat of franchise-based retail shops strengthens the strong potential of this shop. It can be seen from the emergence of the discourse of prohibiting grocery stores from operating 24 hours, even though this is one form of the growth of small and medium businesses.

CONCLUSION

Waqf can be used to overcome financial crises in education management in elementary schools in remote areas of the country managed by foundations. Developers of educational institutions can establish a waqf program based on the community of guardians and alumni, which is submitted periodically, such as every month, as a substitute for educational donations. The collected waqf funds are invested in several forms of investment to get returns that are used for learning activities. The education manager acts as an agency responsible for being the driving force, initiator and driver, manager and leader, and model of the waqf movement. They should have noble traits such as honesty, trustworthiness, intelligence, and the ability to develop and solve problems. Waqf collected and invested can solve the problem of financial limitations in paying teachers and education personnel.

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