

KAFTEN : PRODUCTIVE WAQF ASSET DEVELOPMENT APPLICATIONS TO SUPPORT THE WELFARE OF ISLAMIC BOARDING SCHOOL

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ABSTRACT

Waqf is a legal act of endowment to save and give a part of his property to be used for religious purposes and public welfare by the Syariah. One form of waqf management is establishing the Darul Istiqomah Islamic boarding school in Sinjai Regency, a waqf land area of 50.000 m2. But the form of empowerment is still not optimal due to lack of human resources and unclear direction developing productive waqf sustainability. The purpose of this study is to provide several choices of planning solutions in the form of KAFTEN application (Waqf for Islamic Boarding School), which synergizes related parties in maximizing the potential of waqf. This research is a qualitative descriptive and SWOT analysis using data collection techniques, namely direct interviews with the Darul Istiqomah Islamic Boarding School managers and students. Planning a solution offered by researchers to overcome the problems faced by waqf managers is to develop KAFTEN applications online, and offline that can be a means of education and mediation to synergize parties concerned with developing the potential for waqf and welfare of Islamic boarding schools. The implication of this research is to make KAFTEN a media for optimizing waqf in a directed and sustainable way.

Keywords: *Waqf, Islamic Boarding School, KAFTEN.*

A. INTRODUCTION

لَنْ تَتَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ يَعْلَمُ

"You may never come to virtue (which is perfect) before you spend a portion of the wealth you love. And whatever you supply, then verily Allah knows.

(Q.S Al-Imran: 92)

The area of waqf land in Indonesia reaches 4,359,443,170 m² spread across all provinces, with the number of donated land that has been certified is 287,160 locations and 148,447 locations yet (Badan Wakaf Indonesia:2019). Unfortunately, the waqf land has only been used for the welfare of mosques, cemeteries, orphanages, and educational facilities. Only a small part has been managed more productively. This is reinforced by the research results conducted by the Center for Language and Culture (PBB) UIN Syarif Hidayatullah Jakarta, in 2006, on 500 Nazhir respondents in 11 Provinces. The study shows that more waqf assets are silent (77%) than those that are productive or productive (23%) (Indonesian Waqf Board: 2016). This fact shows that waqf in Indonesia has excellent assets but has not been optimized.

Based on Indonesian donated land data, there are 1,029,030,278 m² of waqf land in South Sulawesi, 5,486 of the waqf land that has been certified, and 4,954 which have not received waqf certificate of the 10,440 grounds of waqf spread across South Sulawesi (Badan Wakaf Indonesia:2019). Most of the total certified waqf land is still managed and placed as pure teachings in worship and education, meaning that the waqf land is still managed traditionally.

The paradigm of waqf is stated in Law No. 41 of 2004. These laws and government regulations give a mandate to immediately form the Indonesian Waqf Board (BWI), which is tasked with developing Indonesian waqf management in a more professional and productive direction so that waqf is truly capable—contributed to the current denomination of concern. This law is the result of the brilliant ijtihad of Indonesian clerics. This law was born as a result of a long search process carried out by Indonesian Ulama in responding to the dynamics of developments related to waqf (Athoillah:2014)

One of waqf land uses in the education sector is mostly used to build Islamic boarding schools. The construction of Islamic boarding schools through the use of waqf land is an inseparable part of the long history of Islamic boarding schools because most of the Islamic boarding schools are built on waqf land (Indonesian Waqf Board: 2008). Islamic boarding schools are education providers that teach religious knowledge alongside worldly knowledge in a professional manner, generally with a private status. With the 24-hour education model and the wide range of lessons offered, Islamic boarding schools certainly need adequate supporting facilities and require high costs compared to schools in general. The consequence of the high price is that many economically weak people cannot study there. However, with establishing a boarding school on waqf land, the cost of education will be cheaper. If the donated land is managed professionally, free education is not impossible in the boarding school.

Most of the wakifs (those who donate their assets) also donate land or agricultural / plantation land such as rice fields to benefit Islamic boarding schools. However, boarding school caregivers, Kiai, Ustadz, who are demanded almost every day to pay attention to the santri, make them not much time to think about adding to their income, except for the limited amount of allowances, salaries which are also minimal received from the boarding school (Badan Wakaf Indonesia:2008). This means that the management of Islamic boarding school land waqf has not been maximized because it has not provided welfare to the boarding school as a whole.

There is a boarding school in South Sulawesi, Kab. Sinjai, to be precise in Ex. Babara is the Darul Istiqamah Islamic Boarding School. This boarding school stands on a 50,000 m² waqf land, which is not all used for building buildings but also part of the land is used for housing for teachers and some residents and is also used as plantation land. However, the management of the donated land at the Darul Istiqomah Islamic Boarding School is still semi-professional, meaning that the use of the donated land cannot guarantee

the boarding school's welfare. This is proven by the many problems related to the management of the waqf land. One of the issues faced is Human Resources (HR), which lacks the professional staff to cultivate the waqf land and funding problem.

B. LITERATURE REVIEW

1. Productive Waqf Asset Empowerment

Productive waqf is a management scheme for waqf donations from the ummah by producing these donations to create a sustainable surplus. Waqf donations can be in movable objects, such as money and precious metals, or immovable objects, such as land and buildings. This surplus of productive waqf is a source of endowment funds for financing the people's needs, such as financing education and quality health services.

Waqf is productive in the sense that it must produce because waqf can fulfill its purpose if it has made where the results are used according to its purpose (*mauquf 'alaih*). The first person to waqf was Umar bin al-Khattab, where he donated a fertile garden in Khaybar. Then the park is managed, and the results are for the benefit of the community. Of course, this waqf is productive in the sense that it brings economic aspects and social welfare.

Productive waqf pioneered by the Indonesian Waqf Board is to create waqf assets with economic value, including the launching of the National Movement for Cash Waqf by the President of the Republic of Indonesia on January 8, 2010. Waqf money as a function of a commodity other than exchange rates, value standards, and saving tools are to be developed, and the proceeds are channeled to fulfill their allocation (Majelis Ulama Indonesia: 2003).

The main problem in Indonesia that hampers the empowerment of waqf is the problem of waqf fiqh. There needs to be an agreement from the ulama in advance about this waqf fiqh, considering that different views in this understanding will hinder waqf institutions' empowerment. Monzer Kahf has discussed the things that need to be used first about waqf fiqh to empower waqf institutions. In his discussion, Monzer Kahf pointed out six things that need to be achieved with the scholars' agreement regarding waqf institutions' revitalization. The problem is. (Monzer Kahf: 1999): The principle of perpetuity versus temporality

- a. Waqf of usufructs and financial right
- b. Public waqf versus posterity or private waqf
- c. Waqf management
- d. The ownership of waqf and its legal entity
- e. The particular condition of waqf founder

From the discussion of empowering waqf land, at least there is a basic philosophy that must be emphasized to empower waqf productively. First, there needs to be a renewal of the Nazirs' thinking, which currently have a conservative perspective, and the formation of waqf bodies that do not just label but are an extension of Islamic society and mandated by existing laws and government regulations. Second, the management pattern must be in the framework of "integrated projects," not parts of separate costs. With a simple project framework, waqf funds will be allocated for empowerment programs with all kinds of expenses summarized. Third, there is a principle of transparency and accountability where waqf bodies and the institutions they assist must report annually on managing funds to Muslims in the form of audited financial reports, including the fairness of each cost post (Abu Azam Al-Hadi:2009).

2. Condition of Islamic Boarding School Education in Indonesia

Pesantren is the oldest educational institution in Indonesia, estimated to have emerged from 300-400 years ago in Indonesia (Imam Syafe'i: 2017). According to the origin of the word, pesantren comes from the word "santri," which gets the prefix "pe" and the suffix "an," which indicates the place, so the meaning is the place of the santri (Info and understanding.com:2016). The addition also knows Pesantren of the term Islamic

Boarding School. The Big Indonesian Dictionary (KBBI) means a building for a temporary place, a house, a residential building with thatched roofs, or interpreted as a madrasa and a dormitory. So, Islamic Boarding School can be construed as a place or complex for students to study religious knowledge in the form of dormitories or small rooms with buildings that show its simplicity.

Islamic Boarding School is the oldest Islamic educational institution that is a product of Indonesian culture. Since Islam entered Indonesia, its existence began by adopting a religious education system that had long developed before Islam's arrival. Based on existing records, religious education activities in the archipelago have been started since 1596. In the beginning, Islamic boarding schools were a center for the training of Islamic values and broadcasting. However, in its development, this institution further widened the area under which it worked, which accelerated vertical mobility (by cramming religious materials) and horizontal mobility (social awareness). Pesantren now no longer focuses on a religious-based curriculum (regional-based curriculum) and tends to skyrocket and a curriculum that addresses society-based curriculum issues.

Along with its development, the boarding school has developed from its original state. In 1979 the Minister of Religion issued regulation No.3 of 1979, which revealed the form of boarding school, namely: (Muhammad Asrofi: 2013)

- a. Islamic Boarding School Type A, namely Islamic boarding schools, where students study and live in a boarding school in a boarding school environment with traditional teaching (wetonan or sorogan).
- b. Islamic Boarding School Type B, namely Islamic boarding schools that carry out classical teaching (madrasa), and their education by the Kiai is applied and given at certain times. The students live in the boarding school neighborhood dormitory.
- c. Islamic Boarding School Type C, namely Islamic boarding schools, which are only dormitories, while the students study outside (madrasah or public schools) and the Kiai are only the supervisors and mental coaches of these students.
- d. Islamic Boarding School Type D, namely Islamic boarding schools, administer the Islamic boarding school system and the school and madrasah system.

Director of Diniyah Education and Islamic Boarding Schools at the Ministry of Religion, Ahmad Zayadi, said that Islamic boarding schools had experienced extraordinary and impressive development numbers in the last few decades, both in rural, suburban, and urban areas. Data from the Ministry of Religion stated that in 1977 the number of pesantren was only around 4,195 with 677,394 students. This number has increased in 1985, where the number of pesantren was around 6,239 with the number of students reaching 1,084,801 peoples.

Based on statistical data from the Directorate General of Islamic Institutions, the Ministry of Religion of the Republic of Indonesia, in 2005, the number of pesantren again increased to 14,798 pesantren with 3,464,334 santri. Meanwhile, based on data from the Information System and Public Relations Data Section of the Secretariat of the Directorate General of Islamic Education of the Ministry of Religion, in 2016 there were 28,194 Islamic boarding schools scattered both in urban and rural areas with 4,290,626 students, all of whom had private status. (Ahmad Zayadi: 2017)

C. RESEARCH METHOD

This research was conducted at the Darul Istiqamah Islamic Boarding School, Kel. Babara, Kec. South Sinjai Kab. Sinjai, South Sulawesi Province using a qualitative research paradigm. Qualitative research is a research method that explains phenomena in depth through data collection, with qualitative research that emphasizes the depth of data obtained by researchers. The more in-depth and more detailed the data obtained, the better the quality of this qualitative research (Kriyanto:2006). In this study, researchers used a phenomenological approach where the researcher explores human experience, actively giving meaning to something experienced by humans so that the research results are more

natural. (Little John:2003). This study's results are sourced from primary data. Researchers conduct direct interviews with related sources and secondary data from journals, the Indonesian Waqf Agency website, and websites or online news.

In this study, the researcher realized that qualitative research data collection techniques greatly influenced the research results. Therefore, researchers used data collection techniques by interview or documentation. Researchers conducted interviews with wakif families (waqf givers), mauquf (waqf recipients) as well as nadzir (managers), in this case, the Darul Istiqamah Islamic Boarding School Foundation, which was proven through documentation during the interview.

Data analysis is an effort to solve research problems to obtain answers to the issues under study. (Moeloeng, 2004). The situation in writing this study using a SWOT analysis tool. According to Freddy Rangkuti (2000), SWOT analysis is a systematic identification of strategic factors to formulate strategies. The strategy is an essential tool to achieve goals (Porter: 1985). A system is a comprehensive master plan that explains how to perform all the goals previously set. Based on the popular dictionary (Mas'ud: 2000), the strategy is a strategy. Based on the above definitions, it can be concluded that the process is a comprehensive master plan or strategy and an important tool that explains how to achieve all objectives. This analysis is based on the logic that maximizes strengths and opportunities but simultaneously minimizes weaknesses and threats. The decision-making process must analyze strategic factors in current conditions. This is called a situation analysis, the most popular of which is called a SWOT analysis.

D. DISCUSSION

1. Overview of Darul Istiqomah Islamic Boarding School

According to Law of the Republic of Indonesia Number 41 of 2004 concerning Waqf Article 1, it is stated that waqf is a legal act of wakif to separate and surrender part of his property to be used forever or for a certain period following the interests for worship and public welfare. According to sharia. One type of property that is often donated to Indonesia island. The waqf land area in Indonesia reaches 4,359,443,170 m² (Badan Wakaf Indonesia:2019), the waqf land is widely used to construct mosques and the construction of madrasah.

One of the uses of waqf land in Indonesia, especially in South Sulawesi, is constructing Islamic boarding schools. In the long history of Islamic boarding schools, many of these Islamic boarding schools were built on waqf land. One of the Islamic boarding schools in South Sulawesi, which was established on waqf land, is the Darul Istiqamah Kel. Babara, Kec. South Sinjai Kab. Sinjai. This boarding school was founded in 1972 to coincide with the handover of the donated land by the wakif to the mauquf or Nazhir. However, due to financial constraints, the boarding school building's construction was only carried out in 1982. Before constructing the boarding school building, this waqf land was managed into agricultural or plantation land as Ust. Ansar is the Deputy Head of the Foundation and the Head of Administration at the Darul Istiqamah Islamic Boarding School.

"Pesantren ini lahir dari tahun 1972, semenjak keluarga mewakafkan tapi belum dilakukan pembangunan karena terkendala soal biaya, sehingga belum memungkinkan untuk dibangun, pada tahun 1982 baru didirikan pesantren tapi sebelum itu tanah telah dikelola untuk perkebunan dan pertanian" (Ust. Ansar)

The Petta Khalik family donated the donated land to the Darul Istiqamah Islamic Boarding School foundation. Puce'e. The waqf land area is around 50,000 m², divided into land for agriculture, land for teachers' housing, land for Islamic boarding schools, and mosques. This agricultural land is planted with various kinds of plants, such as vegetables, fruits such as durian and rambutan, and cloves.

"Status tanah pesantren darul istiqamah adalah status tanah waqaf dimana yang mewakafkan yaitu keluarga besar dari kak hadi yang terdiri dari beberapa keluarga, dengan luas 5 Hektar termasuk didalamnya wilayah perumahan. Tanah untuk perumahan guru sekitar satu hektar, tanah untuk lahan pesantren sekitar satu hektar, selebihnya itu yang diproduktifkan untuk ditanami cengkeh, buah-buahan,

dan sayur-sayuran yang digunakan untuk mendukung pembangunan pesantren dari sisi pembiayaan” (Ust. Ansar)

Besides, not all of the land for the teacher's residence is occupied by teachers from the Darul Istiqamah Islamic Boarding School. Still, several residents also live in the area. As for the land for the Islamic boarding school building, six classes were built for MTS (Madrasah Tsanawiyah). There were no fixed classrooms for MA (Madrasah Aliyah), mosques, libraries, and labs that were usually converted into study spaces for MA-level students. This occurs due to the lack of classrooms available at the boarding school.

“Kalau ruang kelas sebenarnya masih kurang, kalau MA sendiri sebenarnya belum punya ruangan kelas, cuman ruangan lain yang dijadikan ruang kelas dan sebenarnya yang punya kelas itu kan cuman MTS karena dipisah semua MTS itu, lain untuk putra lain untuk putri jadi ada 6 kelas semuanya” (Ust. Munzir)

This Islamic boarding school consists of MI (Madrasah Ibtidaiyah), MTS (Madrasah Tsanawiyah), and MA (Madrasah Aliyah). However, MI has its administrative management that is different from that of pesantren foundations. The total number of students is approximately 250 for MTS and MA, including students who participate in the service. The cost of the Islamic boarding school charged to the students is Rp. 250,000 - per month. Even then, there are some underprivileged santri who get free education. As stated by Munzir.

“MI tetap dibawah naungan pesantren, tapi pengelolaannya mandiri, tidak dicampuri. Pengelolaan keuangannya pun beda sendiri, karena kacau jika disatukan semua, tapi tetap yang mengangkat nama dari pesantren. Juga jumlah santri MTS dan MA sekitar 250-an dengan yang pengabdian, putra dan putri, perbandingan antara putra dan putri hampir sama, dan susah untuk menambah satrii karena tidak memadai prasarananya. Santrinya membayar Rp.250.000 per-bulan, itupun tidak ada yang rutin, terkadang saat musim panen padi atau cengkeh baru dibayar . namun ada beberapa santri kurang mampu yang ddi gratiskan” (Ust. Munzir)

The Darul Istiqamah Islamic Boarding School is a Darul Istiqomah Ma'coba 'Islamic Boarding School branch, Kab. Maros. There was no assistance in the form of funds or buildings for the Darul Istiqomah Islamic Boarding School in Kab. Sinjai. Meanwhile, government assistance is only in the Boss Fund document, intended solely for teacher salaries. Even then, it is still not optimal because it is disbursed only once a semester. As stated by Ahmad and Munzir

“Tidak ada bantuan materi ataupun bangunan dari pusat , malah biasa cabang yang biasa yang bantu.” (Ahmad)

“Gaji guru untuk sementara diambil dari dana bos, cuman tidak mencukupi. Santri disini membayar cuman pembayarannya sepenuhnya diperuntukkan hanya untuk koonsumsi, tidak ada uang santri yang dipakai untuk menggaji guru. Jadi untuk saat ini gaji guru sepenuhnya dari dana bos ataupun sumbangan-sumbangan dari masyarakat yang tidak pasti. Itupun pencairan dana bos setiap per semester saja” (Munzir)

2. Application of Kaften (Waqf for Pesantren) in Maximizing the Potential of Waqf to Support the Welfare of the Pesantren

The donated land with 50,000 m² in Darul Istiqamah Islamic Boarding School has not been optimized. Although several waqf lands uses in the form of land for agriculture are planted with several vegetables, fruits, and cloves, the management is still semi-professional. The empowerment of the donated land at the boarding school has not supported the welfare of the pesantren. Lack of human resources to manage the vast waqf land both in terms of quality and quantity, the absence of professionals engaged in agriculture, and the lack of funds to develop agricultural land empowerment using agricultural tools that require several costs, both maintenance costs and costs purchase of new tools. Or buy fertilizer for several plants.

Seeing the results of the SWOT analysis coupled with several facts during research related to weaknesses, constraints, and challenges of land waqf management at the Darul Istiqomah Islamic Boarding School, plus the very rapid progress of the times, the researcher proposes the need for a touch of technology to make it easier for Nazhir to get information, education, and tips. Tips for professionally managing waqf land that Nazhir can apply

directly to working waqf land to make it more productive. Through the Kaften application (Waqf for Islamic Boarding Schools), Nazhir can get this facility for free and easily.

Name and Logo



The Kaften application is an application made to synergize the pesantren and donors in maximizing the potential of waqf to support the pesantren's welfare.

Logo's Meaning

- The green color represents Islam.
- The yellow color symbolizes peace and joy
- White symbolizes purity
- The red heart shape of the hands symbolizes holding and giving each other out of love
- The image of the letter "K" represents the symbol of the kaften application that begins with the letter "K"
- Writing KAFTEN. It is an acronym for "Waqf for Islamic Boarding Schools."
- Circle line. Symbolizes the synergy between pesantren managers (Nazhir) and donors (wakif) who are tied to each other under the auspices of the Indonesian Waqf Board (BWI) as the application manager

Function

- As an educational forum for professional management of waqf in the pesantren environment
- As a forum that brings together pesantren managers (Nazhir) and donors (wakif) to work together in managing waqf assets to improve the welfare of the pesantren
- Provide writings (literacy) about waqf, for example, journals, articles, and others.

Goals and Benefits

- Helping Nazhir find donors for the development of waqf-based Islamic boarding schools
- Wakif can see, choose, and judge to whom the assets are donated
- Assisting pesantren managers in educating the management of waqf assets to improve the welfare of the pesantren

Alur Aplikasi

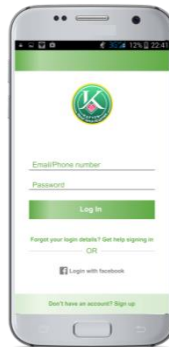
Display

- Initial Display (*Splash*)



The splash or initial display is the page that will appear when the application is opened for the first time.

b. Log In Page



The login page will appear once Splash is opened. Users who do not have an account must register according to the desired classification and get a report after verification by the admin. Users who register as nazhirs are pesantren managers who have registered as nazhirs with the minister and the Indonesian Waqf Board (BWI) through the nearest Religious Affairs Office (KUA) and fill in the registration format on the application. Users who register as donors (Wakif) must also fill in the registration form on the application. Users who already have an account can log in by entering their email or phone number and password or through their Facebook account. Users who have logged in will enter the application according to the registered report.

c. Features Page for Admins



The features for admin will appear after logging in using the admin account. The parts for admins consist of 4 elements, namely:

- 1) Log in is a user login set up and verification feature
- 2) User Management is a user account setting feature
- 3) History Management is a user and admin history setting feature
- 4) Transaction Management is a feature of managing nazhir and wakif transactions

d. Features Page for Islamic Boarding School Managers (Nazhir)



The feature for Nazhir will appear after the user logs in using the Nazhir account. The components for Nazhir consist of 4 elements, namely:

- 1) The guide is a feature that contains guidance to Nazhir in managing waqf assets
- 2) The proposal is a feature to enter plans submitted by Nazhir
- 3) Progress is a feature to enter reports on programs run by Nazhir
- 4) The message is a nazhir and wakif communication feature

e. Feature Page for Donors (Wakif)



The feature for Wakif will appear after the user logs in using the Wakif account. The components for Wakif consist of 4 elements, namely:

- 1) Education is a feature that contains educational content regarding waqf for waqf
- 2) Donation is a feature to enter the type of assets that will be donated by wakif
- 3) Project is a feature to view the planning and progress of programs carried out by Wakif
- 4) The message is a feature for wakif and nazhir communication

3. SWOT analysis

Strenght

The area of waqf land contained in the Darul Istiqamah Islamic boarding school is 50,000 M2. The waqf land area is divided into several parts, such as land for the construction of Islamic boarding schools, mosques, settlements, and a plantation area planted with durian, rambutan, vegetables, and cloves. And that is the strength of the donated land for the Darul Istiqamah Islamic boarding school to be more productive.

"Luas tanah wakafnya berkisar 5 hektar lebih, yang digunakan untuk pondok, setengahnya lagi kebun, di pemukiman guru yang tidak semua dihuni oleh guru, tetapi juga di huni oleh warga. Ada sekitar 30 unit rumah disana" (Ust. Munzir)

Besides, the manager's and students' willingness to develop this land as a waqf for productive land is tremendous. \

"Iya perlu adanya pemberdayaan tanah wakaf ini menjadi lebih produktif, karena itu dapat membantu keuangan pesantren" (Santri Pesantren Darul Istiqamah)

Every waqf asset, both agricultural land, and plantations, always involve santri as the manager; for example, there are still routine activities to work in the fields every week. And the empowerment of Darul Istiqamah Islamic Boarding School alumni is also one reason why productive waqf must be empowered in this Islamic boarding school. So, alumni can play a role as the party who manages the plantation land and is a form of devotion to the Islamic boarding school.

"Kan santrinya juga yang selesai kan pengabdian juga" (Ust. Munzir)

Weakness

The weaknesses found were the lack of human resources and the absence of professional staff in the agricultural or plantation sector to manage the plantation's land. Besides, the lack of funds is also an obstacle in developing the waqf land to be more productive.

"Meskipun masih banyak keterbatasan dalam pengelolaannya terutama keterbatasan SDM, tapi kami selaku pengelola akan berusaha untuk memaksimalkan pengelolaan tanah wakaf. Adapun kendala yang dihadapi yang pertama soal SDM yang masih terbatas serta masih kekurangan soal dana karena dalam mengelola tanah wakaf ini dibutuhkan dana yang tidak sedikit serta kami dari pihak pengelola yang masih kurang kompak mungkin terkendala dengan kesibukan masing-masing" (Ust. Ansar)

The poor management of plantation land management is also a weakness of empowering the donated land at the Darul Istiqamah Islamic Boarding School, as evidenced by the absence of professional staff in plantation land management.

The very minimal use of technology also triggers the inhibition of the management of waqf assets. For example, in the fields, the agricultural tools used are minimal and sometimes only rely on human labor.

Through KAFTEEN, donors can donate their waqf assets and directly control the productive development of these assets and provide education in the management of waqf management through several features provided so that they can be used as learning media for all parties.

Opportunities

The opportunity to develop the donated land in the Darul Istiqamah Islamic Boarding School to be more productive is the students' willingness and enthusiasm, who can encourage the empowerment of plantation land to be more productive. This was proven by the effort to send two students to hone skills in the agricultural sector in Bogor in the hope that after they return to the Islamic boarding school, they will be able to cultivate the unproductive land.

"Alhamdulillah, sudah ada dua orang santri yang kita kirim untuk belajar di Bogor khusus bidang pertanian dengan harapan ketika mereka pulang, mereka dapat mengelolah lahan-lahan tersebut" (Ust. Munzir)

The santri sent to Bogor to study agricultural problems were also students who had fundamental and hobbies in farming. Apart from the aspect of human resource development, technological advances should also be used to carry out sustainable and efficient management, considering that the more waqf assets received by the pesantren will be very unfortunate if they are not managed optimally for the welfare of the pesantren. Therefore, using the KAFTEEN application as a forum for education, information, and a source of donations will be a massive opportunity in advancing Islamic boarding schools through the waqf assets they have.

Threats

The lack of interest and talent of the pesantren (managers and students) in cultivating agricultural and plantation land is a threat to the value of not produced assets. This is because some parties perceive such work to be more violent. Also, external factors that pose a danger are the lack of assistive devices in the form of technology in agriculture

or the difficulty in obtaining information about the management procedures for waqf asset management.

Matriks SWOT

<div> <div>Internal</div> <div>Eskternal</div> </div>	Strength (S)	Weakness (W)
	<ol style="list-style-type: none"> 1. The area of waqf land is 50,000 M2 (cottage, agriculture, plantation) 2. The desire of students to develop the potential for productive waqf for pesantren 3. Empowerment of students and alumni as managers of waqf assets 	<ol style="list-style-type: none"> 1. Lack of qualified human resources to serve as managers 2. Management of assets that have not been directed 3. Lack of financial assistance to manage assets 4. Lack of use of technology
Opportunities (O)	SO Strategies	WO Strategies
<ol style="list-style-type: none"> 1. Human resource development in the form of agricultural training 2. The development of technology is speedy 3. Increasing potential of waqf 	<ol style="list-style-type: none"> 1. Human resource development through learning or educational activities through the KAFTEEN info feature 2. Utilization of technology to support asset management, especially agriculture and plantations 3. Nazhir consists of students and alumni who know management management 	<ol style="list-style-type: none"> 1. Educate management through KAFTEEN 2. Proposing a productive waqf asset development plan in the KAFTEEN application 3. The synergy of the management and waqif in development using the communication features in KAFTEEN 4. Donation feature as a means of channeling waqf assets to Nazhir. 5. The use of technology is further enhanced in line with the development of Nazhir's human resources
Threats (T)	ST Strategies	WT Strategies
<ol style="list-style-type: none"> 1. The decreasing interest in managing agricultural land or plantations 2. Use of tools and information technology as a means of management education 	<ol style="list-style-type: none"> 1. management of assets in a professional manner to increase the interest of students in their participation in managing 2. Use of technology, both agricultural equipment and information media 	<ol style="list-style-type: none"> 1. Undirected management causes santri interest as managers to decline 2. A manual control makes the students not interested in taking part

E. CONCLUSION

1. Summary

The donated land of 50,000 m2 in the Darul Istiqamah Islamic Boarding School with the distribution of several lands for the Islamic boarding school building, plantation land, teacher's residence, and the mosque has the potential to be developed into productive waqf land. However, its management has several problems, such as a lack of human resources

to manage the donated land, the absence of professionals engaged in agriculture, and lack of funds. There are several obstacles in the management of waqf land coupled with the rapid changes in times that are increasingly sophisticated, and there is an application that will make it easier for Nazhir to get information, education, and tips on waqf land management in a professional manner that Nazhir can directly apply in managing the land. Waqf to be more productive. Besides being easy to use because of its simple appearance, the application can also be obtained free of charge. The application is in the form of a waqf application intended for Islamic boarding schools with the application's name, namely: Kaften (Waqf for Islamic Boarding Schools). In developing waqf land into productive waqf land, it is necessary to have a strong will from Nazhir to build competition and skills in land management for agriculture. It is also hoped that the government or the Indonesian Waqf Board will support all efforts in developing productive land waqf. One of them is by encouraging new ideas and innovations from the younger generation.

2. Suggestion

The author is very aware that there are many deficiencies in this study, therefore the author suggests future researchers who will raise issues in the management of waqf to further mature the concept and provide a better depth of analysis. In addition to the government, the authors hope that this paper will serve as an additional guide and reference in developing the enormous potential of waqf in Indonesia so that it can be more productive and support the economy. The KAFTEN application, which the author initiated through this paper, is hoped to be able to be further developed and refined both conceptually and technically for its use with full assistance from the government. In addition, the author also advises pesantren managers, especially for teaching staff, managers and students to help empower the potential of waqf in the pesantren by utilizing human resources and using more inclusive technology so that it will help even improve the welfare of the pesantren. With the increase in the welfare of the pesantren, all levels of society will be able to experience a more intense religious education without worrying about costs.

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