

Islamic Education Insurance to Prevent School Dropout from the Perspective of Maqasid al-Shariah: A Case Study at PT Takaful Keluarga Medan

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Abstract

Education is a fundamental right of every child and, ideally, should be fulfilled without being hindered by the family's economic condition. However, in reality, many children are forced to drop out of school due to financial instability, especially when unexpected events occur, such as the death or permanent disability of the family's breadwinner. This study aims to examine the contribution of Islamic education insurance in preventing school dropouts through the perspective of the objectives of Islamic law (maqasid sharia), and to analyze its implementation in the Fulnadi product offered by PT Asuransi Takaful Keluarga. The research uses a qualitative method with a case study approach, utilizing interviews, observation, and document analysis as the primary data collection techniques. The findings reveal that Islamic education insurance, based on mutual assistance (tabarru') and agency contracts (wakalah), ensures the continuity of children's education despite financial risks faced by the family. In the perspective of maqasid sharia, this insurance supports the protection of intellect, wealth, and progeny by providing long-term financial security.

Keywords: *Islamic Insurance, Education, Maqasid Sharia*

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Abstrak

Pendidikan merupakan hak dasar setiap anak dan idealnya harus terpenuhi tanpa terhalang oleh kondisi ekonomi keluarga. Namun dalam kenyataannya, banyak anak yang terpaksa putus sekolah akibat ketidakstabilan keuangan, terutama ketika terjadi peristiwa tidak terduga seperti kematian atau cacat tetap pada pencari nafkah utama. Penelitian ini bertujuan untuk mengkaji kontribusi asuransi pendidikan syariah dalam mencegah anak putus sekolah melalui perspektif tujuan hukum Islam (maqasid syariah), serta menganalisis implementasinya pada produk *Fulnadi* dari PT Asuransi Takaful Keluarga. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus, melalui teknik wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa asuransi pendidikan syariah yang berbasis pada prinsip tolong-menolong (*tabarru'*) dan akad perwakilan (*wakalah*) mampu menjamin keberlanjutan pendidikan anak meskipun keluarga mengalami risiko keuangan. Dalam perspektif maqasid syariah, asuransi ini mendukung perlindungan terhadap akal, harta, dan keturunan melalui jaminan perlindungan finansial jangka panjang.

Kata Kunci: Asuransi Syariah, Pendidikan, Maqasid Syariah

Introduction

Education is a fundamental element in the development of a nation. It not only functions as a tool to transfer knowledge but also to shape character, build civilization, and create a productive and independent generation. In the context of Indonesia, education has been recognized as a basic right of every citizen and is guaranteed by the constitution, which means that ideally, every child should have access to education without any obstacles, including economic barriers (Fitri, 2021). However, the reality on the ground shows that economic challenges remain a major hindrance for many families in fulfilling their children's right to education. This phenomenon requires serious attention, as its impact is not only on the individual but also on the sustainability of the nation's social and economic development as a whole.

In facing these challenges, various education financing solutions have become increasingly important—one of which is through educational insurance schemes. Amid growing public awareness of the importance of financial planning, Sharia-based educational insurance has emerged as an alternative that not only offers financial protection but also aligns with Islamic principles. One prominent product in this regard is *Fulnadi* from PT Takaful Keluarga Medan, a pioneering Sharia life insurance company in Indonesia. This product is designed to ensure the continuity of children's education through a staged funding scheme provided at certain education levels (Nashrullah, 2021). *Fulnadi* combines the concepts of *tabarru'* and *wakalah*, wherein participants help each other manage risks through a shared fund that is managed with trustworthiness by the company.

Ideally, every child in Indonesia, regardless of their family's economic background, should have equal rights to complete education up to the highest level. In Islamic thought, education is part of the core objectives of Sharia (*maqasid*), particularly in preserving intellect, wealth, and lineage. Therefore, any efforts that support access to education can be considered a realization of Islamic values (Rindiani & Syahriza, 2023). In this context, Sharia-based educational insurance plays a crucial role as a social protection instrument that not only addresses worldly needs but also brings participants closer to spiritual values and solidarity. Within this scheme, participants are not just preparing funds for their children, but are also contributing to a mutual aid mechanism among fellow participants, reflecting principles of collectivity and social responsibility in Islam.

However, in reality, participation rates in Sharia-based educational insurance remain relatively low, especially among lower-middle-income communities. Many parents still believe that personal savings are sufficient to cover education costs, without considering possible risks such as accidents, job loss, or death. When disasters strike, many families find themselves in financial hardship, and children often become the victims, forced to drop out of school (Safira, 2021). One contributing factor is the lack of public understanding regarding the concept and benefits of insurance, as well as the misconception that insurance premiums are a loss if no claims are made. The low level of Sharia financial literacy further worsens this situation, as Sharia-based financial products are still not widely understood or known by the public.

This study aims to analyze the role of Sharia-based educational insurance in preventing school dropouts, using the *maqasid* framework as the main theoretical approach. Specifically, it examines the implementation of the *Fulnadi* product from PT Takaful Keluarga Medan as a case study, focusing on how children's educational protection can be ensured even when families face unstable financial conditions. Using a qualitative approach and data collection techniques such as in-depth interviews, observations, and document analysis, this research seeks to explore the extent to which Sharia-based educational insurance can be a practical and spiritual solution to the educational challenges faced by society, particularly in urban areas like Medan City.

The contribution of this research lies in two main dimensions. Theoretically, it expands the study of *maqasid* application in contemporary Sharia economic practices, particularly in the field of finance and educational protection. Sharia educational insurance is not only viewed as a financial tool but also as an embodiment of Sharia values in preserving intellect, wealth, and lineage, and in supporting the fundamental right to education. Practically, the findings of this research are expected to serve as a reference for Sharia insurance companies, educational institutions, and government bodies in designing policies or educational programs that can improve public understanding and participation in Sharia educational insurance products. With the right policy support and increased financial literacy, Sharia-based educational insurance holds great potential to become an effective solution in preventing school dropouts and promoting equitable access to education for all segments of society.

Literature Review

Studies on Sharia-based educational insurance from the perspective of *maqasid syariah* are not entirely new. Several previous researchers have discussed and published works on this topic using various methods and approaches. Rindiani and Syahriza, in their work titled *"Analisis Implementasi Maqashid Syariah Dalam Mekanisme Asuransi Syariah (Studi Kasus PT. Asuransi Takaful Keluarga Cabang Setia Budi Medan)"*, explore in depth how the principles of *maqasid syariah* are implemented in the operations of Sharia insurance, particularly in the company PT Takaful Keluarga. They trace the five main objectives of *maqasid*—namely the protection of religion, life, intellect, lineage, and wealth—within the products and insurance mechanisms employed. Their main findings indicate that PT Takaful Keluarga actively applies these principles, especially in financial protection schemes that are free from *riba* and oriented toward mutual assistance (*ta'awun*) (Rindiani & Syahriza, 2023). The similarity between their study and this research lies in the use of *maqasid* as the theoretical foundation and the same research object, namely PT Takaful Keluarga. However, the difference lies in the focus: Rindiani and Syahriza's study is more general, addressing the overall mechanism of Sharia insurance, while this research specifically examines the contribution of Sharia-based educational insurance in tackling the issue of school dropouts.

Fitria Nur Ngaini, through her article titled *"Educational Planning Through Sharia Insurance for Gold Generation of Indonesia in 2045"*, discusses long-term educational planning through Sharia insurance instruments as part of a national strategy to create Indonesia's golden generation by 2045. Her research emphasizes the importance of educational insurance in sustaining children's education amid economic uncertainty. The findings highlight that Sharia insurance functions not only as financial protection but also as a form of investment that helps families systematically prepare for educational expenses (Nur Ngaini, 2022). The similarity with this study lies in the focus on the role of educational insurance in planning children's educational futures. However, the difference is that Fitria's study is more macro-oriented and long-term with a strategic planning approach, while this research emphasizes real case studies and focuses on the impact of educational insurance in preventing school dropouts.

Nashrullah, in his paper titled *"Religiusitas Terhadap Keputusan Menjadi Nasabah Produk Asuransi Pendidikan Syariah (Studi Kasus PT. Asuransi Takaful Keluarga Malang)"*, investigates the influence of individuals' religiosity on their decision to choose Sharia-based educational insurance products. The main findings reveal that religiosity significantly affects consumers' attitudes and decisions to use Sharia educational insurance products. Nashrullah identifies that trust in Islamic values—such as the prohibition of *riba* and emphasis on social responsibility—serves as the primary motivation (Nashrullah, 2021). The similarity with this research lies in the object of study, namely Sharia educational insurance, and the use of a case study approach involving the same company. However, Nashrullah's focus is more on individual motivation as consumers, while this study highlights the concrete social impact of educational insurance—specifically in preventing school dropouts.

Based on the above description, it can be concluded that although various studies have addressed Sharia-based educational insurance from the perspectives

of *maqasid*, religiosity, and strategic educational planning, few have specifically examined the direct relationship between Sharia educational insurance products and the reduction of school dropout rates in local contexts such as Medan City. This is the research gap that this study aims to fill. This study seeks to explore the concrete implementation of the *Fulnadi* educational insurance product from PT Takaful Keluarga Medan and evaluate its impact on the continuity of education for children from lower-middle-income families. Using the *maqasid shariah* approach, this research offers a new perspective on the discourse of applied Sharia finance in addressing the social issues of education in Indonesia.

Research Methodology

This article is classified as a field research study using a qualitative approach. The methodology employed is empirical legal research presented in a descriptive-analytical manner, aiming to gain an in-depth understanding of the implementation of Sharia-based educational insurance as a preventive effort against school dropouts from the *maqasid shariah* perspective. The research was conducted at PT Asuransi Takaful Keluarga (RO Al Fatih Agency) in Medan City, focusing on the *Fulnadi* educational insurance product, which is based on the contracts of *tabarru'*, *mudharabah*, and *wakalah bil ujah*. Primary data for this study was obtained through in-depth interviews and direct observation of key informants, including school dropout children, agents and marketing staff of PT Takaful Keluarga, and policyholders using the *Fulnadi* product. Meanwhile, secondary data was gathered from relevant academic literature, such as scholarly journals, books, related digital articles, as well as internal company documents like product brochures, SOPs, and reports from the Central Bureau of Statistics (BPS) and the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek).

In the process of data collection and analysis, the researcher applied the Miles and Huberman analysis model, which consists of three stages: data reduction, data display, and conclusion drawing. The data reduction stage was carried out by filtering and simplifying the results of interviews and observations into key points aligned with the research focus. Next, the data display was presented in the form of a structured descriptive narrative, supplemented with interview excerpts and other supporting data to clarify the correlation between the insurance scheme and the continuity of children's education. The final stage was drawing conclusions, where the researcher identified patterns and meanings that emerged from the analyzed data to answer the research questions. The validity of the data was tested through source and method triangulation techniques, while the final results were compiled systematically and academically in accordance with scientific journal writing standards.

The Potential of Sharia-Based Educational Insurance: Advancing Education and Preventing School Dropouts

Education is one of the main foundations in nation-building and improving the quality of human resources. Amid various economic and social challenges faced by Indonesian society, the continuity of children's education has become a critical issue. Many families, especially from lower-middle-income groups, struggle to sustainably finance their children's education—especially during emergencies such as the death of the primary breadwinner (Lanawaang, 2023). In this context, Sharia-based educational insurance emerges as an alternative solution that not only offers financial protection but also aligns with Islamic principles that uphold mutual assistance and social justice.

Sharia-based educational insurance is a financial product designed to support long-term financial planning for children's education while applying Sharia principles. Unlike conventional insurance, which is based purely on sale and risk contracts, Sharia insurance uses *tabarru'* and *wakalah bil ujrah* contracts, where participants assist each other by allocating a portion of their funds as a form of solidarity. Thus, when risks such as death, permanent disability, or inability to pay contributions due to job termination (layoffs) occur, the child still receives education funds according to the planned level of education.

One of the major potentials of Sharia-based educational insurance lies in its ability to ensure the continuity of children's education up to the university level. Products such as *Fulnadi* from PT Asuransi Takaful Keluarga demonstrate how education funds are disbursed gradually based on the child's age and education level—from kindergarten to university. Stage-based funds and scholarships are still provided even if the participant (parent) passes away during the contract period. This indicates that Sharia educational insurance functions not only as savings but also as real protection against risks that may disrupt a child's education. The phenomenon of school dropouts in Indonesia remains a serious issue, especially in rural and impoverished urban areas. The causes are not solely economic but also include weak family financial planning (Rindiani & Syahriza, 2023). In this situation, Sharia-based educational insurance can serve as a tool for mitigating social and economic risks. With guaranteed education funds, parents can feel more at ease and focus on supporting their children's academic achievements without the anxiety of rising school costs.

Beyond financial benefits, Sharia educational insurance also promotes financial literacy and long-term planning among Muslim communities. Many Sharia insurance agents now actively educate clients on the importance of saving for their children's education from an early age. This fosters collective awareness of the need for social investment in education, particularly amid the rising cost of schooling each year. This literacy also strengthens the family's role as the initial institution responsible for the continuous education of children. Sharia educational insurance also offers flexible contribution payment schemes tailored to participants' economic capabilities (Safira, 2021). Options such as monthly, quarterly, semi-annual, and annual payments allow broader segments of society to participate. Even in cases of payment delays, many products do not immediately terminate policies but instead provide a grace period or activate savings funds to cover administrative and *tabarru'* costs. This inclusiveness is crucial for

communities with irregular income.

On the other hand, Sharia insurance companies are increasingly gaining public trust because their operations are overseen by the Sharia Supervisory Board (DPS) and the Financial Services Authority (OJK). Transparency in fund management and profit-sharing based on the *mudharabah* system further enhances institutional accountability. This trust is an essential factor in the growth of the Sharia insurance industry, which ultimately expands protection coverage for Indonesian children vulnerable to dropping out. Sharia educational insurance products also emphasize social and spiritual dimensions (Karima, 2017). The principles of justice and care for others form the basis of fund management among participants. In this way, Sharia insurance not only protects individuals but also builds a social solidarity system in which risks are shared collectively. This reflects the implementation of Islamic values in a financial system that is not only profit-oriented but also seeks *maslahah* (public benefit) for the community.

Government programs to combat school dropouts, such as the Indonesia Smart Card (KIP), can work in tandem with Sharia-based educational insurance. In many cases, government assistance cannot fully cover all educational needs. This is where Sharia educational insurance can function as a complementary solution, providing guarantees for the continuity of children's educational financing, especially when risks affect the financial provider. However, this significant potential still faces several challenges (Leba, 2024). One of them is the low level of public literacy regarding Sharia insurance products. Many people still do not understand the fundamental differences between conventional and Sharia insurance, leading to hesitation in participating.

Therefore, a more massive educational effort is needed from Sharia financial industry players, especially targeting rural communities and lower-middle-income groups. More broadly, the government also needs to promote policies that support the development of the Sharia educational insurance industry. This can be achieved by offering fiscal incentives, strengthening regulations, and creating a healthy Sharia financial ecosystem. With strong regulatory support and commitment from industry players, Sharia educational insurance has the potential to become a strategic instrument in achieving sustainable development goals in the education sector.

Fulnadi: A Sharia Educational Insurance Scheme Based on *Tabarru'* and *Wakalah* at PT Takaful Keluarga

Sharia insurance has evolved into one of the key instruments within the modern Islamic financial system. Principles such as justice, mutual assistance, and social responsibility form the foundational pillars of this model, known as *takaful*. Amid the growing awareness among Muslim communities of the importance of planning their family's future in an Islamic way, the demand for insurance products aligned with Sharia principles has also surged. One of the fastest-growing sectors in the Sharia insurance framework is education protection. Education is a basic right of every child, and its continuity must be ensured regardless of the parents' economic condition (Rahma, 2022). Therefore, Sharia-based educational insurance has emerged as a strategic solution that not only offers financial

protection but also guarantees the continuity of children's education in the future—even in the face of life risks such as death, permanent disability, or loss of income. In this context, PT Asuransi Takaful Keluarga stands out as a pioneer in introducing innovative, Sharia-compliant educational products under the name *Fulnadi*.

Founded in 1994, PT Asuransi Takaful Keluarga was Indonesia's first company to focus exclusively on Sharia-based life insurance services. Since its inception, the company has committed to delivering products that reflect Islamic values and address the needs of modern Muslim society. The products offered include life protection, health insurance, and long-term financial planning—particularly for children's education. The company manages participants' funds under the principle of *tabarru'*, which refers to voluntary contributions pooled into a collective fund used to help members facing hardships (Rohaeni, 2024). This system reinforces the spirit of solidarity within the Muslim community. Additionally, all of PT Asuransi Takaful Keluarga's activities and products are supervised by the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) and the Financial Services Authority (OJK), ensuring compliance with Sharia law and national regulations.

One of PT Asuransi Takaful Keluarga's flagship products is *Takaful Dana Pendidikan*, more popularly known as *Fulnadi*. This product is designed to help parents plan their children's education expenses through a system aligned with Sharia principles. In Medan City, *Fulnadi* has become the choice of many Muslim families seeking a trustworthy and structured financial solution. According to Mr. Ferry Syahputra, an active agent of Takaful Keluarga, *Fulnadi* offers a staged education fund scheme aligned with children's educational levels—from kindergarten to university (Takaful Keluarga, 2025). By enrolling children from an early age, participants can ensure that education funds will be available when needed, providing peace of mind in the face of uncertain futures.

Fulnadi offers comprehensive protection against life risks that can disrupt children's education. If a participant dies in an accident during the contribution period, the heirs will receive 100% of the initial *takaful* benefit, are released from future contribution obligations, and still receive the scheduled education fund payouts. Moreover, annual scholarships are provided without specific academic requirements, underscoring *Fulnadi's* commitment to equitable access to education. In the case of non-accidental death, the benefit is 50% of the initial *takaful* benefit. If a participant suffers permanent total disability, similar benefits apply (Rindiani & Syahriza, 2023). Even if the beneficiary (child) passes away, the heirs still receive 10% of the *takaful* benefit, and the policy is considered complete, with the accumulated savings returned.

Another advantage of the *Fulnadi* scheme is its flexibility in accommodating participants' changing economic conditions. For instance, if a participant is laid off and cannot continue paying contributions, the balance in the savings fund can be used to keep the policy active. However, in such situations, the staged fund payouts cannot proceed because they depend on the continuation of contributions. This illustrates that insurance is distinct from traditional savings—it involves risk allocation, administrative costs, and solidarity funding. Nevertheless, participants

remain protected if risks such as death or disability occur. This flexibility is crucial for ensuring that people from diverse economic backgrounds remain protected.

In terms of fund management, *Fulnadi* uses the *wakalah bil ujah* contract, where participants authorize the company to manage the funds in exchange for a pre-agreed *ujrah* (fee). In the *tabarru'* principle, participants allocate a portion of their contributions to a communal fund used to assist others in need. The collected funds can also be invested using a *mudharabah* contract, with profits distributed according to a profit-sharing ratio—85% to participants and 15% to the company. This contract structure reflects integrity and transparency in Sharia insurance fund management and affirms the company's commitment to justice and financial sustainability (Girsang, 2024).

Contribution payments under the *Fulnadi* scheme are highly flexible and can be tailored to the participant's financial capacity. Participants can choose from various contribution frequencies: monthly (minimum IDR 200,000), quarterly (minimum IDR 500,000), semi-annually (minimum IDR 1,000,000), annually (minimum IDR 2,000,000), or a lump sum (minimum IDR 10,000,000). This system opens opportunities for people from all economic groups to take part in Sharia-based education protection. With this accessibility, *Fulnadi* serves not only as a financial planning tool but also as a means of empowering the Muslim community economically (Nashrullah, 2021).

The *Fulnadi* policy also accommodates certain conditions related to grace periods and policy reinstatements. If a participant fails to pay contributions within the grace period, the policy may be terminated. However, participants are granted six months to automatically reinstate the policy by settling the outstanding contributions. If more than six months pass, reinstatement requires completing a form and undergoing a new underwriting process. The policy is considered void if inactive for over two years. These provisions provide clear structure while also offering participants opportunities to maintain their long-term financial protection. *Fulnadi's* staged fund disbursement schedule is based on the age of the child at enrollment. For example, children enrolled between ages 0–1.5 receive funds upon entering kindergarten; those aged 1.5–3.5 at elementary school entry; ages 3.5–5.5 at junior high school; and above 5.5 at senior high school.

This schedule ensures that funds are available on time for the appropriate educational level, helping families manage education costs sustainably. As such, *Fulnadi* not only offers guarantees but also supports systematic financial planning. Public response to *Fulnadi* has been positive. Based on interviews with Ms. Diyah, a Takaful marketing representative, many customers express satisfaction with the easy claims process and tangible benefits. Parents who have benefitted from *Fulnadi* for their first child often register their other children as well (Faridah Takaful, 2024). This indicates the high level of trust placed in *Fulnadi* as a reliable product for education planning and family financial protection.

Recognition of *Fulnadi's* product quality is also reflected in the awards received by PT Asuransi Takaful Keluarga, including the *Indonesia Best Sharia Economic Expansion* in the Sharia Life Insurance category at the 2025 Indonesia Sharia and Halal Top Brand Awards. This achievement demonstrates the company's serious commitment to maintaining service quality and meeting the public's demand for high-quality Sharia financial products. It also shows that

Sharia insurance is increasingly accepted by the general public, including the lower-middle class. *Fulnadi* has proven its essential role as a Sharia educational insurance product that not only offers financial benefits but also supports a just, values-based financial system. This scheme is a strategic choice for Muslim families wishing to ensure their children's educational future without compromising religious values. Moving forward, with increasing Sharia financial literacy and regulatory support from OJK and DSN-MUI, *Fulnadi* has great potential to become a new standard in Sharia-based education planning in Indonesia and even across the region.

The Contribution of Sharia Educational Insurance in Reducing School Dropout Rates in Medan City

Education is a fundamental aspect of human development and the advancement of a nation's civilization. However, in reality, access to education remains a challenge for some segments of Indonesian society, particularly in Medan City. One of the major obstacles is the unstable economic condition of families. According to data from the Central Statistics Agency (BPS), economic hardship is the leading cause of children dropping out of school (Girsang, 2024). In such situations, financial instruments focused on educational protection play a vital role. One reliable solution is Sharia educational insurance. This product offers guarantees for the continuity of children's education, even when families face financial risks. By applying Sharia principles such as *tabarru'* (mutual donation) and *ta'awun* (mutual cooperation), Sharia educational insurance not only provides financial protection but also upholds noble social values.

The primary advantage of Sharia educational insurance lies in its participant-friendly scheme that emphasizes mutual cooperation. In this system, participants contribute a portion of their premiums to a *tabarru'* fund—a social fund used to assist fellow participants affected by misfortune. In Medan City, PT Asuransi Takaful Keluarga is a pioneer of Sharia educational insurance, offering a product known as *Fulnadi*. This product is designed to help families plan for their children's education expenses without relying on interest-based debt or conventional savings, which are often vulnerable during economic downturns. *Fulnadi* offers long-term protection for children's education—even in cases of the policyholder's death or permanent disability.

Mrs. Nurhayati Harahap, an agent of PT Takaful Keluarga in Medan, shared in an interview that many parents initially believed saving was sufficient for education expenses. However, in reality, regular savings do not provide protection against unforeseen risks. When the family's breadwinner suffers from a severe illness, death, or job loss, those savings are often depleted for emergencies. Meanwhile, educational insurance ensures that, even if a misfortune occurs, the child's education will continue. Mrs. Nurhayati also emphasized the importance of long-term financial planning awareness, especially among lower-middle-income families who are more vulnerable to economic uncertainty.

In terms of product distribution and public education, Sharia educational insurance agents play a strategic role. Wahyu Prihantono explained that agents are not merely company representatives—they also act as financial literacy educators.

They introduce the concept of insurance, explain its benefits, and help people understand the difference between insurance and savings. In Medan, this educational approach has proven effective through outreach programs at Islamic schools and women's religious study groups. One such example is a presentation on the Takaful Education Fund Program at TAAM Alhuda. Through these events, people who previously had no understanding of Sharia insurance began to see its benefits and eventually chose to participate.

Fulnadi also offers flexibility, which makes it more attractive than conventional products. There are no penalties for late premium payments, and contributions can be made monthly, quarterly, annually, or as a lump sum—based on participants' financial capacity. This makes the product accessible to lower-income groups. Moreover, its benefit disbursement follows the child's educational stages—funds are provided upon entering kindergarten, elementary, junior high, senior high school, and college (Fitri, 2021). Annual scholarships are also provided without any academic performance requirements. This makes *Fulnadi* an inclusive and socially just education protection model.

Abdurrahman Dzulfikar Rasyad, a *Fulnadi* policyholder in Medan, explained that he chose Sharia educational insurance not only because it is free from *riba* (usury), but also because it guarantees that, if the parents experience misfortune, the child can still go to school. He also noted that Sharia insurance provides peace of mind because the funds are used to help one another. It is not just a financial instrument but also a form of social worship. This shows that Sharia educational insurance successfully combines economic protection and spiritual Islamic values in a comprehensive package—one that resonates with the needs of urban communities like Medan.

The contribution of Sharia educational insurance is closely tied to *maqasid shariah* (the objectives of Islamic law). It directly supports the preservation of intellect (*hifz al-'aql*) by ensuring that children can continue their education and gain knowledge; the preservation of wealth (*hifz al-mal*) by managing funds in a trustworthy, interest-free manner; and the preservation of progeny (*hifz an-nasl*) by ensuring continuity in the next generation's education. In other words, the existence of Sharia educational insurance in Medan City is not only a practical solution but also a concrete embodiment of Islamic law's goals as a mercy to the world (*rahmatan lil 'alamin*).

However, challenges remain. Mr. Ferry Syahputra emphasized that public understanding of insurance is still limited. Many assume that premiums can be withdrawn anytime, like savings, and thus feel deceived when they exit the policy midway and receive less than expected (Fitri, 2021). In truth, insurance is meant to provide protection—not refunds. This lack of literacy has resulted in suboptimal participation levels. Therefore, it is crucial for all stakeholders—government, Sharia financial institutions, and community leaders—to implement continuous financial education so the public understands that insurance is a vital form of social protection in modern life.

Research findings show that parents' understanding of educational insurance greatly influences their decision to prepare for their children's education. A good grasp of the product and its benefits makes them more prepared to face financial risks. On the other hand, lack of understanding leads to hesitation

or outright rejection, as they perceive it as a financial burden. This highlights the importance of strengthening financial literacy, particularly in areas with high school dropout rates like Medan (Karima, 2017). Practically, these findings provide valuable input for insurance companies and policymakers to enhance outreach strategies. Products should be packaged in a simpler, more accessible manner. Educational content should also be adapted to local language and culture.

A participatory approach—such as inviting testimonials from those who have benefited from the insurance—is also proven effective in building public trust. These strategies are crucial for expanding access to Sharia-based education protection. The *Fulnadi* program in Medan City demonstrates the success of the Sharia approach in addressing social issues like the high school dropout rate. It not only protects individuals but also strengthens collective solidarity. When one participant suffers misfortune, others help through the *tabarru'* fund. This reflects the spirit of *ukhuwah Islamiyah* (Islamic brotherhood) within modern financial systems. With regulatory support from OJK and supervision from the National Sharia Council, Sharia educational insurance becomes a secure, fair, and Sharia-compliant solution.

Analysis of Maqāṣid Sharia

Education is one of the main pillars in the development of a nation's civilization. In Islam, education holds a highly strategic position as it serves as a means to preserve and develop intellect (*'aql*), strengthen faith, and create a generation that is spiritually and intellectually qualified. However, social realities across various regions in Indonesia, including urban and rural areas, show that many children are still forced to drop out of school due to their families' economic limitations. In response to this phenomenon, Islamic education insurance emerges as one of the solutions focused on protecting the child's future while ensuring the continuity of their education within the framework of Islamic values (Fitri, 2021). In the context of *maqāṣid sharia*, the role of Islamic education insurance can be understood as a manifestation of the preservation of the five fundamental objectives of Islamic law: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*).

One of the main causes of school dropouts among children is the family's inability to afford the rising costs of education. When the main breadwinner in the family suffers a misfortune such as death, permanent disability, or job loss, the resulting economic burden often sacrifices the child's educational future. In such circumstances, Islamic education insurance plays a vital role as a risk mitigation tool. Unlike conventional savings that rely on consistent saving capacity, Sharia-based education insurance guarantees that a child's education expenses are still covered even in emergency situations within the family. This scheme reflects Islam's mission to ensure the continuity of education, which, in *maqāṣid sharia*, falls under the objective of preserving intellect (*ḥifẓ al-'aql*).

Within the principle of *ḥifẓ al-'aql*, education is an essential element that must be protected as it is the main instrument for shaping rational, critical-thinking individuals capable of fulfilling their role as *khalīfah* (vicegerents) on earth. Islamic education insurance, by guaranteeing the costs of schooling, college,

and other educational needs, helps ensure that every child can access education under any condition (Rindiani & Syahriza, 2023). In the long run, this prevents intellectual decline in society and increases the competitiveness of the young Muslim generation. Therefore, education insurance is not merely financial protection but also a tool for preserving civilization through education.

From the perspective of *hifz al-māl* (preservation of wealth), Islamic education insurance also implements this principle through the secure, transparent, and Sharia-compliant management of funds. In this scheme, part of the contributions paid by participants is allocated to *tabarru'* (a mutual aid fund), while the rest is managed by the company under *wakālah* or *muḍārabah* contracts. The profits from these investments are then distributed fairly according to an agreed-upon ratio. The absence of *ribā* (usury), *gharar* (uncertainty), and *maysir* (speculation) makes this product more ethical and in line with Islamic teachings. Moreover, the concept of *tabarru'* reflects Islamic social values, where the risks faced by one participant are shared collectively by the entire participant community.

Furthermore, the principle of *hifz al-nafs* (preservation of life) can also be viewed through the lens of protection for families if the breadwinner experiences misfortune. When a parent responsible for the contribution passes away or is no longer able to work, the economic burden on the family can become overwhelming. Islamic education insurance offers a solution by providing benefits in the form of financial compensation, contribution waivers, and gradual disbursement of educational funds (Fitri, 2021). This scheme helps maintain the psychological and emotional stability of the surviving family, as they retain hope and assurance about the continuation of their child's education. In turn, the child's mental and moral well-being is also preserved.

The principle of *hifz al-nasl* (preservation of lineage) is also highly relevant in this context. Education is a pathway to developing quality offspring, both spiritually, intellectually, and morally. With Islamic education insurance, younger generations are not only assured access to education but are also shaped within a clean and value-driven financial system. Islamic insurance instills values such as responsibility, solidarity, and independence, which are crucial in forming a child's character. Through sustained education, the resulting generations are expected to become future leaders capable of fostering positive social change.

As for *hifz al-dīn* (preservation of religion), although its role is not direct, it is evident that guaranteed access to education also serves as a medium for strengthening children's understanding of Islam. Through access to quality Islamic education, children will find it easier to receive and internalize religious teachings from an early age. Islamic education insurance enables parents to enroll their children in quality Islamic schools without worrying about the financial risks that may arise. This shows that Islamic education insurance also contributes to the preservation and quality of religious education.

Technically, Islamic education insurance products such as *Fulnadi* from PT Asuransi Takaful Keluarga offer various features that support the goals of *maqāṣid sharia*. With flexible contribution payment systems, educational stage benefits from kindergarten to university, and annual scholarships, *Fulnadi* becomes an integrated solution focused on the continuity of a child's education. In addition,

this product does not impose late payment penalties, and benefits remain payable even when financial risks affect the participant (Septianto, 2021). Thus, families can continue focusing on their child's education without the anxiety of sudden financial disruptions. The effectiveness of Islamic education insurance as a protective educational instrument has also been proven by many policyholders. Their experiences show that even in times of misfortune, the insurance product still provides the agreed-upon benefits.

In several cases, children of deceased policyholders have continued their education to higher levels without financial burdens. This is concrete evidence that the Sharia principles embedded in the insurance system have a real impact on ensuring the welfare of the ummah. On a macro scale, if such products are widely adopted, the dropout rate in Indonesia could be significantly reduced. On the other hand, it is important to recognize that the level of Sharia financial literacy in Indonesia remains relatively low. Many Muslim families do not fully understand the benefits and mechanisms of Islamic education insurance (Leba, 2024). They tend to rely on conventional savings or avoid insurance altogether due to the mistaken belief that all forms of insurance are against Islamic teachings. Therefore, massive efforts are needed in education and socialization programs that reach all levels of society. These literacy programs must be adapted to local languages and contexts to be more easily understood and should be supported by religious figures who hold credibility within the community.

Conclusion

Based on the research findings, it can be concluded that Islamic education insurance—specifically the *Fulnadi* product from PT Takaful Keluarga Medan—makes a significant contribution to preventing school dropouts, particularly among economically vulnerable lower-middle-class families. The financial protection scheme based on *tabarru'*, *wakālah bil ujah*, and *muḍārabah* contracts enables participants to secure their children's education even in the face of risks such as the death or permanent disability of the breadwinner. This product also demonstrates flexibility in contribution payments and offers educational stage benefits and scholarships without academic requirements, making it a practical and Sharia-compliant solution for long-term education planning.

From the perspective of *maqāṣid sharia*, the implementation of Islamic education insurance fulfills three primary objectives: the preservation of intellect (by ensuring access to education), the preservation of wealth (through fair and transparent fund protection and management), and the preservation of lineage (by securing the future of children). Nevertheless, the study also found that public literacy regarding the concept and benefits of Islamic insurance remains low, indicating the need for more intensive educational efforts from financial institutions, the government, and academia. By enhancing public understanding, Islamic education insurance has the potential to become a strategic instrument in supporting social justice and the sustainability of education in Indonesia.

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