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## WAQF MANAGEMENT FOR EDUCATION IN SMK IT SMART INFORMATIKA (Case Study at Solo Peduli Foundation)

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### ABSTRACT

Waqf is a practice that is recommended by Islamic shari'a because it has many virtues in it. The purpose of waqf is to provide benefits from the property that is channeled for the good of the people. The purpose of this research is to find out related to the Management of Waqf for Educational Institutions at Smart Informatika Integrated Islamic Vocational School located in Banyuwangi, Banjarsari, Surakarta. The method used is qualitative with a descriptive approach of analysis. The activity carried out by the researcher is to conduct interviews with the administrators of the social institution concerned in addition to collecting data from various literature, articles, journals, and sites on the internet related to the focus of the research. The data source was obtained from primary data sourced from field studies at the Solo Peduli Foundation. Meanwhile, secondary data is obtained from various sources that contain various matters related to waqf management. Efforts made by the Solo Peduli Foundation in managing waqf in the field of education include: in obtaining waqf assets by making invitations on social media and holding social activity events; In transparency related to the use of waqf assets, namely by providing periodic reports related to the development of waqf management. The impact felt from the existence of a school built from waqf assets is: for waqf recipients: get jariyah rewards; for the community: creating jobs and reducing poverty rates; For students: Obtain a proper education and improve skills to be ready for work.

**Keywords :** *waqf, management, education*

### ABSTRAK

Wakaf merupakan amalan yang dianjurkan oleh syari'at Islam karena memiliki banyak keutamaan didalamnya. Tujuan dari wakaf adalah memberikan manfaat dari harta yang disalurkan untuk kebaikan umat. Tujuan penelitian ini untuk mengetahui terkait Pengelolaan Wakaf untuk Lembaga Pendidikan di SMK Islam Terpadu Smart Informatika yang berlokasi di Banyuwangi Banjarsari Surakarta. Metode yang digunakan adalah kualitatif dengan pendekatan deskriptif analisis. Aktivitas yang dilakukan peneliti adalah melakukan wawancara dengan pengurus lembaga sosial yang bersangkutan di samping pengumpulan data dari berbagai literatur, artikel, jurnal, dan situs di internet yang berkaitan dengan fokus penelitian. Sumber data diperoleh dari data primer yang bersumber dari studi lapangan di Yayasan Solo Peduli. Sedangkan data sekunder diperoleh dari berbagai sumber yang berisi tentang berbagai hal yang berkaitan dengan pengelolaan wakaf. Upaya yang dilakukan Yayasan Solo Peduli dalam pengelolaan wakaf di bidang pendidikan meliputi: dalam memperoleh harta wakaf dengan membuat ajakan di media sosial serta mengadakan acara kegiatan sosial; dalam transparansi terkait penggunaan harta wakaf yaitu dengan memberikan laporan secara berkala terkait perkembangan dari pengelolaan wakaf. Dampak yang dirasakan dari adanya sekolah yang dibangun dari harta wakaf adalah: bagi pewakaf: mendapatkan pahala jariyah; bagi masyarakat: menciptakan lapangan pekerjaan serta mengurangi angka kemiskinan; bagi siswa: memperoleh pendidikan yang layak serta meningkatkan keterampilan untuk siap dalam bekerja.

**Kata Kunci:** *wakaf, pengelolaan, pendidikan*

## INTRODUCTION

Waqf according to the language is a word taken from the Arabic word "Al-Waqf" which means restraint. In Islam, waqf is the transfer of private property rights to public ownership that benefits the community at large. (Kasdi 2015) Waqf is a practice that is recommended in Islam because it is a field of jariyah rewards for the waqf giver as long as the waqf property is utilized. As the Prophet (peace and blessings of *be upon him*) said:

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

"When the son of Adam dies, his practice is cut off except for three things: (1) alms jariyah (waqf), (2) knowledge that is used and (3) righteous children who always pray to him." (Hadith Narrated by Muslim)

The above evidence shows that jariyah alms is a practice that will not be interrupted for a person even after death. And among the charities in question is waqf, especially if the waqf property is distributed to things needed by the community. In the distribution of waqf assets, optimal management is needed to distribute waqf assets properly to people in need.

Another evidence for the sunnah of waqf is also found in the words of Allah Ta'ala in Surah Ali-Imran verse 92 which reads:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

"You will never obtain (perfect) virtue until you give some of the wealth that you love. And whatever you give, Allah is All-Knowing.

This postulate reminds us that the way for Allah to give us perfect goodness is to give part of the wealth of what we love to others as a form of alms from our wealth and that includes giving alms to some of the wealth we love by expecting good rewards from Allah Almighty.

The history of the implementation of waqf in Indonesia was initially very simple, only a verbal pledge (statement) was made to the community without proper administration, so it is often found until now that waqf lands that do not have broad clarity, form, or land have been used by irresponsible people. (Mursyid 2023)

Developments related to waqf had improved in 1905, where during the Dutch East Indies government waqf land began to be regulated in a circular issued by the secretary of *the governor* on January 31, 1905. The content of the circular letter is an order to the Regent

to collect data related to Islamic houses of worship that stand on waqf land so as not to conflict with the interests of the government. (Suhadi 2002)

The implementation of waqf in Indonesia received more attention by the government 15 years after independence, precisely in 1960. In that year, Law No. 5 of 1960 concerning the Basic Regulations of Agrarian Principles was born. In the Law, discussions related to waqf can be found in articles 5, 14, and 49. These articles affirm that matters related to worship in agrarian law will receive due attention.

Until finally Law No. 41 of 2004 was born which regulates waqf in detail and renewables. The birth of the Law originated from a discourse related to cash waqf initiated by Prof. M. A. Mannan, who stated that cash waqf is a financial, financial and social banking instrument. (Islam and RI 2005)

The understanding of waqf in the community, which was initially only associated with the establishment of places of worship such as mosques or prayer rooms, now has various aspects that penetrate into efforts to utilize things that support productivity for the community at large. There are many aspects in supporting community productivity sourced from waqf, such as productive waqf for health, economic empowerment, and education. (Makhrus, Mukarromah, and Istianah 2021)

According to Jaih Mubarak, the meaning of productive waqf is the move from a professional waqf manager who aims to increase the benefits of waqf. Another meaning of productive waqf is as a process of managing waqf assets in producing goods or services to the maximum through minimal capital. (Kasdi 2015)

One of the efforts to support productivity for the community in the field of education is the establishment of educational institutions sourced from waqf funds. In improving educational services in the community, the role of waqf is certainly needed for the community. Many people who live below the poverty line are unable to receive education due to economic factors, therefore the existence of waqf programs in educational services is certainly needed to avoid social disparities in society and improve the quality of human resources. This is the wisdom of the sharia of waqf where waqf does not only focus on the relationship between humans and their gods but also related to the relationship between fellow humans in order to create the welfare of the people. (Siswoyo et al. 2019)

One of the implementations of waqf for education is the realization of free education for the underprivileged. And one of the educational institutions that has implemented this

program is the construction of a free school called SMK IT Smart Informatika. The school was built on the basis of the need for free education for the underprivileged.

SMK IT Smart Informatika was established in 2009 which is managed by the Solo Peduli Foundation which is intended for orphans and poor people or people below the poverty line. The purpose of the establishment of this school is to produce future generations who are high achievers and able to compete with the outside world even though they are from the underprivileged community. (Makhrus, Mukarromah, and Istianah 2021)

SMK IT Smart Informatika Surakarta is located on Jalan Pleret Number 9, Sumber Village, Banjarsari District, Surakarta City. The school is a school that stands with waqf land covering an area of 2,990 square meters. At first the school stood on leased land, then over time the land could be completely freed with the help of waqf assets from the community. In the process of building and developing its facilities, SMK IT Smart Informatika obtained funds sourced from two types of waqf, namely cash waqf given directly by the waqf, and productive waqf derived from the profits of waqf agricultural land management and health clinics managed by the Solo Peduli foundation. (Aminuddin 2013)

The purpose of the establishment of SMK IT Smart Informatika is to realize concern for the poor and poor in terms of education, as well as to provide facilities for waqf so that the funds that have been waqf can be useful for the needs of the people. Another purpose of the existence of these educational institutions is to empower the community, and to empower the poor and the poor in order to realize social welfare and help solve the snares of poverty with the knowledge obtained from what is learned in the school. The selection of vocational high schools or vocational schools aims to enable students to acquire the skills they are interested in and can be trained in working in accordance with the demands of work in the outside world.

The Solo Peduli Ummat Foundation or better known as Solo Peduli was established on October 11, 1999 against the background of the monetary crisis that hit in 1998 which resulted in a slump in the economy which had an impact on the increasing number of poverty in the community. Then in 2016, Solopeduli was officially recognized as an Amil Zakat Institution (LAZ) at the Central Java provincial level in accordance with the Decree of the Directorate General of Islamic Teaching Number 271 of the Ministry of Religion of the Republic of Indonesia. Solopeduli is committed to improving community services to care for the poor. This concern is conveyed through the ZISWAF Foundation (Zakat, Infaq,

Sadaqah, Waqf) and other halal and legal social funds from individuals as well as from companies or organizations that are oriented to the needs of the community.(Anindita 2017)

According to Azhar et al. (2020), productive waqf can be useful in establishing sustainable educational institutions, as well as providing the necessary facilities and resources to support the teaching and learning process. This emphasizes the importance of transparency and accountability in waqf management so that the community can contribute optimally. This research shows that with the right approach, waqf not only functions as a source of funds, but also as a driver of innovation in the field of education.(Furqon 2012)

Based on the data above, the author is interested in researching the management of waqf in the field of education at SMK IT Smart Informatika Surakarta. This research is expected to provide an in-depth understanding of how the efforts and impacts of waqf management in the field of education can be a solution in supporting the development of education in Indonesia which can be reflected in education at SMK IT Smart Informatika Surakarta. In addition, the results of this study are expected to be a source of reference for other educational institutions to adopt the model of waqf management to be more effective and efficient, in order to obtain a higher quality of education.

## **RESEARCH METHODS**

This field research uses qualitative methods. This method is used to provide explanations of complex phenomena that require detailed data collection. Phenomenological methods are used to understand the experiences of research subjects (phenomena, behaviors, perceptions, motivations, etc.) in the context of a particular language and natural environment. This study uses a qualitative approach to learn more about the phenomenon related to the management of productive waqf for education at the Solo Peduli Ummat Foundation. By using this method, the researcher can find out thoroughly about the practices, problems, difficulties, and solutions faced by managers in managing the educational waqf program at SMK IT Smart Informatika Surakarta.

The data obtained from this study is sourced from primary and secondary data. Primary data from this study was obtained from the results of interviews with waqf administrators at the Solo Peduli Ummat Foundation on education at SMK IT Smart Informatika Surakarta. Meanwhile, secondary data was obtained from various references related to themes such as related sites and journals from previous research that were relevant to the discussion.

## **RESULTS AND DISCUSSION**

### **1. Efforts to manage waqf assets in the field of education**

The development of waqf in Indonesia has undergone significant changes, many social institutions are aggressive in campaigning for the distribution of waqf in various fields. Starting from the field of places of worship (mosques/musallas), education (schools/Islamic boarding schools), health (clinics/hospitals), and so on. In the field of education, the government is committed to supporting the progress of education by building educational institutions that stand on waqf land. As stated in Law Number 41 of 2004 concerning Waqf and its implementing regulations, it is an important legal basis in its use in the field of education. (Saprida, Raya, and Umari 2022)

Based on the results of research that has been conducted at the Solo Peduli Ummat Foundation, it is known that the management of productive waqf in Solo Peduli for education at SMK IT Smart Informatika has been running optimally and systematically. This is based on information obtained from the informant Mr. Harjito as the Director of Waqf Utilization Products of Solo Peduli who said that Solo Peduli has been committed to the waqf program in the field of education and has had its own management structure in the field of waqf consisting of chairman, nadhir, secretary, and treasurer. The management of waqf for education in Solo Peduli is carried out under the supervision and guidance of the Indonesian Waqf Board.

The development of SMK IT Smart Informatics has experienced an improvement in infrastructure and the quality of education, which can be seen from the school building which has now developed well and the school land covering an area of 2,990 square meters which was originally in the form of leased land has now turned into full waqf land. Coupled with the completion of the construction of the Joglo Kembar mosque which is located in one school area which can be used for students and the general public.

In obtaining waqf assets, Solo Peduli is committed to continuing to be active in inviting various circles of the community to set aside their assets for waqf in education at SMK IT Smart Informatika. There are various kinds of efforts made by the Solo Peduli Ummat foundation, including spreading invitation posts on social media, visiting companies or business owners to give waqf, and by making public events in which there is an invitation to waqf.

Solo Peduli has a commitment to be transparent in managing and distributing waqf assets from waqfs. The strategy carried out by Solo Peduli so that the waqf holders know the development of the assets that have been waqf is to provide reports related to the development of waqf that is managed continuously and provide the latest information on social media. In addition, Solo Peduli always provides reports related to the management of waqf to the Indonesian Waqf Board which is carried out from nadhir connected to the Solo Peduli institution.(Aminuddin 2013)

In its utilization, the waqf assets obtained from the waqf are used for the construction of school buildings, dormitories, and the fulfillment of educational support facilities and infrastructure at SMK IT Smart Informatika. Currently, the buildings that have been established include: two main school buildings, sports fields, and the Joglo Kembar mosque which stands in front of the school yard which is in one school complex, as well as a dormitory complex located in different locations.

SMK IT Smart Informatika until this year has 180 students with full scholarships. The criteria for students to get a scholarship must be a person who is entitled to receive a scholarship, as expressed by Mr. Harjito, which among the criteria are: (1) have academic intelligence, (2) have good reading and memorization of the Qur'an, (3) have a good personality and high enthusiasm for learning, and (4) are not students of parents who like to smoke, Because we often find many poor people but are still addicted to smoking, which of course is just a waste of money and is not a criterion for parents who are responsible for the needs of their families.

In the process of accepting students who are included in the poor and poor categories, it is necessary to have a strict selection process related to the financial situation of their families. The selection process carried out by the Solo Peduli institution in obtaining the criteria for eligible students is through interviews with the families of the prospective students and by conducting a survey to the place of residence of the prospective students, so that it can be known transparently for prospective students who meet the criteria for receiving educational scholarships.

In the implementation of teaching and learning activities in schools, school operational funds are used for teacher and employee salaries, food money during residence in the dormitory, monthly electricity operational costs and so on are obtained

from zakat, infaq and alms funds distributed through the Solo Peduli institution. So that the use of zakat, infaq and alms assets from the community can be channeled appropriately to educational institutions at SMK IT Smart Informatika.

On the other hand, the process of managing waqf assets in the field of education certainly has its own challenges, especially for ordinary people who do not know that waqf assets can also be distributed in the field of education. As stated by the foundation management, there is a lack of literacy for the community in waqf in the field of education and still considers that the distribution of waqf is only related to the construction of places of worship. Another challenge faced by Solo Peduli is the difficulty of arousing public awareness to waqf, on the other hand, the volatile economic factors of the community also affect the attractiveness of the community in waqf. (Saprida, Raya, and Umari 2022)

## 2. The Impact of Waqf Asset Management in the Field of Education

The management of waqf assets has various good impacts for waqf asset distributors, the surrounding community, and especially for students who come from underprivileged families who of course urgently need quality education. The following is a description of the impact of waqf asset management in the field of education that has been running at SMK IT Smart Informatika Surakarta:

### 1. Impact on waqf property distributors

The management of waqf assets carried out by the Solo Peduli institution has a good impact on waqf distributors. Waqf distributors will get jariyah rewards from the assets that have been waqf for education, especially in which Islamic religious education is taught properly and in accordance with the teachings spoken by the Prophet *Shalallahu Alaibi Wa Sallam*.

The person who helps in seeking knowledge will obtain great priority in the sight of Allah Ta'ala. As it is said to be a person who shows the way of goodness through the field of education. The virtue obtained for a person who shows kindness is that he will get the same reward from the person who seeks knowledge without reducing the reward of the seeker of knowledge. As the Messenger of Allah (محمد and ٢٠١٢ عبدالسلام) (*peace and blessings of Allaah be upon him*) said:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا



"Whoever calls for a guide, for him the reward is like the reward of those who follow it, it does not diminish their reward in the least, and whoever calls for a mistake will be like the sins that follow it, it does not diminish their sins in the least." (Hadith Narrated by Muslim)

## 2. Impact on the surrounding community

The establishment of the free school of SMK IT Smart Informatika Surakarta has a positive impact on the surrounding community. Among the positive impacts of the school is the existence of new jobs for the surrounding community such as security officers, kitchen managers for students, cleaners, and so on. This certainly has a positive impact on economic growth for the community.

Another impact of the existence of this waqf school is that the community can be helped by the existence of quality educational institutions so that it can improve the quality of human resources, which for the poor and poor people it is certainly difficult to obtain. Thus, the poverty rate can also be reduced with graduates who are successful in receiving education at the school.

Another positive impact felt for the surrounding community is the existence of the Joglo Kembar mosque which is open for 24 hours in the SMK IT Smart Informatika complex. The existence of the mosque provides convenience for the surrounding community to worship and the existence of facilities available as a place to rest or just a stopover for workers and online motorcycle taxi drivers. In the future, the Joglo Kembar mosque will be filled with various community activities that are beneficial for the surrounding community. In addition, there is a plan to use a mosque that can be used as a wedding venue that can help the surrounding community.

## 3. Impact on students

Education is one of the main keys to achieving success in the world and salvation in the world. There are many people who live below the poverty line who want to get a decent and quality education. Therefore, with the establishment of a free school built with waqf assets, it can certainly provide quality education for students and get educational support facilities that are not inferior to other schools. With this, of course, it is very beneficial for the poor and poor people.

Another positive impact for students as conveyed by Mr. Harjito is to hone skills for students to be ready to face the world of work and be able to enter society and

become figures in society. As the alumni of the school have been successful in doing business, working in companies, and becoming figures in the community. The alumni are also expected to become ambassadors in concern and are expected to be directly involved in helping in campaigning for waqf for free education programs.

## **CONCLUSION**

The efforts made by the Solo Peduli Ummat Foundation in the management of waqf assets in the field of education to obtain waqf assets are by inviting various circles of the community to actively do waqf in the field of education by spreading posts through social media, visiting companies or business owners to do waqf, holding social events related to waqf invitations, and conducting campaigns in social activities. Meanwhile, the strategy to gain the trust of waqf holders is to provide reports related to the development of the continuous use of waqf assets and provide the latest information on social media and the foundation's official website.

The use of waqf assets that have been managed at SMK IT Smart Informatika to date include: the acquisition of waqf land covering an area of 2,990 square meters built on which a complex of classroom buildings, sports fields, mosques, and dormitory buildings located in different locations.

The impact of the existence of waqf in the field of education at SMK IT Smart Informatika Surakarta includes: (a) the impact of waqf: getting the reward of jariah from the knowledge practiced by the students; (b) impact on society: creating jobs, improving the quality of human resources, reducing poverty; (c) Impact on students: obtaining proper and quality education for free, honing skills to be ready for the world of work, and obtaining good educational support facilities.

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