

## ANALYSIS OF WAQF-BASED HIGHER EDUCATION IN MAINTAINING THE SUSTAINABILITY F PESANTREN EDUCATION VALUES: A CASE STUDY OF UNIDA GONTOR

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### Abstract

Waqf-based higher education institutions play a crucial role in maintaining the sustainability of pesantren-based education amidst the evolving economic and political challenges. The waqf system is implemented to support financial independence and strengthen moral, and religious values, and community empowerment commitments. However, waqf-based higher education institutions often face challenges such as limited land and a crisis in the quantity and quality of teaching staff, which could hinder the continuity of pesantren-based education. This research aims to analyze the role and benefits of the waqf system in maintaining educational sustainability at Darussalam Gontor university (UNIDA) as an example of a waqf-based higher education institution that follows the pesantren system. The research method used is a qualitative approach with a case study type, utilizing data obtained from documents and observations. The findings indicate that waqf plays a crucial role in supporting financial independence and preserving pesantren values in higher education. Through the management of waqf assets, UNIDA successfully achieves financial stability, reinforces Islamic character through a pesantren-based curriculum, and supports academic activities aligned with Islamic values, such as dormitory life and the study of Arabic and English. This research is expected to broaden understanding of the importance of waqf in the higher education system in Indonesia. The results show that waqf acts as an economic supporter at UNIDA, allowing learning activities to take place optimally. For future research, it is recommended to conduct a more in-depth analysis by adding other variables and updating information to enrich the findings in this field.

**Keywords:** *Waqf-Based Higher Education, Sustainability Values, Pesantren Education, Universitas Darussalam Gontor.*

### Introdction

Pesantren is an Islamic educational institution that embodies noble values reflected in the dynamics of the students' lives. These values serve to enhance individual awareness to always return to the essence of human creation as a caliph on earth.<sup>1</sup> In the context of wealth and ownership, pesantren teaches the importance of managing resources responsibly and ethically.<sup>2</sup>

<sup>1</sup> Mansur, I. (2020). *Nilai-nilai Luhur dalam Pendidikan Pesantren*. Jurnal Ilmu Pendidikan.

<sup>2</sup> Nugroho, S. (2019). *Etika Pengelolaan Sumber Daya di Pesantren*. Jurnal Ekonomi dan Pendidikan.

On the other hand, higher education is a level of education pursued by individuals after completing studies equivalent to high school. In pesantren, as observed in Gontor, students continue their studies in universities after completing their learning period of 6 years or 4 years in KMI.<sup>3</sup> This process shows that education in pesantren is not solely focused on spiritual aspects but also prepares students to face academic challenges at a higher level.

These two educational systems are then integrated in the form of pesantren-based universities that adopt a waqf strategy as a means to broaden progress in the field of education. Universitas Darussalam Gontor, for example, was established with a waqf-based pesantren system aiming to integrate pesantren values into the higher education curriculum.<sup>4</sup>

Alongside the rapidly modernising times, the education sector also faces various demands, particularly in the economic field. To maintain the teachings of the noble values of pesantren, adequate facilities and infrastructure are required to stabilise the rapid waves of modernisation.<sup>5</sup> In this context, waqf can be a solution to address various issues, including the development of quality educational facilities.

The university also has a pesantren educational programme that is structured within a 24-hour nurturing pattern. In the learning activities within the university environment, students are provided with compulsory pesantren courses, which include the islamisation of knowledge, starting with the courses Ulumul Qur'an and Ulumul Hadith in the first and second semesters.<sup>6</sup>

Thus, it is essential to explore how the existing waqf system in universities can influence the preservation of pesantren values to remain relevant, even while operating within a more universal context.<sup>7</sup>

## Metode

The research method used is a qualitative approach with a case study type, utilizing data obtained from documents, observations, and interviews. In conducting interviews, our

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<sup>3</sup> Sukardi, R. (2021). *Perkembangan Pendidikan di Pesantren Gontor*. Jurnal Sejarah dan Pendidikan.

<sup>4</sup> Hidayat, M. (2022). *Integrasi Nilai Pesantren dalam Pendidikan Tinggi*. Jurnal Pendidikan dan Kebudayaan.

<sup>5</sup> Rahman, T. (2023). *Tantangan Pendidikan di Era Modern*. Jurnal Pendidikan dan Teknologi.

<sup>6</sup> Zainuddin, H. (2021). *Islamisasi Ilmu Pengetahuan di Perguruan Tinggi Pesantren*. Jurnal Pendidikan Islam.

<sup>7</sup> Fauzi, A. (2022). *Pengaruh Wakaf dalam Pendidikan Pesantren*. Jurnal Pendidikan Islam.

target is the representative of the Foundation for the Maintenance and Expansion of Wakaf Pondok Modern (YPPWPM) at the Branch Level. The interviews we conduct are closely related to the scope of waqf and serve as the basis for the discussion. This research aims to analyze the role and benefits of the waqf system in sustaining education at the Universitas Darussalam Gontor (UNIDA) as an example of a waqf-based higher education institution with a pesantren system.

## Findings and Discussion

Waqf is one of the important financial instruments in supporting education in pesantren (Islamic boarding schools). With the existence of waqf, pesantren can obtain the necessary resources for their operations and the development of educational facilities. Waqf can take the form of land, buildings, or other assets that can be utilised for educational activities, such as the construction of classrooms, libraries, and dormitories for students.<sup>8</sup> This is crucial for creating a conducive learning environment that supports effective learning processes.

Character education is deemed essential to address social issues arising from the decline in moral values. Pesantren can instil strong moral values in their students by adapting their educational programmes.<sup>9</sup> The educational values taught in pesantren, such as ethics, honesty, and responsibility, greatly depend on the sustainability of the existing educational programmes.<sup>10</sup> Waqf plays a role in upholding these values by providing funding for relevant programmes, such as skills training, character development, and social activities involving the students. Thus, waqf not only supports financial aspects but also contributes to strengthening the character and morals of the students.

To maintain the sustainability of educational values in pesantren, it is essential to develop innovative and sustainable waqf management models. Pesantren can implement strategies to diversify income sources through the management of waqf assets, for instance, by developing productive businesses such as agriculture, livestock, or small enterprises.<sup>11</sup> The income generated from these activities can be used to support education and the

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<sup>8</sup> Mansur, M. (2021). Amanah Wakaf dalam Pendidikan: Studi di Pondok Modern Darussalam Gontor. *Jurnal Ilmu Pendidikan*, 12(3), 200-215.

<sup>9</sup> Rochmat, C. S. 2022. Peran Bahasa Dan Korelasinya Dengan Nilai-Nilai Pendidikan (Studi Analitis Atas Falsafah Taaj Al-Ma'had Di Tmi Al-Amien Prenduan). Volume 3 (1) (2022) 1-14.

<sup>10</sup> Abdurrahman, A. (2019). Peran Wakaf dalam Pembangunan Pendidikan di Indonesia. *Jurnal Pendidikan Islam*, 10(2), 145-162.

<sup>11</sup> Zainuddin, H. (2023). Wakaf sebagai Pilar Pendidikan Berkelanjutan di PMDG. *Jurnal Pendidikan dan Kebudayaan*, 14(4), 300-315.

development of students, ensuring that educational values can be continually upheld and developed.

Community involvement in waqf management is also crucial for maintaining educational sustainability in pesantren. By engaging the community, pesantren can foster a sense of ownership and shared responsibility towards education. This can be achieved through socialisation and education programmes regarding the importance of waqf and its benefits for the community and education.<sup>12</sup> It is hoped that this involvement will enhance community support for existing educational programmes in pesantren.

Overall, waqf has a significant long-term impact on education in pesantren. With good and sustainable management, waqf can become a main pillar in supporting quality education while preserving and developing the educational values being taught.<sup>13</sup> Consequently, waqf functions not only as a source of funding but also as a means to create a generation with noble character, ready to face the challenges of the times.<sup>14</sup>

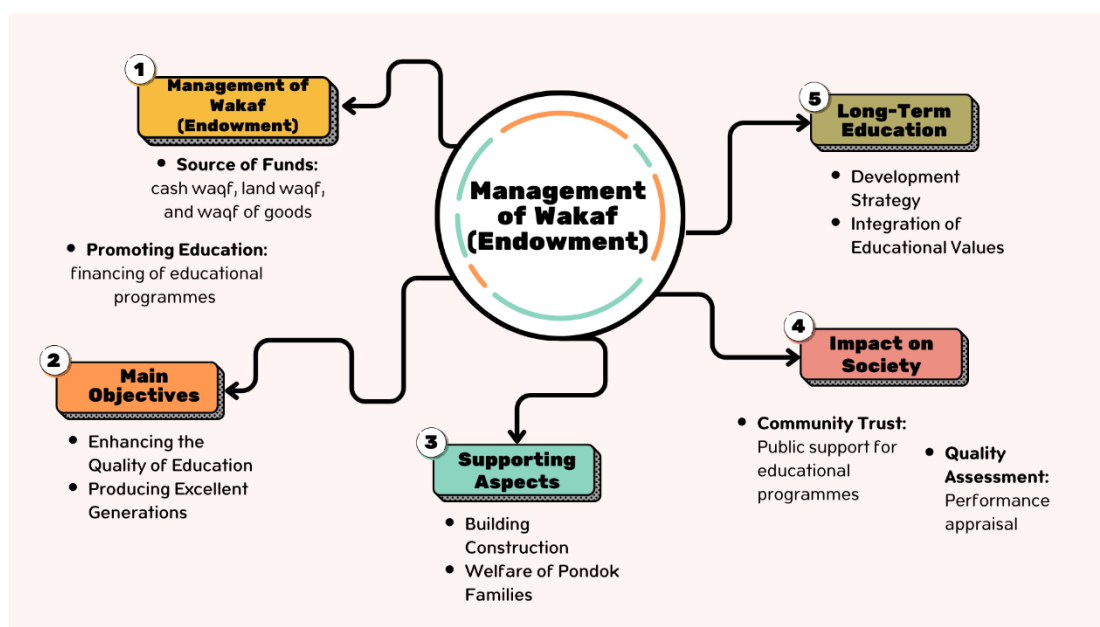


Figure 1. Waqf Management Structure at PMDG

<sup>12</sup> Hidayat, R. (2022). Evaluasi Program Pendidikan di Lembaga Wakaf: Studi Kasus di PMDG. *Jurnal Manajemen Pendidikan*, 5(1), 75-88.

<sup>13</sup> Rochmat, C, S. 2022. Peran Bahasa Dan Korelasinya Dengan Nilai-Nilai Pendidikan (Studi Analitis Atas Falsafah Taaj Al-Ma'had Di Tmi Al-Amien Prenduan). Volume 3 (1) (2022) 1-14.

<sup>14</sup> Syafii, I. (2020). Transformasi Pendidikan di Pondok Modern Darussalam Gontor. *Jurnal Studi Islam*, 8(1), 50-66.

The results from the collection of waqf are intended as funds to support the five priorities of Pondok Modern Darussalam Gontor, namely education and teaching, building development, cadre formation, Khizanatullah (funding), and the welfare of the Pondok community.<sup>15</sup>

Waqf as an educational institution at Pondok Modern Darussalam Gontor (PMDG) plays a crucial role in the development of education in Indonesia. Five years after being officially established as a waqf institution, PMDG has demonstrated significant progress in the administration of education.<sup>16</sup> In 1963, the Darussalam College (PTD) was founded, which later transformed into the Darussalam Institute of Education (IPD) and subsequently became the Darussalam Institute of Islamic Studies (ISID). These name changes reflect the dynamism and adaptation of the institution in response to the community's needs for quality education. In 2014, this institution officially changed its name to Universitas Darussalam Gontor (UNIDA), marking its status as a higher education institution that is accredited and widely recognised.<sup>17</sup>

The waqf at UNIDA not only serves as a source of funding but also as a platform for developing a sustainable and high-quality educational system. By utilising waqf assets, UNIDA can provide adequate educational facilities, support the development of innovative curricula, and enhance the quality of teaching and learning.<sup>18</sup> This is expected to produce a generation that is not only outstanding in academics but also possesses strong character and high moral values.

The community's perception of the quality of Gontor students significantly influences the level of trust the public has in PMDG. Therefore, efforts to improve the quality of education are a very reasonable strategic step.<sup>19</sup> With a strong waqf foundation, UNIDA is committed to continuously enhancing the quality of its education, in line with the mandate from the founders of the institution as articulated in the waqf charter. This mandate emphasises the importance of education based on Islamic values and general

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<sup>15</sup> Rohmaningtyas, N. 2018. Pengumpulan Wakaf Berbasis Pesantren: Studi Kasus di Pondok Modern Darussalam Gontor dan Pondok Modern Tazakka. *Jurnal Ekonomi Syariah* Vol. 1 No. 1 Januari 2018. Hal. 1-21.

<sup>16</sup> Rochmat, C, S. 2023. The Quality of Education from Islamic Perspective Analysis of The Merdeka Belajar Curriculum in Facing The Society 5.0 Era. Vol. 14 No. 1 (2023) pp. 75-93.

<sup>17</sup> Syafii, I. (2020). Transformasi Pendidikan di Pondok Modern Darussalam Gontor. *Jurnal Studi Islam*, 8(1), 50-66.

<sup>18</sup> Abdurrahman, A. (2019). Peran Wakaf dalam Pembangunan Pendidikan di Indonesia. *Jurnal Pendidikan Islam*, 10(2), 145-162.

<sup>19</sup> Rochmat, C, S. 2023. The Quality of Education from Islamic Perspective Analysis of The Merdeka Belajar Curriculum in Facing The Society 5.0 Era. Vol. 14 No. 1 (2023) pp. 75-93.

knowledge, which is expected to nurture a generation that excels not only in academics but also in ethics and social skills.<sup>20</sup>

In the context of waqf as a platform for education, collaboration among various parties, including alumni, the community, and other stakeholders, is vital. Support from all these elements will strengthen the necessary network to achieve the common goal of creating a quality generation.<sup>21</sup> Furthermore, regular evaluation and monitoring of the existing educational programmes are essential to ensure that all efforts are proceeding as planned and producing positive impacts.

Thus, waqf at Pondok Modern Darussalam Gontor functions not only as a source of funding but also as a primary pillar in the administration of quality education. Through education based on the principles of waqf, it is hoped that future leaders will emerge who can bring about positive change for the nation and the state.<sup>22</sup> PMDG, with a strong waqf foundation, is committed to continually contributing to the development of a better society through sustainable and quality education.<sup>23</sup>

### **Types of Waqf at Universitas Darussalam Gontor**

The waqf body has specific criteria for determining which assets can be endowed as waqf. These criteria include immovable property, such as land, plots, and rice fields, as well as movable property, such as vehicles and others. According to PMDG, waqf encompasses all assets that enter the pondok and are owned by the pondok, thereby changing their status to that of waqf property. As explained by a representative of YPPWPM, "Essentially, all ownership of the pondok constitutes waqf property according to our definitions. Since the pondok has already been endowed, anything that enters the pondok automatically becomes waqf property".

Suraji Budi explained that it can be concluded that all the assets owned by Pondok Modern Darussalam Gontor are classified as waqf property. To maintain its independence, since its establishment, the pondok has had a khizanatullah section tasked with collecting funds for the sustainability of the Pondok Pesantren.

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<sup>20</sup> Mansur, M. (2021). Amanah Wakaf dalam Pendidikan: Studi di Pondok Modern Darussalam Gontor. *Jurnal Ilmu Pendidikan*, 12(3), 200-215.

<sup>21</sup> Hidayat, R. (2022). Evaluasi Program Pendidikan di Lembaga Wakaf: Studi Kasus di PMDG. *Jurnal Manajemen Pendidikan*, 5(1), 75-88.

<sup>22</sup> Rochmat, C, S. 2022. Peran Bahasa Dan Korelasinya Dengan Nilai-Nilai Pendidikan (Studi Analitis Atas Falsafah Taaj Al-Ma'had Di Tmi Al-Amien Prenduan). Volume 3 (1) (2022) 1-14.

<sup>23</sup> Zainuddin, H. (2023). Wakaf sebagai Pilar Pendidikan Berkelanjutan di PMDG. *Jurnal Pendidikan dan Kebudayaan*, 14(4), 300-315.

## **Fundraising for Waqf at Universitas Darussalam Gontor**

### ***Fundraising Strategy***

Research data regarding waqf at Pondok Modern Darussalam Gontor indicates that the methods employed for collecting waqf tend to rely on waiting for the community to express their intent to donate. The pondok has yet to utilise strategies such as face-to-face interactions, special events, direct mail, and campaigns.

### ***Categories of Waqf in Islamic Law***

Waqf is a legal act performed by an individual (wakif) to dedicate a portion of their property to another party (naib) for management and utilisation according to predetermined purposes, without expecting any compensation. The property endowed is referred to as "waqf" and must be used for the public good, such as education, health, and social welfare.

Waqf in Islamic law comprises various forms and purposes that can provide social, economic, and educational benefits to the community. With proper management, waqf can serve as an effective instrument to enhance the welfare of the community while upholding religious values.

#### **Categories of Waqf by Purpose**

The management of waqf at Universitas Darussalam Gontor is represented by the Yayasan Pemeliharaan dan Perluasan Wakaf Pondok Modern (YPPWPM). This institution was established in 1958 following the waqf declaration, specifically on 18 March 1959. The establishment of this institution aims to preserve, enhance, and add to all assets owned by the Waqf Body of Pondok Modern Darussalam Gontor, both immovable and movable assets. This purpose is intended to achieve the goal of establishing a high-quality Islamic University that significantly benefits society, grounded in resources from Islamic teachings, Arabic language, and general knowledge while retaining the essence of the pondok.

#### **Categories of Waqf by Asset**

Regarding the categories of waqf at Pondok Modern Darussalam Gontor (PMDG), the focus is on two main aspects: maintaining trust and enhancing the quality of education. Maintaining trust is a fundamental principle in the management of waqf, in accordance with the goals stipulated in the waqf charter to realise a quality Islamic University.

Concrete evidence of this maintenance of trust is reflected in the increasing area of waqf land every year. Since its establishment in 1958, PMDG has successfully built high community trust. PMDG is recognised by the Ministry of Religion of the Republic of Indonesia as an exemplary model of good waqf management.

Enhancing the quality of education at UNIDA is a top priority in waqf management. With a focus on developing quality education, UNIDA strives to produce exceptional generations that meet community expectations. Community assessments of the quality of students significantly influence their trust in this institution. Effective waqf management provides funding to support educational aspects, including the construction of buildings and the welfare of pondok families. Consequently, waqf functions as a source of funding and a driving force to achieve long-term educational goals at Universitas Darussalam Gontor (UNIDA).

## **Legal Basis for Waqf**

### ***The Qur'an***

Several verses in the Qur'an mention waqf, such as in Surah Al-Baqarah (2:267-273), which encourages Muslims to engage in charity and give.

### ***Hadith***

There are hadiths stating that the Prophet Muhammad SAW encouraged his followers to perform waqf. One well-known hadith states, "When a human being dies, their deeds come to an end except for three things: ongoing charity, beneficial knowledge, and a righteous child who prays for them." (HR Abu Hurairah)

## **Conclusion**

The discussion confirms that the management of waqf at the Universitas Darussalam Gontor (UNIDA) plays a crucial role in enhancing the quality of education, focusing on the development of excellent generations that meet societal expectations, as well as providing funding for the development of educational infrastructure and the welfare of the pesantren families. Thus

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