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Self Waqf (Muharrar): Accountability of Islamic Pillantrophy at PP Nurul Jadid

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ABSTRACT

The potential for waqf is very large, as reflected in the number of Muslims who reach 87 percent of the total population in Indonesia. One of the productive waqf is self waqf (muharrar) in PPNU. The implementation and realization of self waqf have not fully understood this definition, considering that the target is humans themselves. This study aims to identify the motives and factors that motivate them in waqf themselves to PP Nurul Jadid. Respondents in this study were eighteen respondents who were divided into three categories, namely the management of the pesantren, the infrastructure division, and academics/teachers. The results of this study are, first, the statement of the founder of PP Nurul Jadid about the form of struggle of the students of PP Nurul Jadid became the foundation for the students of PP Nurul Jadid in community life. Second, economic factors, third; skill factor owned by some of the less qualified administrators.

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Introduction

As an Islamic philanthropist, waqf offers Muslim solutions related to the provision of human resources, economic growth, and empowerment. In some countries such as Bangladesh, SIBL (Social Investment Bank Limited), is a form of banking with a waqf model, which aims to empower through social investment with a community participatory system (Abdullah Ubaid 2014). From other data in the world (Sara Ibrahim Naffi, Deema Anwar Alattar 2015), Souq waqf in Doha Qatar, Johor corporation Berhad (JCorp), an institution under the Kingdom of Malaysia with a stock system called corporate waqf (Asharaf Mohd Ramli 2013). Mathematically, the number of waqfs from year to year always increases and provides great opportunities for the development of economic aspects.

Professional waqf management and awareness of Muslims to carry out waqf are two factors that support the success of waqf in the progress of the economic sector. However, in the economy of Islamic countries, the role of waqf in economic development is still not maximized.

Waqf regulations in Indonesia are regulated by Law Number 41 of 2004 of The Republic of Indonesia, concerning waqf, with various variations such as productive waqf consisting of cash waqf, land, and self waqf. An understanding of the types of waqf then developed from immovable goods (land) to movable goods in the form of money and self waqf. Cash waqf makes it easier for the public to channel and distribute investments in agriculture, plantations, shops, shares, Sukuk, and others (Khusaeri 2015). Self waqf is in the form of professionalism, competence and human self-skill. Self waqf is not known in terms of fiqh, but its substance is found in the Qur'an with the term muharrar. Muharrar is a person who has devoted his whole life to Baitul Maqdis (M Quraish Shihab 2002).

They dedicate their whole life to the institution or institution they occupy selflessly, without asking for anything in return. (sincerely). Institutions (management) provide their lives according to the ability of the Institute to ensure the lives of these devotees. Their goal is only one, namely how the continuity of the institution runs optimally, smoothly, and without any obstacles so that the goals of the

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organization or institution are achieved optimally. They only ask for a happy life in the hereafter when they die. In the world of Islamic boarding schools, they are called hadams (servants/servants).

PP Nurul Jadid accommodates the self waqf model, calling it the existence of patriotic students and pioneer students, with the aim of ensuring the survival of the boarding school and helping Islamic boarding schools in all fields, both in the continuity of educational activities, empowerment, and welfare of PP Nurul Jadid. From this understanding that self-waqf in PP Nurul Jadid is not only limited to helping the cottage but extends to the regeneration of human resources and the development of community welfare in PP Nurul Jadid.

Several studies on self waqf include Masruchin, Productive Waqf, and Islamic Boarding School Independence: A Study on Productive Waqf Management at Darussalam Islamic Boarding School Gontor Ponorogo. The results of this study, Pesantren Gontor is considered successful in developing a significant amount of waqf, in the form of land waqf, cash waqf, and self waqf (devotion). While the self-waqf amounted to 1670 people serving in the cottage (Masruchin 2014). Muhammad Salih, Model of Self Waqf according to Islamic Economics at the Gontor Islamic Boarding School in Ponorogo. The results of the study, self-waqf in Gontor is a form of devotion for the benefit and progress of Pondok Modern Darussalam Gontor (PMDG) and refers to Mashlahah by prioritizing benefits over damage, in order to fulfill Maqashid as-Shari'ah (maintaining: religion, soul, mind, offspring, and property) (Saleh 2019).

From several studies conducted on self waqf, the discussion of waqf is still about waqf under certain conditions and optimizing the role of self waqf cadres or more to the administration. This research will be revealed in terms of the factors that influence the decision to waqf themselves and the accountability, and capabilities of waqf in PPNJ so that the roles, functions, and characteristics of self waqf in PPNJ are known.

Concept

7 waqf

The word waqf or waqf (الوقف) comes from Arabic which comes from the word wa-qa-fa (وقف) which means to hold, stop, stay in place or stand (Munawwir 2002). The word wakafa-yaqifu-waqf is synonymous with the word habasa-yahbisu-tahbis which means: (الحبس التصرف) is prevented from using. The word waqf in Arabic contains the meaning (التسبيل التحبب بمعنى الوقف) which means to hold, to hold the property for waqf, not to be transferred (Wahbah al-Zuhaili 1987). According to the term, although there are differences in interpretation, it is agreed that the meaning of waqf is to hold back its essence and give charity (Abu Zahrah 1971). The Maliki school is of the opinion that the waqf does not release the waqf property from the ownership of the wakif, but the waqf prevents the wakif from taking actions that can release his ownership of the property to others and the wakif is obliged to donate the benefits and may not withdraw the waqf (Al-Hadi 2009).

According to Law Number 41 of 2004 of The Republic of Indonesia, article 1 Number 1, concerning waqf is a legal act of wakif to separate and/or surrender part of his property to be used forever and within a certain period of time in accordance with its interests for the purposes of worship and/or general welfare according to shari'a (INDONESIA 2004).

The Islamic Law Compilation, chapter 215 verse (1), that waqf is a legal act of a person or group of people or legal entities that separate part of his property and institutionalizes it forever, for the purpose of worship or other public purposes in accordance with Islamic teachings (Al-Hadi 2009).

Self waqf is not known in terms of fiqh, but its substance is found in the Qur'an with the term muharrar. Muharrar is a person who has devoted his whole life to Baitul Maqdis. They also break away from the bonds of the outside world. The word muharraran is taken from a word that means "free" or "free". Namely, free and free from all attachments that can bind a person in realizing the will of his identity. This verse uses this word to describe absolute submission to Allah SWT, not being distracted by anything or anyone in serving Him (M Quraish Shihab 2002).

There are several juridical reasons based on fiqh rules that the practice of self-waqf can be used as a legal basis that can be practiced (al-adah muhakkamah) as long as the charity does not violate the rules of the Shari'a (Saifullah 2020).

The sociological reason that the practice of self waqf is a fact that exists in society (li ta'amul al-nas) is related to the practice (Siswanto n.d.)

Ibn Hazm in the book al-Muhalla allows him to hold waqf property to the people he loves, to himself, then handed over to whoever he wants (self waqf) (Hazm n.d.).

In terminology, self waqf is part of productive waqf which is a transformation of professional waqf management to increase or increase the benefits of waqf. (Al-Hadi 2009) Muhammad Syaifi Antonio said that productive waqf is the empowerment of waqf which is characterized by the main characteristics, namely: the pattern of waqf management must be integrated, the principle of Nazir welfare, and the principle of transformation & responsibility (M Syaifi Antonio 2008).

The management of self waqf includes planning, implementation, organizing, and controlling. Waqf management must be carried out with applicable mechanisms and procedures with the principles of accountability, capability, and accountability. In the aspect of profitability, it can be done through measurement and forecasting of recruitment analysis. In the aspect of accountability and capability, how to measure managerial and conceptual abilities in the management of self waqf owned by prospective waqf (M Syaifi Antonio 2008).

Accountability

In addition, to increase public trust related to waqf, a person/institution is responsible for the things that are done in running the organization. (Kholmi 2010) Accountability has developed to date with its models and dimensions such as public accountability, institutional accountability, managerial accountability, law, and so on (Kholmi 2010).

Scandals in America carried out by organizations such as the American Cancer Society and the American Red Cross, are one of the frauds and the lack of accountability in the organization causes public trust to decline (Kholmi 2010). Accountability as ethics is synonymous with the concept of "responsibility", which can be questioned (answerability), who can be blamed (blameworthiness), which has no freedom (liability) (Sawir 2017). (Accountability is) the quality or state of being accountable especially and obligation or willingness to accept responsibility or to account for one's action (Steets 1975).

The dimensions of accountability proposed by Koppel in Amman, al-Shbail, and Mohammed (Kristian Widya Wicaksono 2011) include: First: transparency refers to the ease of access to information. Second: accountability to ensure that individuals and/or organizations are responsible for their actions (reward and punishment). Third: control, the organization does exactly what it commands. Fourth: responsibility, the organization should be limited by applicable law. Fifth: responsiveness, the organization seeks to meet the substantive expectations of stakeholders.

According to Mardiasmo, public accountability is the provision of information and disclosure or (disclosure) of activities and performance to all interested parties (stakeholders) so that the rights of the public are the right to know (right to know), the right to be informed (right to kept information) and the right to be heard and to be listened to can be fulfilled (Idhar Yahya 2006). Mardiasmo, public accountability is divided into two types. First is vertical accountability, accountability for the implementation of activities to higher authorities. Second: Horizontal accountability is accountability for the implementation of activities to the wider community (Mardiasmo 2006). The external side includes 1. Accountability of public services is required to be accountable to superiors and to those in authority. 2. Ability to answer any questions related to the achievement of performance in the implementation of duties and authorities (Mardiasmo 2006).

In general, there are two types of accountabilities, namely first; Internal accountability is the responsibility that applies internally to the institution/institution. Second: external accountability; responsibility attached to each institution as a supporting organization by reporting to the external environment (Bayu Dharmaraga Alkahfi, Taufiq 2020).

Capability

According to Amir, Capability is the ability to properly exploit one's own resources to carry out certain activities. According to Robbins, capability is an ability based on his level of education, knowledge, and experience (Wahyuni, Sudiran 2018), Mounir, argues that capability is someone who is full of sincerity, is efficient, and produces an optimal result. Inability, there are three elements, namely the element of skill, physical element, and mental element (Calista 2018). Capability according to Robert, is an individual's ability is influenced by talents and interests as well as a person's personality factors. Talents and interests are usually honed through formal educational institutions. In general, individual abilities are shown in intellectual intelligence and education (Tri Bodroastuti, Freddy Aldo Setiawan 2020).

The capability dimension is a person's ability to explore one's own resources. Capability indicators include being able to do business, leadership, social spirit, and credibility. In credibility, the indicators include expertise, trust, experience, commitment, consistency, and reliability. Another indicator of capability is professionalism. Professionalism is a person's ability to carry out their duties. Professionalism also has indicators, namely skills, knowledge, and attitude. Capability, according to Robbin, is based on two factors. First intellectual ability and physical ability. Intellectual ability is the ability needed to perform various mental activities-thinking, reasoning, and solving problems, as a benchmark is intelligence and level of education (Tri Bodroastuti, Freddy Aldo Setiawan 2020). According to Mounir, there are 3 types of abilities that a person must have to support task completion, namely 1). Technical ability (technical skill) is a person's ability related to the way processes and procedures are related to work and its tools. 2). Human skills are abilities related to teamwork/groups in an organization/institution/or institution. 3). Conceptual skills (conceptual skills) are abilities related to recognizing/understanding important elements in their work/tasks so that they can be formulated in the form of a concept of a task/job (Diah Ayu Kristiani, Ari Prdhanawati, Andi Wijayanto 2013).

According to Hersey and Blancard, capability in work refers to several indicators as follows: 1). Technical ability. (Mastery of work equipment, Mastery of work procedures and methods, understanding of the code of ethics/rules of the institution that is the task). 2). human abilities. (Able to work with teams/groups, Able to empathize and sympathize). 3). conceptual ability. (Understanding the institution's policies, understanding the vision, mission, and goals of the institution, understanding the targets and objectives to be achieved by the institution) (Diah Ayu Kristiani, Ari Prdhanawati, Andi Wijayanto 2013).

Based on these indicators, it can be concluded that a person's managerial ability (employee/employee) is one of the elements of maturity related to conceptual, technical and social abilities (Ahmad Jundullah 2021).

Human Resource

Human resource management has been initiated by an Islamic leader, Ibn Khaldun (1332-1406) before western figures such as Robert Owen (1771-1858) so that Ibn Khaldun is known as the father of world management (Wiryanto 2020). The Human Resource discussion is closely related to Ibn Khaldun's thoughts on the concept of a waiter/servant typology/servant behaviour. Ibn Khaldun divides servants into 4 types, first: servants who control affairs and can be trusted. The second; is unreliable and unreliable waiter. Third; trustworthy but not in charge of affairs. Fourth: unreliable and untrustworthy servants (Masturi Ilham, Malik Supar 2011). Furthermore, Ibnu Khaldun determines HR management based on the criteria of seven-position ethics for HR to occupy positions in an organization/government/institution, the criteria are as follows: first ethics; do not be excessive employees, second; iffah

(maintaining self-esteem), third; learn from the past, fourth; work based on knowledge and careful, fifth; give thanks to Allah, sixth; leave the affairs to Allah, seventh; respect colleagues and cooperate in managing services (Masturi Ilham, Malik Supar 2011).

Robert Owen's thinking emphasizes the importance of the human element in production activities. To increase productivity, Owen improved his work ethic by reducing the standard working hours. From his observations, Owen said that if the workforce is cared for, and maintained, there is attention to compensation, health, benefits, and so on by the leadership, it will provide benefits to the company (Wiryanto 2020).

Islamic economic development according to Umer Chapra (in Ghazali, 1992: 2) is built based on ethical and moral values and refers to the objectives of the Shari'a (maqashid al-syari'ah), namely maintaining faith (faith), life (life), reason (intellect), posterity, and wealth (H. Aris Baidowi 2011). In this concept, it is explained that the economic system should be built starting from a belief (faith) and ending with wealth (property). In turn, there will be no economic disparities or economic behaviour that is contrary to the principles of the Shari'a.

In the current era, the measurement of sharia maqosidus can be measured by several models such as MSI. The measurement of maqashid sharia performance uses the Sharia Index (MSI) Model according to Mustofa Omar Mohammad and Dzuljastri Abdul Razak which comes from the sharia maqasid concept of Imam Abu Zahrah (Platonova, E., Asutay, M., Dixon, R., & Mohammad 2018), namely: 1. Tahzibul Fardi (Educating Individuals) consists of four types, namely: Education, Research, Training, and Publicity Ratio. These four types show that maqosidus sharia is involved in individual education programs to improve the quality of human resources for employees and stakeholders. 2. Iqamah al Adl (Realizing Justice). Maqosidus Syariah in the organization by increasing the function to realize social justice for all organizational activities. Forms of justice such as rewards and punishments for employees, time management, and so on. 3. Maslahah (welfare) consists of profit, personal income, and real sector investment. The profits obtained by the organization will have an impact on improving the welfare of the community and stakeholders.

Methodology and Discussion

11

This research is categorized as interpretive and naturalistic research, namely research on the subject matter, trying to understand or interpret phenomena in terms of oneself meaning in an organization. While the type of research is a case study. Sources of data from students who graduated from PP Nurul Jadid who were between 1970-and 2000 were 18 respondents (Fawaid 2018).

In 1950 when KH Zaini Mun'im was in the process of establishing a boarding house as a place to live for the students, suddenly a summons came from the Minister of Religion (RIS), KH Wahid Hasyim, which asked KH Zaini Mun'im to be willing to become an advisor and leader of the Indonesian Hajj group. At that time, he also remembered his desire to spread the teachings of Islam through the Ministry of Religion in accordance with his life motto "My life will be donated for the broadcasting and elevation of Islam". PP Nurul Jadid's waqf was started by KH Zaini Mun'im by endowing himself to Muslims and the Islamic Religion (M Masyhur Amin & M Nasikh Ridwan 1996).

PP Nurul Jadid views that waqf does not have to be stated in certain transactions, even though waqf is not institutionalized, but waqf transactions can be carried out kinayah as expressed by the founder of PPNJ that "all students must struggle in society, if students do not struggle then they live in Indonesia. have been immoral", at least by teaching the Koran, and participating in mutual cooperation in the community in community activities (KH Hefniy R. 2016). This waqf can be justified in the rules of fiqh on the basis that legal considerations in the transaction are the intent and purpose, not just sentences or expressions of words. Even if there is someone who builds a building with the aim of benefiting the people, it can be legalized as a waqf even though it is not pledged as waqf (waqf fi'li). The Hambali school allows this type of waqf which is called the practice of waqf through deeds.

11

The management and development of self waqf at the Nurul Jadid Islamic Boarding School is also determined by the values and views of humanity in Islam. In addition, there are also several models of self-waqf innovation that can be applied to several educational institutions and profit institutions by referring to the strengths of these institutions. Strengths possessed by institutions such as management, human resources, and the innovation side of waqf have been implemented.

PP Nurul Jadid's self waqf concept formulation. KH Zaini Mun'im as the founder of PP Nurul Jadid and the first caregiver formulated an exploratory and open concept of waqf, accommodating various views of fiqh scholars with the aim of legalizing their waqf as well as directly providing an example of waqf for the benefit of education and the benefit of the people. The PPNJ waqf concept refers to: 1. Waqf is an act that is highly recommended for the sake of upholding Islamic law, its benefits for the benefit of the people are developed and empowered through education and pesantren (business) efforts. 2. Productive waqf in PPNJ is a development of contemporary waqf and the result of the opinion of several scholars. So that service waqf (self waqf) is allowed in the practice of waqf. The legal basis for this can be found in Imam Malik's opinion which allows waqf of money and services on the grounds that something that can be owned and controlled and has economic benefits and value can be waqf. Likewise in the consideration of maslahah (maqosidus sharia), the purpose of maqosidus sharia is that the benefit of the people is the most important element in Islamic law. As long as it does not violate other elements in this waqf, such as economic principles in Islam, for example, harming other parties and so on.

In Government Regulation Number 41 of 2004 and Government Regulation Number 42 of 2006, concerning the validity of cash and service waqf. 3. The concept of self waqf includes all assets owned by a person to be donated to the development of the cottage, in the form of services, services, energy, and thoughts that have economic and non-economic value with the aim of accommodating all activities of the wakif and employees and administrators at PP Nurul Jadid in devoting himself to PP Nurul Jadid.

From the aspect of Maqosidus Sharia (the purpose of sharia) at the level of applying Islamic law, namely realizing the benefit of the people (maslahah) and avoiding harm, in general, PP Nurul Jadid as an institution/foundation continues to strive by empowering the people through self waqf so that the preparation of human cadres is continuously sustainable for the sake of upholding the teachings of Islam and participate in empowering and prospering the people. This is also in line with Umar Chapra's thoughts on economic development (in Ghazali, 1992: 2) built on ethical and moral values and referring to the objectives of the Shari'a (maqashid al-syari'ah), namely maintaining; faith, life, intellect, posterity, and wealth.

In addition, the maqosidus sharia perspective waqf, set 5 main elements sourced from the Koran. The five points are hifdul al-din, (maintaining religion), hifdul nafs (preserving life), hifdul aql (maintaining reason), hifdul nasl (guarding offspring), and hifdul mal (keeping property), are things that must always be guarded in this life (Asharaf Mohd Ramli 2013).

The implementation of self waqf in PPNJ relates to these 5 main elements, namely: first: Islamic boarding schools as a holy place that supply modern humans who are sincere, have a noble character, are independent, patriotic, and are responsible for the community. Islamic boarding schools always embody the three functions inherent in pesantren. First, Pesantren as a medium of cadre for religious thinkers or (centre of excellence) or religious guardians. second as an institution that prints human resources. Third, as an institution that carries out community empowerment (Tim sekretariat ppnj 2020).

In the implementation of these 3 functions, PP Nurul Jadid strengthens by focusing on the first five awareness (wa'iyatul khoms) The five students' awareness, namely Religious Awareness, Knowledge Awareness, Community Awareness, National and State Awareness, Organizational Awareness. The two trilogies of santri, namely 1. Paying attention to the obligations of fardhu ain, 2. Be introspective by leaving major sins, 3. Good character to Allah and creatures. This trilogy and five awareness are the philosophical foundations for self waqf cadres to always hold on to these two foundations (Fawaid 2019).

The self waqf carried out by the students of PP Nurul Jadid strengthens the moral values in the practice of self waqf at PP Nurul Jadid. This is also in accordance with PP Nurul Jadid's vision, namely the formation of people who believe, are pious, have good morals, are knowledgeable, broad-minded, forward-looking, capable, skilled, independent, creative, have a work ethic, are tolerant, are socially responsible and are useful for religion, nation, and state.

Self waqf in PPNJ is one of the supporting elements in the dimension of faith in Allah and His messenger as well as the totality of a student's dedication to his institution (PPNJ). The existence of this self-waqf will bring up the dimensions of community welfare and reduce economic inequality and natural exploitation. This is one of the common goals of maqosidus sharia and self waqf above.

This is reinforced by the thoughts of fiqh experts and maqosidus experts such as al-Ghazali, Al-Syatibi, Ahmad al-Raisuni, and the Khalaf and salaf scholars, maqosid sharia as a basic effort to survive, avoid damage, and encourage welfare, to servants in this world and the hereafter. Self waqf is one of the philanthropies in Islamic law to meet the needs, welfare, and bring human benefit.

In support of PP Nurul Jadid's self waqf cadres, educational institutions and development and human empowerment institutions have sought to optimize the programs to be implemented. The establishment of educational institutions from PIAUD to Higher Education, development institutions (BPPM) PP Nurul Jadid, Social Institutions Nurul Jadid, Social Assistance Foundation (YBS) PP Nurul Jadid, and LAZIZKAF are institutions engaged in skill development, community empowerment, and community welfare.

Self waqf in terms of al-maslahah mu'tabara benefits that can be used as evidence and there is no doubt about its use. It is explicitly explained in his explanation in the Qur'an. In today's era, character building is very much needed, PP Nurul Jadid is a place for character formation, meaning that students are one part of tahsiniyat (needs) in fulfilling character elements in society. Imam al-Syatiby's opinion divides into 3 namely dharuriyyat-hajjiyyat-and-tahsiniyyat. Waqf is a pilgrimage that is needed by the community, because it is included in primary and secondary needs, and has added value. Self waqf can also be categorized into tahsiniyat, namely social generosity in the context of making humans uphold the mission and Islamic law. The impact of self waqf on Muslims is that in the future there will be no more Muslims who are poor, poor, unemployed, and stupid.

Self waqf can also be measured by models such as the Model Sharia Index (MSI). according to Mustofa Omar Mohammad and Dzuljastri Abdul Razak, MSI comes from the maqasid sharia concept of Imam Abu Zahrah, namely: 1. Tahzibil Fardi (Educating Individuals). 2. Iqamah al Adl (Realizing Justice). Maqosidus Syariah in the organization by improving the function to realize social justice for all organizational activities. Forms of justice such as rewards and punishments for employees, time management, and so on. 3. Maslahah (Welfare) consists of profit, personal income, and real sector investment. The profits obtained by the organization will have an impact on improving the welfare of the community and stakeholders. With waqf people and the business results of waqf will add value to the benefits of waqf property in an effort to create programs that are in accordance with the purpose of waqfs such as the development of individual educational facilities to improve the quality of human resources for employees and stakeholders.

Waqf at PP Nurul Jadid is directed at several internal and external programs that are implemented in academic chess. Includes cottage stakeholders, government/private sector, community, and alumni. stakeholders and alumni as implementers, government/private sector as controllers and users, community as users.

In the aspect of accountability for self waqf in PP Nurul Jadid, it is seen from 5 perspectives, namely: as follows; First; legal accountability and honesty (accountability for probability and legality). PP Nurul Jadid's self waqf has not sought legality on the certificate and certificate of self waqf deed for students. Second, process accountability. Self waqf in PPNJ in implementing the process of adopting thoughts from muharrar (baitul maqdis). Third, program accountability (program accountability); PP Nurul Jadid's self waqf in the implementation of the program has sought a simple procedure with the presence of patriotic students and pioneer banners. Fourth: policy accountability. PP Nurul Jadid's self waqf has strived for the welfare and benefit of PP Nurul Jadid's

students. Fifth; accountability for financial resources. Waqf in PP Nurul Jadid has made efforts to prepare financial resources, including optimizing the role of self waqf in Islamic boarding schools, both within PP Nurul Jadid and outside PP Nurul Jadid.

In addition, PP Nurul Jadid has implemented Islamic boarding school management to strengthen the implementation of programs and activities that have been planned, as follows; management hierarchy, management work patterns, planning and budgeting, manpower management, management of coaching students and student dy.

On the capability aspect, at PP Nurul Jadid Paiton Probolinggo, a professional-based human resource recruitment process has been carried out. Self waqf Human Resources planning is carried out to predict or estimate the need for human resources in calculating the optimization of the role of HR in accordance with the above principles. In calculating business feasibility standards, the analysis of HR needs in working in the company is taken into account in a complete and detailed manner. The activity of forecasting Human Resources needs is related to the workload carried out, such as the actual workload, the value of the workload, effective working time, and the assumption of ideal time.

The analysis of the calculation of human resources on waqf at the Nurul Jadid Islamic Boarding School refers to the applicable provisions in this case the provisions of Law Number 14 of 2014 of the Republic of Indonesia, concerning Waqf. A constructive step in empowering the community and alumni is the establishment of the Nurul Jadid Islamic Boarding School BPPM (Community Empowerment and Development Agency). BPPM's duties cover various fields such as economic empowerment, women, and youth, as well as assistance in various fields such as legal, social, health, religious assistance, and so on. The results of this regeneration are a large human capital for the development of PP Nurul Jadid Paiton Probolinggo in various fields in national and international networks in the future.

Results

As it was previously known that PP Nurul Jadid Paiton's waqf can be categorized as eternal waqf, namely waqf that is pledged forever and continues throughout the ages, such as land and building waqf. And it is also included in the category of temporary waqf, namely, waqf that is not eternal, either due to the form of the goods or the wishes of the waqif himself, such as cash waqf and self waqf. Infaq from Wali Santri and Santri Contributions are not claimed as waqf on the grounds that the funds are not intended for waqf so that users can be directly used for cottage operations.

Because since the beginning the administrators and teachers of PP Nurul Jadid Paiton have pledged themselves to be servants at PP Nurul Jadid Paiton, all forms of charity carried out at PP Nurul Jadid Paiton are based on dedication (waqf contract) such as the teachers who teach at PP Nurul Jadid Paiton, it is intended solely waqf services and services to the community and students.

The concept of devotion to PP Nurul Jadid Paiton was carried out during the open recruitment of administrators and employees at PP Nurul Jadid Paiton. Indirectly they have donated themselves to PP Nurul Jadid Paiton. This is also in accordance with the concept of waqf by the first caregiver of PP Nurul Jadid Paiton that students must fight in the midst of society. Founder PP Nurul Jadid Paiton received waqf from the community in various forms and procedures. It is seen that the validity of waqf does not have to be stated in certain transactions, for example by written contracts, but can be carried out with other transactions as long as the transactions are intended for institutions or institutionalized (al-tahbiis). This is the fiqh rule which states "al-umuuru bi al-maqaasidiha" "Every case depends on its purpose." The point is that the basis for legal considerations in transactions is the intent and purpose, not the expression of sentences and words. Intentions or motives contained in a person's heart when doing an act, become a criterion that can determine the value and legal status of a deed.

From this understanding, self-waqf at PP Nurul Jadid Paiton is not only limited to cottages but also extends to the welfare of the community. There are several juridical reasons based on fiqh rules that are practiced in society and can be used as a legal basis that can be practiced (al-'aadah al-muhakkamah) as long as the charity does not violate the rules of the Shari'a. The sociological reason is that the practice of waqf is a fact that exists in society (li ta'am al-Naas).

At this time, we have managed to collect 18 self waqf people from various institutions. Among them are boarding school administrators, heads of infrastructure, teachers, and the infrastructure section. The Ustadz or PP Nurul Jadid teachers who donated themselves to PP Nurul Jadid were those who voluntarily (sincerely) and without coercion from any party stated that their whole life was devoted to serving PP Nurul Jadid. Someone who has given his life for PP Nurul Jadid, then they must carry out the vision and mission that has been set by PP Nurul Jadid and the rules made by PP Nurul Jadid include: Obey the Kiai, Must be ready to defend the cottage with various sacrifices, Ready to be assigned anywhere in accordance with the Kiai's orders, Responsible for the implementation of the Pondok program, works 24 hours, sometimes Marriage is chosen by the Kiai, if you already have a candidate, and ask the Kiai's approval, this is not binding and cannot sue the PP Nurul Jadid Paiton.

As for the rights granted to teachers who make waqf themselves forever, of course, it is different from the ustadz and ustadz who only teach at PP Nurul Jadid but they do not endow themselves with the cottage. This right is the policy of PP Nurul Jadid's caregivers in giving rights to self waqf cadres in PP Nurul Jadid. Some of these rights, for example, are given housing, and other costs.

The methods for implementing self-waqf, namely: 1) The Assignment Method for Cadres (self-waqf) must be ready 24 hours to be assigned anywhere for PP Nurul Jadid Islamic Boarding School tasks, for example, to fill seminars and even to represent leaders. They can be assigned at home and even abroad. 2). Methods of Placement of each Cadre can be placed anywhere according to the leadership's orders. They must be willing and sincere over all these provisions, and they have no envy of each other.

Conclusions

The motivation of students who donate themselves includes the axiological basis and the epistemological basis from the statement of the founder of PP Nurul Jadid, namely KH Zaini Mun'im. They are ready to defend and develop PP Nurul Jadid Paiton with the capabilities and funds they have for the development of PP Nurul Jadid Paiton.

The design of self waqf in PP Nurul Jadid Paiton can be used as a design and model in the development and provision of superior, innovative, and progressive Human Resources (HR) in the fields of education, health, and community (economic) empowerment by managing and developing self waqf.

From the results of the regeneration carried out by the Nurul Jadid Paiton Islamic Boarding School on the self waqf model, it has produced alumni/people who play a role with their skills/abilities in various sectors and dominate in various fields, such as government, education, health, employees, teachers, farmers, traders, entrepreneurs and so on.

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