

## **CHAPTER I : INTRODUCTION**

### **A. Background Research**

Muhammadiyah was established by KH Ahmad Dahlan as a means to spread the religion of Islam which aims to improve the mindset of Muslims and also to purify Islamic teachings which at that time were still thick with customs such as offerings, and so on. Seeing from the condition of Indonesian society at that time which was still lacking in terms of economic (poor), then KH Ahmad Dahlan made this as his Da'wah media with the spirit of surat al-ma'un. to achieve its objectives KH Ahmad Dahlan wants to spread the religion of Islam by helping others. With the waqf, KH Ahmad Dahlan began to apply to the ummah to begin to endow his property with the spirit of Surat al-Maun which is to help others. With waqf, KH Ahmad Dahlan applied Islamic values.

The description of the liberation of the poor there are at least three focal points that are prioritized, namely the field of education by establishing schools, pesantren, or modern colleges (shooling); in the field of health by establishing many hospitals, polyclinics, maternity homes, treatment centers, and the like (healing); as well as social welfare fields such as nursing homes, orphanages and other charitable assistance (feeding).

Muhammadiyah's charitable and humanitarian services are known as Penolong Kesengsaraan Umum (Assistance for the Relief of Public Suffering) and by the acronym PKU. In its early days and during the Dutch Colonial period, PKU

had formulated inclusive ideas with the intention that its assistance be 'without discrimination as to race/group and religion' (Fauzia, 2017).

Waqf in the Muhammadiyah has a very important role in development, especially in the Persyarikatan Muhammadiyah generally for Indonesian Muslims. Persyarikatan Muhammadiyah seeks to utilize waqf land for religious facilities such as mosques, mushala, majelis ta'lim, orphanages, graves, and try to use waqf land for social facilities such as schools, collages, hospitals and other business charities.

The potential of waqf is not only in the form of cash, but also other tangible assets, pasticular land (The Jakarta Post, 2017). Assets of endowments one by one began to exist, such as schools, hospitals, and others, making a container for his da'wah. Through the Muhammadiyah waqf KH Ahmad Dahlan started his vision through Da'wah and helped others.

The proof is that one of the images from Muhammadiyah waqf data (AUM) in Indonesia, for schools only from kindergarten to high school level that has reached thousands, 171, hospitals and other health services has already reached more than two thousand, there are 318 orphanages and other things. Muhammadiyah Waqf will continue to grow and develop according to the needs and progress of the times.

However, the Charity of Muhammadiyah Enterprises spread from Sabang to Marauke is ready to become a business company. Education efforts in health and business units. Muhammadiyah's specialty is in the business business, business in

Muhammadiyah is not for business, but business has implications for members and prosperity of the people (Suara Muhammadiyah, 2017)

According to Utami et al (2017), stated that the education and health sector became the first and second priorities in the development of Muhammadiyah waqf, after that only other fields. Even hospitals (health services) and universities are two of the three waqf development posts that have the greatest potential to provide additional income for Muhammadiyah. Al-Azhar University is an example of the form of the waqf of the people. The campus that was founded in 970M was able to provide free education to many people from all corners of the world. That includes the level of basic education to higher education (Rizqa, 2017 ).

Thus, educational waqf institutions are established or built using property granted by Muslims. Education is a process of continuous activities consisting of elements of teaching, training, guidance and leadership with a special focus on the transfer of various scientific disciplines, cultural-religious values and skills that are useful from one generation to another or by individuals to the others who need education. Thus, in this study researchers focused more on HLE on waqf education in Indonesia, especially in Yogyakarta.

**Table 1.1**  
**Muhammadiyah Higher Learning Education in Yogyakarta**

No	Name of University	Location
1	Universitas Ahmad Dahlan	Jl. Kapas, Semaki, Umbulharjo, Yogyakarta
2	Universitas Muhammadiyah Yogyakarta	Jl. Brawijaya, Kasihan, Bantul, Yogyakarta
3	Universitas 'Aisyiyah Yogyakarta	Jl. Siliwangi (Ringroad Barat) No.63 Mlangi, Nogotirto, Gamping, Sleman, Yogyakarta.

Source : processed by the researcher (2018)

The above data shows the list of muhammadiyah universities in Yogyakarta, but that become the object of this study are only two universities, namely: Universitas Ahmad Dahlan (UAD) and Universitas Muhammadiyah Yogyakarta (UMY). Because 'Aisyiyah University is a STIKES who has just become a University, while researcher want to look at the development of each university, so it was decided not to make 'Aisyiyah University as another object. What needs to be underlined is not the number and location of the college, but how the campuses can benefit the community, both in terms of choice to continue higher education, business and others. Thus, the implementation of Surah Al-Ma'un can be deeply felt.

This research focused on the role of each university in the management of waqf development, independence of higher education with many successful business run, how the business grows and helps finance at the university, then to know where the benefits of these businesses distributed, either to social, PP Muhammadiyah or back to the university. Until there is an urgency to analyze on

how the waqf development among higher learning education Muhammadiyah waqf distributed. To support this study, the research will employ ANP (Analytical Network Process) since this methodology has been used frequently to derive proper decision whilst many solutions.

### **B. Research Question**

Based on the description above, then the problems to be investigated in this research are :

1. How does UAD development in improving the benefits of waqf that given to the society?
2. How does UMY development in improving the benefits of waqf that given to the society?

### **C. Objective of The Study**

The objective of this study are:

1. This study has objective of to analyze develop concept of productive waqf; the independence of education and seek it by utilizing the waqf assets; the contribution of waqf management in establishing HLE, social, and PP Muhammadiyah; and the optimizing the profits on their business assets in UAD
2. This study has objective of to analyze develop concept of productive waqf; the independence of education and seek it by utilizing the waqf assets; the contribution of waqf management in establishing HLE,

social, and PP Muhammadiyah; and the optimizing the profits on their business assets in UMY

#### **D. Research Benefit**

1. This study provides the benefit to set policy to whom these waqf educations are needed.
2. This study also explore the untouchable territory and be useful for the economic development of Muhammadiyah.
3. This research can be a consideration in determining development priorities in business units in UMY and UAD.
4. This research also as a tool to explore the latest forms of waqf that may not be explored. Also, it could be a reference material for further researchers.