

# ENHANCING ISLAMIC EDUCATIONAL INSTITUTIONS WITHIN PHILANTHROPIC ATTITUDE; THE WAY ON WAQAF ROLE IN ACEH

Oleh: Ruslan Razali M.Ed  
(Dosen IAI Al-Aziziyah Samalanga)  
Email: ruslanrazali@iaialaziziyah.ac.id

## ABSTRACT

Waqaf is one of the key success factors in financing the educational programs among Muslim people in the entire world. It has been identified with the fervent roles, especially to support Islamic education. Overwhelmingly, waqaf has widely been used in enhancing the educational development and student empowerment as part of communal solidarity and attitude among Islamic society. Meanwhile, this paper intent to examine the spirit of philanthropy among Muslim people in supporting the Islamic educational institutions based on the aspects on waqaf contribution. It is remarkable, the study showed how the waqaf system has been perceived as an significant factor, and whether the spirit of generosity among Muslim society towards the Islamic education is reflected through the waqaf tradition. Besides, the study also showed how the waqaf played the significant roles in supporting the Islamic traditional education in Islamic history, and become the important source for many Islamic organizations since waqaf properties are utilized for the purpose of facilitating and supporting the educational processes.

**Kata Kunci:** *Islamic Education, Philanthropic Attitude and Waqaf Roles*

## A. INTRODUCTION

In Muslims' historical background, educational institutions began from the mosques and other religious places until its development process became more complex as times changed and the institutional teaching and learning processes were more intensively conducted. In the next periods, the existent types of educational institutions in Muslim history were called *Maktabas*, *Madrastas*, *Jamias* and *Darul Ulums*<sup>1</sup>. As the aspect that fully emphasized by Islam, education, throughout the Islamic history has always been funded by the role of *Waqaf*, and one of the oldest Islamic educational institution which has been supported by *Waqaf* as a major seat of Islamic teaching and research and higher education is the Al Azhar University of Egypt. Besides, other *Madrashas* or orphanages in other parts, especially in south Asia, almost all the *Madrashas* are established, operated, financed, and managed through the *Waqaf* funding as well as like many other Muslim countries. And 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*.

And uniquely, throughout the Islamic history, *Waqaf* has played the crucial role in financing the Islamic educational institutions, as the source of funding for those institutional activities. In fact, for instance, the highest educational institution in Muslim history was 'Bayt-al Hikmah' (The House of Wisdom). It

---

<sup>1</sup> Khan, Mohammad Sharif. (1990). *Education, Religion and the Modern Age*. New Delhi: Ashish Publishing House

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. The development of those Islamic educational institutions is the pertinent sample in educational field under the strong tradition of giving *Waqaf* charity in the Moslem society<sup>2</sup>.

Apparently therefore, as a lesson learned from the context of Aceh, the Islamic traditional institution called *Dayah*, has significantly 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. Jami'ah of Baiturahman which was also built as the Grand Mosque is one of the oldest Islamic higher educational institutions in Aceh and the center of the higher education of *Baiturrahman*, had 40 lecturers from Arabia and other countries such as Turki, Parsi and India, and it offered almost 20 programs of study which were included in 17 *Dar* or Faculties<sup>3</sup>. As a center for Islamic activities, especially in education, Baiturrahman was hardly influenced by the political situation. In 1873, it was burned by the Dutch soldiers at the beginning of the Acehnese war against Holland and was rebuilt in 1875. Although Jamiah Baiturrahman was supported by the sultanate in many

---

<sup>2</sup> Khan, Mohammad Sharif. (1990). *Education, Religion and the Modern Age*. New Delhi: Ashish Publishing House

<sup>3</sup> Nazli Ismail. (2006, March 18). *The Lost of Dayah Manyang*. Banda Aceh: Aceh Institute.

aspects, its financial system was still funded by *Waqaf* System which includes *Zakat* and *Sadaqah*. And one of the important *Waqaf* assets of Baiturrahman is Blang Padang square, a main city landmark in Banda Aceh<sup>4</sup>.

## B. RESEARCH METHODOLOGY

The methodology and procedures used and followed in this research study that is qualitative approach namely observation and references' documentary analysis that are related with subjects of the study. The resources of this study also consisted of relevant journal articles and recent studies about the *waqaf* role in education, relevant reports from government or NGOs about *waqaf* programs and specifically reports from *Dinas Pendidikan Dayah* under the Aceh Government Agency on Dayah Affairs about the status, role and function of *waqaf* in *dayah's* educational process and the students' development.

The data collected was analyzed using the standards of qualitative analysis which deal with the argumentative methods, comparing and checking the similarities as well as the differences in order to get answers of the study. The description method also was used to demonstrate the real condition in the field and besides as found by the latest studies. Beside, the data analyzed using the document analyses based on qualitative research method and observation.

---

<sup>4</sup> M Adli Abdullah. (2010, Januari 18). *Blang Padang Siapa Punya?*. Opinion Rubric at Serambi Indonesia Daily News. Banda Aceh.

## C. RESULT AND DISCUSSION

### 1. The brief on *Waqaf positions in Islamic point of views.*

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<sup>5</sup>. *Waqaf* is an additional boulevard for welfare which leads to the greater reward from Allah rather than other aids to the individuals who are providing the *Waqaf* endowment towards the community. Meanwhile, based on this event, many of Muslim scholars (*Ulama*) have decided to consider this *hadist* as the jurisdiction basic on the *Waqaf* Law which is strongly encouraged in Islam. Furthermore, 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*<sup>6</sup>.

In order to conduct this type of worship in Islam that the execution of *Waqaf* can be stated that the confinement of a property, whether it is movable or immovable, by the *Waqif* and the dedication of its usufruct in perpetuity to the public or to the family. Actually, the type of *Waqaf* is divided into public *Waqaf* (*Waqaf khayri*), family *Waqaf* (*Waqaf al-ahli*) and the *Waqaf*

---

<sup>5</sup> 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.

<sup>6</sup> Islamic Relief Malaysia- Communication Unit. (2008). *Waqf, The Eternal Legacy; Activity on Waqaf*. <http://www.irm.org.my>.

combination of public and family (*Waqaf al-mushtarak*)<sup>7</sup>. Besides, *Waqaf* actually divided 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”<sup>8</sup>. Hence, the *Waqaf* discussed in this study is related to the philanthropic spirit.

Specifically, *waqaf* encompasses all aspects of human existence in their completeness, guides the personal lives among people for both individual and societal aspects, drives the equality principle among various existences of all humankind seeking their basic needs and represents the Islamic magnificence of *Rahmatan Lil-'alamin* which contains the meaning that Islam is for all mankind. Simultaneously, Islam requires us to achieve such goals by turning to certain social and institutional mechanisms within the specific collaboration with the human voluntary action among the community. As a result, all these efforts will lead us to Allah’s

---

<sup>7</sup> Mohsin, Magda Ismail Abdel. (2009, October). *Family Waqaf Its Origin, Law Prospects*. Kuala Lumpur

<sup>8</sup> 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.

pleasure which is part of the principle of *Taqwa* derived from the Islamic institution of *waqaf* system<sup>9</sup>.

*Waqaf* therefore represents the attitude of Islamic principles on equality and justice through the distribution of welfare and properties and promotes the spirit of generosity within the Muslim society. Accordingly, *Waqaf*, stands out as similar to *Zakat* which is identified as an integral and essential part of the Islamic socio-economic organism. Muslim scholars and authoritative sources manage its benefits to be used in empowering the level of wealth among Muslim societies with the specific management and administration as effective and efficient as possible<sup>10</sup>. Moreover, it is remarkable that the *Waqaf* system provides services for the public which cannot be provided by the government thus a great social impact on the society. Historically, proceeds from *Waqaf* have been dedicated to places of worship, such as mosques, *Mushalla* and room prayer, learning purposes like *Madrasah*, schools, universities and libraries, health and hygiene facilities, food and soup kitchens, services for urban people etc.

In contemporary times *Waqaf* provides shelter, delivering water to localities, paying neighborhood taxes, supplying food stuffs to children, etc.<sup>11</sup> Beside, through various studies are conducted in Muslim educational context, perhaps the future

---

<sup>9</sup> Ali, Intiaz B. (2009). *Waqaf, A Sustainable Development Institution for Muslim Communities*. Trinidad and Tobago: Takaafu T&T Friendly Society.

<sup>10</sup> Norhaliza binti Mohd Nor & Mustafa Omar Mohammed. (2009, October). *Categorization of Waqf Lands and Their Management Using Islamic Investment Models the Case of the State of Selangor, Malaysia*.

<sup>11</sup> Hasan, Sami. (2006, July). *Muslim Philanthropy and Social Security; Prospects, Practices, and Pitfalls*. Bangkok.

expectations around Muslim educators will be proudly grasped in view of their glorious history through better understanding and analysis which forces the emerging of the new morality awareness in term of ideas, plans, goals and efforts in reviving the early Muslim heritage. There is a need to revive awareness upon the *Waqaf* role in Islamic education with various efforts in terms of social, political and economic approaches.

## 2. *Waqaf* Toward Islamic Education.

The charitable tradition of the *Waqaf* among the *Ummatic* community is deep rooted in all Muslims worlds. Consequently, *Waqaf* system as part of the Islamic heritage has been inextricably interwoven with Muslim tradition for almost one and half millennium. *Waqaf* in Muslim states provides educational institutions, including universities, colleges and schools; orphanages that shelter poor orphans; mosques which provide religious and cultural activity centers; charitable clinics; and shopping complexes and commercial centers where the income is used for social and charitable purposes.<sup>12</sup> In view of Social and human development, education stands out as the main purpose of the existence of the institution of *Waqaf*. As the aspect is fully emphasized by Islam, education, throughout the Islamic history has always been funded by the role of *Waqaf*, and one of the oldest Islamic educational institution which has been supported by *Waqaf* as a major seat of Islamic teaching and research and higher education is the Al Azhar University of Egypt. Besides, other

---

<sup>12</sup> Esmaeili, Hossein. (2009, October). *The Relationship between the Waqf Institution in Islamic Law and the Rule of Law in the Middle East*. Kuala Lumpur



*Madrashas* or orphanages in other parts, especially in south Asia, almost all the *Madrashas* are established, operated, financed, and managed through the *Waqaf* funding as well as like many other Muslim countries Hasan<sup>13</sup>.

In case of Acehnese *Dayah* institution underpinning this study, the ability of its management and administration in organizing a better educational planning will also influence the students' development through *Dayah* principal's leadership, teacher and tutors' performances, parental participation and social stakeholders' involvement, including government and NGOs. In other words, stakeholders' involvement might be derived from various types of contributions, whether in form of economic and financial support, political participations, social attentions and also cultural appreciations towards education. The main principle of educational programs in *Dayah* system is to educate Islamic moral values towards better students' attitudes through acquiring *quranic* knowledge and personalizing the prophetic values transferred or translated into daily life. In the meantime, students will learn the basic understanding of the Qur'an, Arabic literally methodological system to be able to study the required book of references (*kutub al-mu'tabars*), and to comprehensively gather Islamic knowledge such as *'Aqidah Islamiyyah* (tauhidic theology), *fiqah* (Islamic jurisprudence law), *tashawwuf* (Sufism), *akhlaqul karimah* (Islamic morality and characteristic building), *bayan* and *manthiq* (logic and thinking methods) and many others. Normally, all of these study

---

<sup>13</sup> Hasan, Sami. (2006, July). *Muslim Philanthropy and Social Security; Prospects, Practices, and Pitfalls*. Bangkok.

literatures, transcribed in *kitab* *kuning* or Islamic books of yellowed papers<sup>14</sup>.

However, this categorization of Islamic educational curriculum in the traditional college, might be understood differently from its original curriculum during the *Dayah* institution since it had been found as a single system to education in history, especially before the colonial era. Meanwhile, for several centuries, the scope of educational curriculum in *Dayah* institutions was focused on all aspects, and not only taught the topics which are related to the religious matters. And conditionally, the goal of *Dayah* educational system is desired towards providing students with a leadership mentality, moral individuality, creativity and responsiveness towards both the internal and external environment.

As a result of being projected to produce a better generation and human resource capital as well as becoming the community' leaders in social, political and economic aspects and scholars in intellectual field among Muslim society, *Waqaf* has provided greater employment opportunities. Many other educational institutions found throughout the history that have been built by the *Waqaf* institution, such as university of Cordova in Andalus (Old Spain), Nizamiyah in Baghdad, Madrasah Al-Junied in Singapore, Jamia'h Islamiyah in Medina, and many others<sup>15</sup>. This

---

<sup>14</sup> Mukhlis, T. (2010, March 1). *Dayah; Antara Tradisi Dan Tantangan Modernitas*. Banda Aceh: Aceh Institute.

<sup>15</sup> 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*. Kuala Lumpur.

kind of tradition among Muslims has been in existence from the earlier times of Islam until the present day, whereas, the *Waqaf* donations fund the mosque establishment, management and operational cost as the largest recipient, Islamic education is found to be the second largest recipient, especially in opening the schools and universities, providing grants to the students and salaries to the teachers, staffs, libraries and all other aspects indispensable with education<sup>16</sup>.

The growth of *Waqaf* tradition as it is known to date was not only championed by Muslim society only, interestingly, the political leaders as well as the official government agencies were also involved in *Waqaf* development. Caliph Al-Ma'mun (198-218) was recognized as the first Islamic political leader who planned the official *Waqaf* institutions in order to support the Islamic education, through organized types of *Waqaf* agencies and units. As a result, in Baghdad for instance, there were many Islamic Education Colleges funded by those *Waqaf* institutions<sup>17</sup>. Moreover this *Waqaf* success factor sustained its continuity during the Islamic Golden Ages, especially during the Empire of Abbasid Caliphs (754-1258 AD), The Ayyubiah Sultanate (1171-1249 AD), The Mamalik Sultanate (1249-1517 AD) and lastly during The Empire of Othmaniyah Caliphs (1299-1924 AD), however, in all those levels of Islamic history, *Waqaf* has been used and implemented in many

---

<sup>16</sup> Razali Othman. (2006, February 24). *Poverty Reduction; Does the Institution of Waqaf Help*. Malaysian Young Professionals and Entrepreneurs Chamber (MYPEC).

<sup>17</sup> 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*. Kuala Lumpur.

aspects, especially education, as the global trend among Muslim communities<sup>18</sup>.

After the fall of the Caliphs Empire of Othmaniyah in twentieth century, *Waqaf* tradition became deteriorated and secluded. This phenomenon was faced when many Muslim countries were being occupied by Western Non-Muslim powers. Consequently, as intended by the colonialists, the domination wave destroyed many Islamic infrastructures and supra-structures among people in political, social, economical, cultural, Law, including educational aspects. It is reasonable that the colonial powers diminished and slowly abolished the roles of traditional existences found within the people; especially the religious seed that originally contained the resistant spirit against them. On the contrary, in case of *Waqaf* system, asserts the imperialist powers created their puppet government collected from the indigenous colonial servants usurped *Waqaf* properties, such as land from Muslim societies' authority and disrupted its management and administration. As a result, *Waqaf*, as an important source for Muslim people in supporting their development programs and surviving the life sustainability, and operating the educational activities, became meaningless and miss-managed<sup>19</sup>.

Premised on the negative effect of colonialism, *Waqaf* as the Islamic endowment is in disarray and having been abolished from the formal regulation, we must be steadfast to realize that this

---

<sup>18</sup> Idem's

<sup>19</sup> Norhaliza binti Mohd Nor & Mustafa Omar Mohammed. (2009, October). *Categorization of Waqf Lands and Their Management Using Islamic Investment Models the Case of the State of Selangor, Malaysia*.

crucial matter is made free of colonialism for the Muslim community to prosper. It is kindly to be considered by the latest generation to have encouraged many scholars to reconstruct Islamic revivalism, especially *Waqaf* redevelopment<sup>20</sup>. 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<sup>21</sup>. 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.

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. Moreover, the religious trend among people in Malaysia, *Waqaf* has been identified as a philanthropic reflection of generosity among the Muslim community and a dedication to Islamic education, purposely providing accommodation to teachers and students<sup>22</sup>.

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

---

<sup>20</sup> Razali Othman. (2006, February 24). *Poverty Reduction; Does the Institution of Waqaf Help*. Malaysian Young Professionals and Entrepreneurs Chamber (MYPEC).

<sup>21</sup> Idem's

<sup>22</sup> Hajah Mustafa Mohd Hanefah, Abdullaah Jalil, Asharaf Mohd Ramli, Hisham Sabri, Norhaziah Nawai & Syahidawati Shahwan. (2009, October). *Financing the Development of Waqaf Property The Experience of Malaysia and Singapore*. Kuala Lumpur.

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<sup>23</sup>:

### C. CONCLUSION

To conclude, it is widely known, *Waqaf* has started being identified as part of Islamic civilization, performed its contribution toward educational empowering, economics resolutions and social-religious issues, and it is remarkable to claim that in lately centuries, *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. 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 of philanthropic spirit among the *ummatic* society, and has been developing since it was socialized by Prophet Muhammad (PBUH), and culturally aimed at supporting Islamic education.

Throughout Islamic history, *Waqaf* has showed its significant 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 needy. In Acehese

---

<sup>23</sup> Uswatun Hasanah. (2009, Juni 24). *Potensi Wakaf Untuk Pembangunan Perumahan Rakyat*. Badan Wakaf Indonesia (BWI).

context, *Waqaf* contains the ideological spirit and attitude introduced by the ancient generation towards a better future Islamic generation, thus, the Acehnese use the *Waqaf* system as a representation of their spirit of generosity. *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.

Besides, the central status and function of the *ulama* or Islamic leader and scholar among Acehnese people is truly dominant, not only after the colonial era but rather than before. *Ulama* as the informal leader played significant roles since the process of Islamization itself, especially during the Islamic Sultanates in some parts of Aceh<sup>24</sup>. Islamic society, *Dayah* and *Waqaf* are the alliance terms dealt with among Muslim people and Islamic education in Aceh. While the *ulama* as the principal, including teacher and tutors in *Dayah* institution are the major players in a bid to produce better Muslim generations and to sustain the future of Islamic traditional colleges. Therefore, the next agendas of Islamic education will be determined through the *ulama's* ability to maintain the specific ways in clarifying the vision of national education<sup>25</sup>.

---

<sup>24</sup> M Hasbi Amiruddin. (2006). *Program Pengembangan Dayah di Aceh*. Banda Aceh: IAIN Ar-Raniry.

<sup>25</sup> Lukens-Bull, Ronald A. (1999). *Between Text and Practice; Considerations in the Anthropological Study of Islam*. University of North Florida. Marburg Journal of Religion. Volume 4, No.2.

## REFERENCES

- Ali, Intiaz B. (2009). *Waqaf, A Sustainable Development Institution for Muslim Communities*. Trinidad and Tobago: Takaafu T&T Friendly Society.
- Ahmad, Md. Mokhter & Safiullah, Md. (2009, October). *Management of Waqf Estates in Bangladesh: Towards a Sustainable Policy Formulation*. Kuala Lumpur.
- 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*. Kuala Lumpur.
- Esmaeili, Hossein. (2009, October). *The Relationship between the Waqf Institution in Islamic Law and the Rule of Law in the Middle East*. Kuala Lumpur.
- 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*. Kuala Lumpur.
- Hasan, Sami. (2006, July). *Muslim Philanthropy and Social Security; Prospects, Practices, and Pitfalls*. Bangkok.
- Islamic Relief Malaysia- Communication Unit. (2008). *Waqf; The Eternal Legacy; Activity on Waqaf*. <http://www.irm.org.my>.
- 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.



- Khan, Mohammad Sharif. (1990). *Education, Religion and the Modern Age*. New Delhi: Ashish Publishing House.
- Lukens-Bull, Ronald A. (1999). *Between Text and Practice; Considerations in the Anthropological Study of Islam*. University of North Florida. Marburg Journal of Religion. Volume 4, No.2.
- M Adli Abdullah. (2010, Januari 18). *Blang Padang Siapa Punya?*. Opinion Rubric at Serambi Indonesia Daily News. Banda Aceh.
- M Hasbi Amiruddin. (2006). *Program Pengembangan Dayah di Aceh*. Banda Aceh: IAIN Ar-Raniry.
- Mohsin, Magda Ismail Abdel. (2009, October). *Family Waqf Its Origin, Law Prospects*. Kuala Lumpur.
- Mukhlis, T. (2010, March 1). *Dayah; Antara Tradisi Dan Tantangan Modernitas*. Banda Aceh: Aceh Institute.
- Nazli Ismail. (2006, March 18). *The Lost of Dayah Manyang*. Banda Aceh: Aceh Institute.
- Norhaliza binti Mohd Nor & Mustafa Omar Mohammed. (2009, October). *Categorization of Waqf Lands and Their Management Using Islamic Investment Models the Case of the State of Selangor, Malaysia*.
- Razali Othman. (2006, February 24). *Poverty Reduction; Does the Institution of Waqf Help*. Malaysian Young Professionals and Entrepreneurs Chamber (MYPEC).
- Uswatun Hasanah. (2009, Juni 24). *Potensi Wakaf Untuk Pembangunan Perumahan Rakyat*. Badan Wakaf Indonesia (BWI).