

THE CONTRIBUTION OF WAQAF PROPERTIES TOWARD ACEHNESE DAYAH'S EDUCATIONAL EMPOWERMENT

Ruslan Razali, M.Ed

Faculty of Education, Institut Agama Islam (IAI) Al-Aziziyah Samalanga, Aceh
Email: rusraz@gmail.com

Abstract

Dalam sejarah peradaban Islam, sistem waqaf telah memainkan peranan dan kontribusi yang besar dalam upaya pergembangan dan keberhasilan dakwah dan pendidikan. Dalam rentang waktu hampir satu setengah milenium, waqaf telah menjadi satu tradisi dan diantara faktor penyebab keberhasilan pendidikan Islam. Dalam konteks Aceh, kesadaran publik dalam memberikan harta waqaf telah secara positif berperan dalam proses pembinaan pendidikan Islam, terutama lembaga pendidikan Dayah. Study ini bermaksud menguraikan nilai strategis dari kontribusi yang diberikan sector waqaf dalam mendukung pembinaan pendidikan Islam dan mengulas gambaran sejauh mana pengaruh sistem waqaf tersebut dalam pencapaian tujuan-tujuan pendidikan dalam lingkungan institusi dayah di Aceh, yang telah berlangsung sejak lama. Kajian ini berbasis pada sejumlah sesi kajian lapangan, observasi dan wawancara dengan sejumlah pimpinan dan pembina lembaga yang direpresentasikan oleh tiga lembaga dayah yang cukup dikenal luas dikalangan masyarakat, dari tiga wilayah yang berbeda dan dengan jumlah pelajar yang variatif. Secara lebih mendalam, tradisi dan sistem waqaf selama ini telah mampu memerankan fungsi penting dalam pembiayaan dan pembinaan institusi dayah melalui empat aspek; penyediaan fasilitas sarana dan prasarana, dukungan akomodasi para pimpinan, guru dan pengurus lembaga dalam menjalankan proses belajar mengajar, pembentahan manajemen dan eksekusi program atau aktivitas pendidikan, mengontrol dan mengevaluasi aturan serta kebijakan-kebijakan kelembagaan sehingga tercapainya tujuan-tujuan pembelajaran. Bahkan, waqaf secara sosial telah menjadi satu warisan tradisi dan cerminan dedikasi serta partisipasi publik terhadap proses pendidikan Islam di Aceh, sebagaimana pada umumnya di berbagai dunia Islam.

Waqaf, throughout the Islamic history, serves tremendous dedications to sustain the Islamic development. For almost one and half millennium, waqaf is one of the key success factors in supporting the Islamic education. In the context of Aceh, waqaf has widely been used to fund the traditional institutions of education (Dayah). This study intent to examine the roles of waqaf properties in supporting the educational development, how dominant is the waqaf system has been perceived as an important function in Acehnese Dayah, and whether the spirit of generosity among Acehnese towards the Islamic education is reflected through the waqaf tradition. This research based on the interview sessions with the principal leaders of Dayahs in three different regions where the largest number of Dayah is found.

The results of the study showed that Waqaf has played the significant roles in supporting the Islamic traditional education or dayah in Aceh, and become the important source for many dayah since waqaf properties are utilized for the purpose of facilitating, enhancing and achieving the educational processes towards the student development. Besides, waqaf system has been also perceived its important function in funding the dayah institutions via four ways; providing the infrastructure facilities of the Dayah, supporting the principal, teachers and other dayah educational staffs in conducting the teaching learning processes, managing the programs and activities, controlling and evaluation the rules and strategies towards better student's achievement, preparing the financial assistance to the teachers and tutors, and by handling the daily operational cost of these institutions. The findings also mentioned that the Acehnese generosity towards the Islamic education has been reflected by community as their dedications through the waqaf donations. As the territory that the Islamic Sharia is implemented, waqaf should be reactualize in maximizing its contribution towards better educational development in Aceh.

Keywords: *Waqaf, Educational Development, Acehnese Dayah*

A. Introduction

As an integral part of the religious paradigm, the foundation of Muslim education, based on the Quran and *Sunnah*'s points of view, focuses much on the values of acquiring knowledge and wisdom (Ahmad, 1985). Moreover, one of the main purposes of Islamic education is to provide the balance concept for both earthly life and the hereafter, serving knowledge and virtue not only for the needs of the mind but also the soul based on perception and intuition (Khan, 1990). Education also provides human critical thinking and develops manpower to think with better ways, in a suitable context and making proper decisions in terms of all aspects concerned. In another setting, the significant role of education in the Islamic point of view is that through the attainment of education, Muslims will be able to develop Islamic characteristics in form of *Iman*, *Islam*, *Tauhid* and *Ma'rifat*. This implies that education among Muslims will reach the comprehensive knowledge and understanding required in aspects of theological, philosophical, intellectual and emotional frameworks

Since the earlier period of Islam, all the Islamic educational institutions such as *Masjids*, *Maktab*s, *Madarasas*, *Bayt-al Hikmah* and *Jamias* were established and supported by the *Waqaf* fund. *Waqaf* is an important source of fund in the development of Muslim society. The first contribution of *Waqaf* was the Mosque of Quba in Medina built upon the arrival of Prophet Muhammad (PBUH) in 622 C.E and the Masjid Nabawi in Medina as the second place also donated courtesy of the *Waqaf* charity. Besides the

Masjid, waqaf was also aimed at stamping out the social problems such as poverty and funded other public utilities (Kahf, 2003). And after Islam was spread outside Arabia and the Middle East and reached Northern Africa, Sothern Asia, Western Europe and also Southeastern Asia, hundreds of *Madrasas* were established as well as thousands of *Maktabs* in order to provide special places for teaching the elementary level of Islamic enlightenment. The instruction then included the learning of Quran, Hadith, Islamic Jurisprudence (*Fiqh*), Commentary of Quran (*Tafsir*), Philosophy and natural Sciences.

Ahmad (1985) reviewed that the highest educational institution in Muslim history was ‘Bayt-al Hikmah’ (The House of Wisdom). It was established in A.D 830 by the Caliph Al-Ma’mun. But the famous highest institution worldwide was Al-Azhar in Cairo (Egypt) and founded during the fourth Caliph of Fatimid Dynasty Al-Muizz in A.D 925-975. Moreover, there were many famous institutions in the other parts of Islamic territories such as *al-Qayrawan* and *al-Qarawiyin*. The source of funding for those institutions was *Waqaf* charity. The Al-Azhar history proved us how strong the *Waqaf* supported the education development. By the contribution of the *Waqaf*, Al-Azhar has become the oldest university in the world, and it is older than other universities in Europe or Britain such as Cambridge and Oxford. Al-Azhar University has also been the center for teaching and learning of higher education of many discipline of knowledge related to Quran and Sunnah, Islamic Law, Philosophy, Match, Sciences and many others. As result, Al-Azhar has been success in developing the center of knowledge for Muslim world, and produced many famous and brilliant of *Ulama*. The development of Al-Azhar University is the pertinent sample in educational field under the strong tradition of giving *Waqaf* charity in the Moslem society.

Historically, as part of the Muslim world, Islamic education and its institutions in Aceh has identified and modified with the other Muslim global tradition of the educational system in many aspects. For hundred years, Acehnese Islamic educational Institutions were conducted under the role of *Qadhi Malikul ‘Adil*, the ruler of the Sultanate authority in Law, Education and Justice. Islam was the main spirit and ideology in Acehnese education and curriculum. And structurally, level of educational institution in Acehnese system in the past was not so different from any modern education system, divided into primary, secondary and higher education levels. In Aceh, there were called *Meunasah* (Primary School), *Rangkang/Balee* (Secondary School) and *Dayah* (*Higher*

Education). In the higher education system, there were three levels of *Dayah* included. First is *Dayah* as under graduate level, second is *Dayah Manyang* or *Dayah Chik* as post graduate master's level, and third is *Jami'ah* as post graduate of doctoral level.

Table 1
The Structure of Acehnese Education (Muaz Yahya; 2002)

Institution Name	Level	Age / Title
Meunasah	Elementary School	6–12 Years
Rangkang/Balai	Secondary School	12-18 Years
Dayah	(University/ Degree)	Teungku
Dayah Chik/Manyang	(University/ Master)	Teungku Chik
Jami'ah	(University/ Doctoral)	Syech

Over the next times, *Dayah* became more popular to the whole part of Aceh simultaneously with the Islamic development and its educational activities. Formerly, the terminology of *Dayah* is taken from Arabic word; زاوية (zawiyah) and literally means the building corner, and its belief system based on Prophet Muhammad' (PBUH) practice when he used the mosque corner for teaching his companions (Hasbi, 2006). And afterwards, it's well known that the first Islamic educational institution in Aceh was *Zawiyah Cotkala* which was established in ninth century during the first Islamic Sultanate of Perlak in Eastern Aceh (Mohd & Badlihisham, 2006). Currently, it is now used as the name of one state Islamic higher education called IAIN Zawiyah Cotkala in Langsa.

In the golden age of the Acehnese civilization (the 16th and 17th centuries), the Islamic educational institutions or *Dayah* produced a number of great Islamic scholars (*Ulama*), scientists and politicians. Some of them were quite well known in the Malay literatures, namely Syech Abdur Rauf As-Sinkili, Syech Nuruddin Ar-Raniry, Hamzah Alfansury, Syamsuddin As-Sumatrani, Syech Muhammad Saman Ditiro, Teungku Chik Imum Lueng Bata, and many others. Apparently therefore, *Dayah* was capable of playing a major influence among Acehnese society, including in norms and character building of *ummah*, and shaping the local culture of the populace. The *ulama* became informal

leaders in the society with significant role in both the social and political spheres of life.

Therefore, since the *Waqaf* charity is an important tradition to funding the Islamic teaching and learning processes, and since it has a strong function in backing up the educational system in Aceh history. As also found in many Muslim worlds, *Waqaf* in the Aceh's context has widely been used in supporting educational activities and student development. However, academically, there is finite number information about the contribution of *Waqaf* in *Dayah* institutional development. Therefore, this article intent to examine how a certain *Waqaf* donation will support the educational empowerment, provision of facilities, staff services' performances and the relationship between *Waqaf* property and the ability of the *Dayah* management to conduct a better performance in teaching and learning processes in order to achieve the goals.

It is reasonable, that the study is needed to observe the real function of *Waqaf* in supporting the educational system in Aceh. It is expected that the function of *Waqaf* can be continued and expanded in the modern system in the future. And consequently, the final outcome of the proper management of *Waqaf* donations would increasingly motivate other public society in donating their properties to sustain the future of Islamic traditional colleges in Aceh as well as in maintaining all the *Waqaf* assets within an effective management.

B. Waqaf and the Islamic Education

Throughout the history of Islamic civilization, education and its institutions have been greatly supported by the *Waqaf*, *Sadaqah*, *Hibah*, *Zakat* and other charitable funds. Meanwhile, the most popular funding system comes from the contribution of *Waqaf*, which is part of the Islamic endowment fund mentioned in the Holy Quran and the *Sunnah* of Prophet Mohammad (PBUH). *Waqaf* is normally initiated in the form of properties such as cash money, buildings, plants fields, or other valuable things that can benefit other people and institutions in the event of proper management. It is important to consider that the ownership of *Waqaf* can't be transferred to another because it contains a perpetual dimension in Muslim life.

According to Kahf (2003) the word of *Waqaf* is used in the Islamic law in the meaning of holding certain property and preserving it for confined benefit of certain philanthropy

and prohibiting any use or disposition of it outside its specific objective. Kahf (2003) actually divided Waqaf in two categorical aspects which are religious and philanthropic *Waqaf*. Religious *Waqaf* is “adds to the social welfare of any community because it helps satisfy the religious need of people and reduces the direct cost of providing religious services for any future generations.” While the philanthropic *Waqaf* is “aims at supporting the poor segment of society and all activities that are of interest to the people at large such as public utilities, the poor and needy, libraries and scientific research, education, health services, care of animal and environment, lending to small businessmen, parks, roads, bridges and dams, etc”. Hence, the *Waqaf* discussed in this article is related to the philanthropic *Waqaf* as Kahf mentioned accordingly.

Basically, the idea of the *Waqaf* itself comes from the Quranic principle that necessitated many types of generous spirit among Muslim people (*surah* Ali-Imran, 92 & *surah* Al-Baqarah, 261 and 267). The pillars of *Waqaf* in Islam consist of four aspects: Firstly, there must be a person who is the *Waqaf* giver or called *Waqif*, secondly, the wealth or possession designated for the endowment (mawquf), the third is the recipient of the endowment (Mawquf ‘alaih) and the final is the *Sighah* or clear statement of the endowment and purpose of *Waqaf* (IRM, 2008).

In reality, the role of *Waqaf* in Islamic education has rarely been observed by Muslim educators and mostly misunderstood upon its historical reality, including those who are actively dealing with Islamic educational planning, managing, financing and handling other responsibility in various capacities. In fact, it is unfortunately seen as a serious predicament surrounded by Muslim society which will affect prospects towards improving Islamic institutional development.

Waqaf is always essential in achieving social justice, whereby, anyone as the *Waqaf* owner utilizes his property as a charitable endowment for the ongoing benefit of a certain class of persons or the public at large (Sharifah & Nuarrual, 2009). Accordingly, the *Waqaf* tradition in Islam is designed as the foundation for socio-economic development in achieving the creation of justice and equality by various types of objectives, especially in supporting the Islamic educational agendas, and permanently granting its sustainability with specific restriction and preventing the *Waqaf* sources

from being owned, transferred, sold or dominated by certain people, as a group or individual, including the governmental through political power.

To review the *Waqaf* existence in certain Muslim countries, there are various studies conducted evaluating the *Waqaf* legacies, specifically in the post colonial era, whether in Middle East, South and South East Asia, North Africa and other parts of Muslim majority and minority countries. According to Bakr (2001), In Malaysia for instance, Islamic educational institutions, especially the *pondoks* (boarding schools), are established and operated by *Waqaf* funds. While on the other hand, many *Sekolah Agama Rakyat* or Public Religious School has successfully produced Islamic scholars, public teachers and intellectual cadres as the result of *Waqaf* fund towards those institutions (Ahmad, Che & Norzaidi, 2006). As an Islamic tradition which has been assimilated into the Malay culture, people are encouraged to donate their properties for the purpose of mosque, *surau* or *mushalla* (prayer rooms) as well as to schools and other Islamic educational institutions. More than that, (Hajah, Abdullaah, Asharaf, Hisham, Nawai & Norhaziah, 2009) opined that as the religious trend among people in Malaysia, *Waqaf* has been identified as a reflection of generosity among the Muslim community and a dedication to Islamic education, purposely providing accommodation to teachers and students.

Additionally, *Waqaf* in the present times found itself as part of uncertainties, being seen as far rudimental from modern management system, non-economic and anti social. *Waqaf* is only recognized as a financial instrument that is closely related to the religious issue, such as mosque (Othman, 2006). However, in the latest decades, *Waqaf* issue has become an attractive discourse that is interestingly being discussed among Muslim scholars, especially in many universities through conferences, seminars, workshops, etc. Widely, *Waqaf* has started being identified as part of Islamic Economics and Finance topics, identically related to the banking and insurance applications, and it is remarkable to claim that in lately two decades, *Waqaf* organizations such as agencies and units have been formed in many Muslim developing countries. Thus, the establishment of *Waqaf* entity is clearly benefiting the aspect of Islamic education such as construction of new buildings, providing facilities, etc.

As for *Waqaf* development in Singapore similar patterns are found in the same form compared to other Muslim countries as related to Islamic institutions such as mosques

and schools or *madrasah* (Hajah, Abdullaah, Asharaf, Hisham, Nawai & Norhaziah, 2009), and one of the schools built and funded by the *Waqaf* endowment in Singapore is Madrasah Al-Iqbal in 1907 (Ahmad, Che & Norzaidi, 2006). Since it was part of Malaysia, *Waqaf* has significantly contributed a significant role in Islamic history of Singapore. Ali (2009) shared the narration about *Waqaf* in Singapore from Shamsiah (2007) that pointed out the first mosque built on the island was donated by the *Waqaf* in 1826, and the community seriously managed the *Waqaf* revenue to become permanently supportive to mosque activities, especially in facilitating Islamic education around the mosque. Since 1968, *Waqaf* in Singapore is managed and controlled by a special body of Muslim scholars and community, called Majlis Ugama Islam Singapura (MUIS). It was reported that the number of *Waqaf* assets and properties in Singapore is increasing financially at US\$250 millions.

Interestingly, *Waqaf* properties are easily found in Bangladesh. One unique fact to be pointed out here is that most of the *madrasah* and mosques funded by *Waqaf* charity have several and specific buildings or landmark places, such as maqbarah (cemetery) and *dargahs* that were provided for from *Waqaf* sources. Somehow, people in Bangladesh visit those places and donate cash money, foods, cattle and poultries, and ultimately, all these types of donations will be automatically utilized as *Waqaf* sources and assets in supporting Islamic institutions and educational organizations, including Mosques, *Madrasahs*, *Darul Hifz*, *Darul Qerat*, Orphanages etc (Ahmad & Safiullah, 2009). Potentially, *Waqaf* institution in Bangladesh can produce invaluable benefits for other human resources development, such as imarets and skill training center, student exchange programs, literacy and *dakwah* programs, and other general educational programs (Karim, 2009).

On one hand many government and non-government organizations (NGOs) from both majority and minority Muslim populations, are dealing with the *Waqaf* assets contemporarily in order to widely distribute its profits to the beneficiaries. To prioritize the discussion only in Islamic educational sector, the special organization such as SIBL in Bangladesh, managed and purposely used the *Waqaf* revenue in many social and educational aspects, including scholarship, education for orphans, modernization of education and researches (Uswatun, 2009). While in Britain, Muslim Hands, a Muslim NGO created a special program called *Waqaf* Fund, with objectives of providing

chances to an education for all people as part of achievement for better future through arrangement of teaching and learning for basic literacy and training provision for schools and vocational teachers (Muslim Hands, 2010). On the other hand, Sudanese *Waqaf* Body, campaigns for renewal of *Waqaf* donation, increasing the productivity of *Waqaf* assets and properties, as well as funds under certain projects such as building hostels and dormitories for students, providing the hospital and public markets (Uswatun, 2009).

Although, the above discussion upon *Waqaf*'s role in Islamic education is limited to certain Muslim countries, it is understandable that *Waqaf* tradition can be found in all Muslim communities all over the world. *Waqaf* system is recognized as an important legacy among the *ummatic* society, and has been developing since it was socialized by Prophet Muhammad (PBUH), and culturally aimed at supporting Islamic education.

C. Waqaf Support on the Dayah's Islamic Education

As discussed earlier, *Waqaf* in Aceh context has also played a significant role and dedicated its benefits towards Islamic institutions, especially education. Apart from Muslim communities, Islamic education and its institutions in Aceh has been associated valuably to Islamic morality, socially and culturally. Thus, *Waqaf* as one of the heritage of Islamic tradition has been also converted into the Acehnese culture to fund Islamic activities and supporting education. In this way, for many centuries, the Acehnese people have been assimilated into the indigenous tradition contained with Islamic spirits, and during the Sultanate of Aceh Darussalam, Islamic Education such as *Dayah* and *Jami'ah* institution were purely merged with the *Waqaf* endowment.

In addition, Helmi and Aceh Red Crescent Team (2007) released a research finding about *Baytul Atsyi* (The Acehnese House) in Mecca and informed us that the status the buildings is an asset of *Waqaf* from Habib Bugak Asyi, who was been in Mecca as the Acehnese Sultanate representative. He donated the property as the *Waqaf*, purposely, for the Acehnese people who are being in Mecca performing the *Hajj* or pilgrimage, and the students who are studying in Mecca. Nowadays, it was reported that the *Waqaf* assets and properties of *Baytul Atsyi* in Mecca is increasing financially reached 200 millions of Saudi Riyal, and it's found in type of *Funduk Ajyad* (Hotel Ajyad) and Burj

Ajyad (The Ajyad Tower), and these two buildings are available to accommodate 7000 guests and customers.

Among Acehnese features, *Dayah* institution seems to be monumentally recognized as the historical inheritance towards a better future Islamic generation. In terms of personal character building, *Dayah* deals with producing cadres with a spirit of *taqwa* or desirably turned to do only good deeds and avoid bad deed. This should be followed by having the vision of trustworthiness (*amanah*), self awareness, social conscientiousness, solidarity among brotherhood (*ukhuwah*) between human beings as an universal responsibility towards the Creator (*hablun minallah* and *hablun minannas*). After graduating from the *Dayah* institution, students are required to creatively participate in community and governmental development, because *ulama* as the informal leaders deal with the *umara* (rulers), the formal leaders.

Studies have indicated that, public involvement and participation towards Islamic education, especially *Dayah* institution in Aceh, from one form to another, whether in type of economic and financial funding, social and communal participation, political and governmental contributions, and also cultural appreciation. On the economic term, *Waqaf*, *zakat*, *hibbah* and *shadaqah* have significantly contributed to the Islamic education in many places, especially, Aceh which is populated by single Muslim majority, and in the present times, Islamic or *Sharia* Law is being implemented in many aspects.

Culturally, *Dayah* has been identically known as part of Acehnese cultural entity, due its existence since the first period of Islamic *da'wah* in Aceh. The *Dayah* institution and the public community in many places have integrated within the local values and wisdoms that are truly influenced by the Islamic culture. Islam and culture are symbolized through its philosophical proverb; '*Adat ngôñ Hukôm, Lageèë Zat ngôñ Sifeut*' and '*Adat Bersendikan Hukum dan Hukum Bersendikan Adat*' (The cultural tradition is based on the Islamic law). This basic orientation is greatly associated with the *Dayah* community in Aceh, especially among the *Ulama*, traditional leaders, and other prominent figures. Therefore, it's reasonable when we probably lay a claim that *Ulama* (*Dayah* principal) is the most influential individual among the Acehnese society.

D. The Views of Waqaf in Dayah's Educational Development

Dayah as the center of teaching and learning activities, has faced various problems during its history both internally and externally, especially matters pertaining to economics and financing of education. *Waqaf*, as well known in Islamic education, has contributed significantly in supporting the *Dayah* in Aceh, as have been showed in the three *Dayah* that have been studied specifically. Moreover, it's also prescribed upon the peoples to undertake an active role in improving the sustainability of Islamic education (Nazli, 2006).

There are three well known *Dayahs* that were selected from three different regions, and these educational institutions will be analyzed in this study as the sample. Firstly, Dayah Darul Munawwarah Kuta Krueng, located in Kuta Krueng, Bandar Dua, Pidie Jaya and it's known as one of the famous *dayah* in Aceh. Secondly, Dayah Ruhul Fata, that is located in Seulimuen, Aceh Besar. It was founded by Tgk. H. Abdul Wahhab bin 'Abbas bin Sayed Al-Hadhrami (Abu Seulimeum) on 1946. Thirdly, Dayah Jamiah Al-Aziziyah, located in a village named Batee Iliek, Samalanga District of Bireuen that established in 2013 by Syech Tgk H Hasanoel Bashry HG (Abu MUDI) and principally leaded by Dr Tgk Muntasir A.Kadir, MA.

Table 2.3
The Estimation of Waqaf Assets at *Dayahs* Observed

No.	Profiles	Dayah Darul Munawwarah	Dayah Ruhul Fata	Dayah Jamiah Al-Aziziyah
1.	Students			
	Males	1600	900	700
	Females	1750	700	350
2.	Teachers			
	Males	210	120	98
	Females	48	72	30
3.	Study rooms	64	68	24

Mostly founded, *Dayah* in Aceh located in the public mosque area for its main campus location. Although, there are other dominant *Waqaf* properties can be found, such as paddyfield and land. Additionally, other types of charitable materials found in the

Dayah such as *Balai* (study room), reading materials, and other equipments as part of the *Waqaf* fund in *Dayah* institutions. The main *Waqaf* properties of *Dayah* include plantsfield, buildings such as the prayer hall, dormitories, study rooms, and other facilities. In some *dayahs*, management has been contributed by the public in types of shrimp pond, called *neuheun*.

Based on the researcher's observation, the indispensable role of *waqaf* in educational development at the Dayah Darul Munawwarah Kuta Krueng as the first Islamic traditional islamic college visited, can be seen from a number of Waqaf properties found which surely support the institution' existence. Basically, as stated by the principal, from the earlier time of its establishment during the conflict era of Aceh, this college was built at the main mosque complex in the village area, called Mesjid Raya. Popularly, as accustomed in the Acehnese tradition, the establishment of an Islamic educational institution, is normally effected within the mosque's *Waqaf* land complex.

Despite Dayah Darul Munawwarah Kuta Krueng being accommodated within the public mosque for its main campus location, especially male complex, there are other dominant *Waqaf* properties used which belong to the institution, such as paddyfield and land. The Principal described that the size of paddyfield is about one hectare that could be found in the vicinity of the village area, while in another setting, the land that has been donated as *Waqaf* to the Dayah is located in two places. The first waqaf land placed is in Mideun Jok with one hectare and the second place is located in a village named Kuta Krueng, that has been donated as *Waqaf* property by a villager family. Apparently, the family has donated the land after knowing that the *Dayah* management searched for a proper land to build a higher capacity of water tank for the provision of water pumps in the *Dayah*. Additionally, there are other types of charitable materials found in the *Dayah* such as *Balai* (study room), reading materials, and other equipments as part of the *Waqaf* fund in *Dayah* Darul Munawwarah Kuta Krueng.

Table 3.3
The information about Waqaf properties in three *Dayahs* observed

No.	Waqaf Properties	Dayah Darul Munawwarah	Dayah Ruhul Fata	Dayah Jamiah Al- Aziziyah
1.	Mosque/Prayer hall	√	√	-
2.	Paddy field	√	√	√

3.	Shrimp pond	-	-	✓
4.	Land	✓	✓	✓
5.	Study room	✓	✓	✓
6.	Reading materials	✓	✓	✓
7.	Other equipments	✓	✓	✓

Actually in Dayah Ruhul Fata, the principal said that the *Waqaf* properties are found in several types of land, paddyfield, buildings and many other *Waqaf* materials. And the donators are mostly from individuals as well as firms. The main buildings of *Dayah* are located in a *Waqaf* land with 1,7 hectares of area, including 300 m² of paddyfield, and other *Waqaf* buildings such as the prayer hall, dormitories, study rooms, and other facilities. All of these buildings were built under the *Waqaf* donation, with total buildings and facilities donated from the *Waqaf* charity are around 75 percent and it's not only donated by particular individuals, but also endowed by group of people. While the rest of 25% are built under other sources of funding such as Sadaqah, Zakat and Hibbah.

Furthermore, the *Waqaf* contribution in Dayah Jamiah Al-Aziziyah Batee Iliek was found in the form of land as the first property at the early time of *Dayah* establishment, which was donated by a joint venture between some individuals of the villagers. The principal of this institution informed that, together with its development in providing the Islamic education, the *dayah* management has contributed to other types of *waqaf* properties namely; shrimp pond with one hectare large, 2100 m² of paddyfield and one *Balai* or study room building.

Moreover, as a significant source of finance, the utilization of the *Waqaf* properties has contributed greatly towards the *dayah* educational planning process. Actually, as narrated by the *dayah* principals, the *Waqaf* land in these three institutions is normally used in providing for the construction and furnishing of dormitory buildings for both male and female students, constructing *Balee Beut* (study rooms), providing shelter for teachers, and funding other educational facilities.

Beside, most of the *Waqaf* properties in *Dayah* that were observed, are also utilized for the needs of students as well as supporting the teachers' activities. And purposely used to enhance the level of services in the teaching and learning processes and to transform the students' educational development. Meanwhile, the revenue from the *Waqaf* agriculture, such as paddyfields are managed in supporting the teachers and other tutors with financial assistances and also used to subsidise other operational and organizational costs as well.

Although in general, all *Dayahs* have the same forms of agricultural *Waqaf* properties such paddyfield, *Dayah Jamiah Al-Aziziyah* has a different type of *Waqaf*, namely *Sarang Waled* in Acehnese or *waled*'s nest. It's famously known because of its good revenue, as part of the fishery sector. However, the incomes of that sector are used in auxiliating the financial support to teachers and tutors. In case of *Dayah Ruhul Fata*, the *waqaf* properties are used to facilitate the students and teachers. The management has also decided to use other *waqaf* alms donations in providing for transportation which is important for mobilization of students such as attending certain events outside the *dayah*, and sometimes used getting them to the clinic for medical attention.

Normally, the methods of *Waqaf* utilization in every *Dayah* which was studied showed many kinds of similarities, however, the priority was probably conceived with a little bit of difference. *Dayah Darul Munawarah*, for instance, needs the *waqaf* in type of land, more than other two *dayahs*, due to its constraint and limitation of the land to construct the new buildings that are needed immediately. Based on the leadership experience in *Dayah Ruhul Fata*, they feel that all types of *waqaf* are important, but mostly providing material facilities or other equipment tools that support educational activities. However, in another view, the leader of *Dayah Jamia'h Al-Aziziyah* stated that the *waqaf* type of paddyfield benefits the institution more than others.

On the one hand, the direct impact of *waqaf* contribution towards students' achievement and teacher's performance in the teaching and learning processes is that through providing the facilities by the *dayah* management it helps students a lot and motivates them to be more focused on their studies, specifically in the aspect of living shelter such as dormitory for student, and house complexes for married teachers. By the *waqaf* support, consequently, the students, teachers and tutors, thereby, are not required to find

rental houses outside the *Dayah*, as it happened in the history of *Dayah*. Dayah Darul Munawarah, for instance, there are atleast 25 married teachers that have been facilitated with homing complexes that were built from *Waqaf* land endowments.

As discussed earlier, the role of *Waqaf* in supporting the students' academic achievement is viewed in its creation of a conducive climate to help students acquire all aspects of knowledge within the facilities provided by the institution from the *Waqaf* donations. Additionally, the higher level of students' academic achievement is affected by the teachers' performances and the parents' participation, especially in helping their daily cost of finance. Prominently, there are many succesful alumnus of the *Dayah* who have integrated into civil society and become leaders in social, political and educational sectors. In case of Dayah Ruhul Fata, for instance, there are some public figures who are leading in their own society at the moment, mostly becoming Islamic scholars or *Ulama* and have established their own Islamic educational institution, while the others have turned out to be politicians and members of local parliament, community leaders, religious orators, and many others.

To perceive important function of *waqaf* to educational development, Based on the writer's interview with the *dayah* principal, the extent of educational funding perceived by the *Waqaf* as an important function of the *Dayah* institutions, shown in 4 categorized issues; firstly, is the role of *Waqaf* in financing the infrastructure facilities on education, secondly, is the *Waqaf* contribution in supporting the principal and other *Dayah* educational staffs in conducting the teaching and learning processes, managing the programs and rules, controlling and evaluating the strategies towards better students' achievement, thirdly *Waqaf* benefits are critical in providing for the financial assistance to the teachers and tutors, and finally the agricultural *Waqaf* and its crop income benefits is significant in handling the daily operational costs of the institutions.

Although *Dayah Jami'ah Al-Aziziyah* doesn't show the maximum rate of *waqaf* impact in financing the infrastructural facilities, except around 15% to 25% only of the total of its infrastructures such as buildings, which have been built courtesy of the *Waqaf* donations, however, this phenomenon is contrastingly divergent from Dayah Ruhul Fata, as the Principal noted that the total of *Waqaf* funding in its infrastructural facilities has attained around 68%.

For the purpose of supporting the principal and other *Dayah* staffs in managing the teaching and learning processes, controlling the educational activities among students and Monitoring the *Dayah* regulations towards better students' academic achievement, *Waqaf* contribution can be obtained indirectly whereby it can be achieved through providing the facilities of education. Upon the provision of financial assistance from the *Waqaf* agricultural properties' incomes to the teachers and tutors, there are various kinds of standard found in all *Dayah* visited. Interestingly, according to the narrative from Principal of *Dayah* Darul Munawwarah, *Waqaf* has played a significant role through the subsidy to the teachers with the revenue of the *Waqaf* agricultural resources, although it is not provided periodically.

The results of the study described, there are a lot of positive perceptions related to the key points conceived. All respondents that consisted of three principal leaders of *Dayah* institutions generally showed stressing points that the role of *Waqaf* and students' educational development are significantly inter correlated, although there is one point that showed the miss-perception among them that is related to Acehnese generosity upon the *Waqaf* attitude towards Islamic education.

Conclusion and Recommendation

Conclusively, *Dayah* has prominently been supported by Acehnese society through various types of contributions, whether in aspects of the economy, social, culture and politics. Meanwhile, *Waqaf* is one of the Acehnese instruments used in supporting the *Dayah* Islamic education or Acehnese Islamic Traditional College. Throughout Islamic history, *Waqaf* has showed its significant contributions and function in funding and facilitating all educational matters as well as donating to all relevant aspects of Muslim life, such as poverty reduction and assistance to the human needy. In Acehnese context, *Waqaf* contains the ideological and social spirit introduced by the ancient generation towards a better future of Islamic generation, and therefore, the Acehnese use the *Waqaf* system as a representation of their spirit of generosity.

Waqaf, as well known over its contribution toward Islamic education, has turned out to be a landmark in supporting the *Dayah* in Aceh, and has become the important source of funding for many *Dayah* in Aceh. The utilization of the *Waqaf* properties has shown its impact on students' educational development greatly. Meanwhile, all *Waqaf*

properties in *Dayah* are utilized for the needs of students as well as teachers, and purposely, to enhance the level of services in the teaching and learning processes, and realizing the students' educational development. Actually, quite less significant showed that the *Waqaf* land is the dominant *Waqaf* in these three *Dayah* studied and normally its used in providing the infrastructural buildings for both male and female students, providing the homing shelters for teachers, and facilitating other educational facilities. Besides, the harvest incomes from the *Waqaf* agriculture, are managed in supporting the teachers and other tutors with financial assistances and also used to subsidise other operational and organizational costs as well.

In extent, the *Waqaf* system has been perceived as having several important functions in funding the *Dayah* institutions via four ways. The first is in financing the infrastructural facilities for education, the second is in supporting the principal and other *Dayah* educational staffs in conducting the teaching and learning processes, managing the programs and activities, controlling and evaluating the rules and strategies on better student's achievement, the third is in providing the financial assistance to the teachers and tutors, and finally is in handling the daily operational costs of the institutions. However, to indicate that there are some differences in type of *Waqaf* functions utilized in these three *Dayah*, whereas, in case of Dayah Jamiah Al-Aziziyah, the impact of *Waqaf* in funding the infrastructural facilities doesn't show the maximum function, but, on the contrary, in Dayah Darul Ruhul Fata, the *Waqaf* funding has greatly flourished in infrastructural facilities, besides, the provision of financial assistance to the teachers and tutors. Interestingly, the agricultural *Waqaf* harvest's income has played a significant role by subsidizing the teachers' requirements as well as handling the daily operational costs in the institutions.

It is a remarkable piece of work if the further research on the contribution of *Waqaf* in supporting the educational development, will study and evaluate not only three *Dayah* institutions in Aceh, but should be conducted on a larger sample of study and covering the whole of Aceh. Considering many reasons on the same issue, the study wants to highlight that there are many other stakeholders who are involved in educational activities whereas the *Waqaf* donation plays apart, that are also need to study on their perceptions about the *Waqaf* role, especially the teachers, students and parents.

Ultimately, we probably will be able to get more information and data necessary to improve on the effectiveness of the *Waqaf* contributions.

Essentially, Aceh Government Unit of *Dayah* Affairs should do to take inventory of all the *Waqaf* assets in all *Dayah* in Aceh, especially on properties which are related to financial resources of the *Dayah* institutions, in order to create a new system that can be managed and benefited from as effectively as possible. Moreover, it is also urgent to evaluate the status of many historical landmarks in Banda Aceh because of the latest findings from various studies conducted to the effect that there are a lot of *Waqaf* legacy in Banda Aceh and other places which have uncertain status, for instance, the status of Blang Padang Square that is currently known as one of the Baiturrahman Institution's waqaf land asset.

Otherwise, there is a need to revive awareness upon the *waqaf* role and its contributions toward Islamic education with various efforts in terms of social, political and economic approaches. As future educational planners and policy makers, we are obliged to pay much more attention that is quite worthwhile on this significant and intricate discourse as a way of transformation, which was the focus in this study. In order to develop the *Waqaf* system with proper management in financing the Islamic education, the government sector in Aceh should be involved widely, to find strategic solutions on how the *Waqaf* institution in Aceh can be managed via modern managerial systems. And purposely, as part of Islamic finance system, *Waqaf* will benefit as much as possible in supporting the Islamic education, continuously.

To modify some changes of *waqaf* role in supporting Islamic education, this study strongly recommends that all the *Dayah* principals should propose a network that links up all *Waqaf* assets in all *Dayah* institutions in creating a special Islamic economic system to support the financing of the *Dayah* education, such as Aceh *Dayah Waqaf Foundation*. Such a foundation can manage all *Waqaf* assets as the capital sharing within a certain stock exchange, and to maximize the income and productivity of the *Waqaf* assets. The committee board of this foundation should consist of all principals of the *Dayah* with the specific functions, such as becoming adviser to the management body, to propose the budgeting plan of the *Dayah*, to evaluate and review the annual

report and performance from the management level, and to promote the *Waqaf* charity among the public in order to increase the *Waqaf* assets.

As one of the social capital in Acehnese tradition, it's necessary for the latest generation such as school and university students to understand the system of *Waqaf* from an Islamic point of view. Therefore, the principle of the Islamic finance, including the *Waqaf* system should be encouraged as an area to be studied or incorporated within the school and university curriculum.

References:

- [1] Ahmad, Mohammad Akhlaq. (1985). *Traditional Education Among Muslims; A Study of Some Aspects in Modern India*. Delhi: B. R. Publishing Corporation
- [2] Ahmad, Md. Mokhter & Safiullah, Md. (2009, October). *Management of Waqf Estates in Bangladesh: Towards a Sustainable Policy Formulation*. Paper presented at International Conference on Waqf Laws and Management; Reality and Prospects organized Management Center, IIMU, IIUM Endowment Fund and Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia.
- [3] Ahmad Zaki Hj Abd Latiff, Che Zuina Binti Ismail, & Norzaidi Bin Mohd Daud. (2006, September). *Pengurusan Harta Wakaf Dan Potensinya Ke Arah Kemajuan Pendidikan Umat Islam Di Malaysia*. Paper presented at the Convention on *Waqaf* organized by Jabatan Wakaf, Zakat and Haji, Office of Prime Minister of Malaysia in cooperation with UiTM Johor, UTM, UM, UIAM, YPEIM, IKIM, JAKIM and YADIM, Kuala Lumpur.
- [4] Ali, Imtiaz B. (2009). *Waqaf, A Sustainable Development Institution for Muslim Communities*. Trinidad and Tobago: Takaful T&T Friendly Society.
- [5] Bakr, M.A. (2001). 'Islam, Civil Society, and Ethnic Relations in Malaysia' in N. Mitsuo, S. Siddique, and O.F. Bajunid, eds., *Islam and Civil Society in Southeast Asia*. Singapore: Institute of Southeast Asian Studies.
- [6] Islamic Relief Malaysia- Communication Unit. (2008). *Waqf; The Eternal Legacy*; Activity on *Waqaf*. <http://www.irm.org.my>.
- [7] Hajah Mustafa Mohd Hanefah, Abdullaah Jalil, Asharaf Mohd Ramli, Hisham Sabri, Norhaziah Nawai & Syahidawati Shahwan. (2009, October). *Financing the Development of Waqf Property The Experience of Malaysia and Singapore*. Paper presented at International Conference on Waqf Laws and Management; Reality and Prospects organized Management Center, IIMU, IIUM Endowment Fund and Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia.

[8] Hilmy Bakar & Aceh Red Crescent's Team. (2007, November). "The Relationship between Aceh and Arab in Post Islamic Disseminating Processes". Research Publication: Banda Aceh.

[9] Kahf, Monzer. (1998, March). *Financing the Development of Awqaf Property*. Paper presented at the Seminar on Development of Awqaf organized by Islamic Research and Training Institute (IRTI), Kuala Lumpur, Malaysia.

[10] Kahf, Monzer. (2003, Jan). *The Role of Waqaf in Improving the Ummah Welfare*. Paper Presented in International Seminar on Waqaf as a Legal Private Body organized by the Islamic University of North Sumatra. Medan, Indonesia.

[11] Khan, Mohammad Sharif. (1990). *Education, Religion and the Modern Age*. New Delhi: Ashish Publishing House

[12] Karim, Muhammad Fazlul. (2009, October). *Problems And Prospects Of Awqaf In Bangladesh: A Legal Perspective*. Paper presented at International Conference on Waqf Laws and Management; Reality and Prospects organized Management Center, IIMU, IIUM Endowment Fund and Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia.

[13] M Hasbi Amiruddin. (2006). *Program Pengembangan Dayah di Aceh*. Banda Aceh: IAIN Ar-Raniry.

[14] Mohsin, Magda Ismail Abdel. (2009, October). *Family Waqf Its Origin, Law Prospects*. Paper presented at International Conference on Waqf Laws and Management; Reality and Prospects organized Management Center, IIMU, IIUM Endowment Fund and Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia.

[15] Mohd Syukri Yeoh Abdullah & Badli Hisham Mohd Nasir. (2007). *Retrospektif Peranan Ulamak dalam Pembangunan Rohani di Aceh*. Paper presented in Persidangan Antara Bangsa Pembangunan Aceh (PAPA). Kuala Lumpur: Universiti Kebangsaan Malaysia (UKM).

[16] Muslim Hands. (2010). Waqaf Fund; Modern Face of A Great Muslim Tradition. United Kingdom (UK). http://www.muslimhands.org/en/gb/donate/waqf_fund/.

[17] Nazli Ismail. (2006, March 18). *The Lost of Dayah Manyang*. Banda Aceh: Aceh Institute.

[18] Razali Othman. (2006, February 24). *Poverty Reduction; Does the Institution of Waqf Help*. Malaysian Young Professionals and Entrepreneurs Chamber (MYPEC).

[19] Sharifah Zubaidah Syed Abdul Kader & Nuarrual Hilal Md. Dahlan. (2009, October). *Current Legal Issues Concerning Awqaf In Malaysia*. Paper presented at International Conference on Waqf Laws and Management; Reality and Prospects organized Management Center, IIMU, IIUM Endowment Fund and Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia.

[20] Uswatun Hasanah. (2009, Juni 24). *Potensi Wakaf Untuk Pembangunan Perumahan Rakyat*. A power point presentation at Seminar on Islamic Finance Consultation: 'Potensi Wakaf Untuk Pembangunan Perumahan Rakyat' organized by Masyarakat Ekonomi Syariah (MES) in cooperation with Public Housing Ministry of Indonesia and Badan Wakaf Indonesia (BWI).