



Optimizing the Role of the Ministry of Religious Affairs of NTB Province in Information and Communication Management for Nazhir Development and Empowerment of Waqf Assets

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abstract

In the execution of his responsibilities outlined in article 11 of Law No. 41 of 2004 concerning Waqf, the Nazhir sought guidance from the Minister and the Indonesian Waqf Board. The primary objective of this study is to examine the program and enhance the effectiveness of the Regional Office of the Ministry of Religion in the NTB Province by utilizing information and communication management to support the Nazhir and bolster waqf assets on Lombok Island. Employing a qualitative-descriptive research approach, data collection involved methods such as observation, interviews, and documentation. The findings of the study suggest that the coaching initiative conducted by the Regional Office of the Ministry of Religious Affairs in the NTB Province, utilizing information and communication management to strengthen the capacity of Nazhir in enhancing waqf assets, has been structured in the form of various activities including training, counseling, workshops, orientation sessions, and similar endeavors. The guidance provided encompasses several aspects: 1) the enforcement of Law No. 41 of 2004 concerning Waqf; 2) enhancement of competencies for waqf managers (Nazhir); 3) the protection of waqf assets through legal means; 4) monitoring the implementation of waqf management; and 5) promoting community awareness about the significance of waqf assets within societal contexts. The coaching efforts conducted by the Regional Office of the Ministry of Religion in the NTB Province align with its institutional functions, serving as a regulator, facilitator, motivator, and provider of public services. However, due to financial limitations, the effectiveness of the coaching program is perceived as suboptimal, evident in the significant number of Nazhir who have yet to benefit from the guidance provided by the Regional Office of the Ministry of Religion in the NTB Province.

abstrak

Dalam melaksanakan tanggung jawabnya yang diuraikan dalam pasal 11 Undang-Undang Nomor 41 Tahun 2004 tentang Wakaf, Nazhir meminta bimbingan dari Menteri dan Badan Wakaf Indonesia. Tujuan utama dari penelitian ini adalah untuk menguji program dan meningkatkan efektivitas Kantor Wilayah Kementerian Agama di Provinsi NTB dengan memanfaatkan manajemen informasi dan komunikasi untuk mendukung Nazhir dan meningkatkan aset wakaf di Pulau Lombok. Menggunakan pendekatan penelitian kualitatif-deskriptif, pengumpulan data melibatkan metode seperti observasi, wawancara, dan dokumentasi. Temuan penelitian menunjukkan bahwa inisiatif pembinaan yang dilakukan oleh Kantor Wilayah Kementerian Agama di Provinsi NTB, memanfaatkan manajemen informasi dan komunikasi untuk memperkuat kapasitas Nazhir dalam meningkatkan aset wakaf, telah disusun dalam bentuk berbagai kegiatan termasuk pelatihan, penyuluhan, lokakarya, sesi orientasi, dan upaya serupa. Pedoman yang diberikan meliputi beberapa aspek: 1) penegakan Undang-Undang Nomor 41 Tahun 2004 tentang Wakaf; 2) peningkatan kompetensi pengelola wakaf (Nazhir); 3) perlindungan aset wakaf melalui jalur hukum; 4) pemantauan pelaksanaan pengelolaan wakaf; dan 5) meningkatkan kesadaran masyarakat tentang pentingnya aset wakaf dalam konteks kemasyarakatan. Upaya pembinaan yang dilakukan oleh Kanwil Kementerian Agama di Provinsi NTB selaras dengan fungsi kelembagaannya, sebagai regulator, fasilitator, motivator, dan penyelenggara pelayanan publik. Namun, karena keterbatasan keuangan, efektivitas program pembinaan dianggap kurang optimal, terbukti pada banyaknya Nazhir yang belum mendapatkan manfaat dari bimbingan yang diberikan oleh Kantor Wilayah Kementerian Agama di Provinsi NTB.

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1. Introduction

Waqf can provide real solutions to overcoming various socio-economic problems in society. Waqf, in this context, refers to the handover of assets that cannot be owned by individuals or institutions to be managed so that the proceeds can be utilized or distributed to the poor and various other public needs [1]. If Waqf's potential is managed productively and with the principle of professionalism, the welfare of the community will improve. The collection, management, development, and utilization of waqf assets can help ease some of the economic burden of the community. However, in Indonesia, the utilization of waqf potential still tends to be consumptive and has not been managed productively. The large amount of waqf potential has not been fully felt in improving the welfare of the community.

In Indonesia, there are several forms of handing over assets for the public interest that are similar to Waqf, one of which is Huma during the time of Empu Sendok in Ponorogo. Huma is land or forest given by the king to his people for use, such as cattle grazing,

firewood extraction, and other purposes [2]. In Serang Banten, there is Huma Serang, which is a field that works together every year, and the results are used for the common good [3]. In Lombok, there is customary land called Tanah Pareman, which is land that is exempt from taxes and handed over to villages, subtasks, or temples for the common good [4]. In Minangkabau, it is known as Tanah Pusako Tinggi, which is tribal or tribal land that is managed from generation to generation and the proceeds are used together to finance the family's economic needs. This land cannot be sold or transferred to any other party. Along with the social development of Islamic society, the practice of Waqf continues to progress from time to time [5].

Based on the validation of data as of 2016 sourced from the Regional Office of the Ministry of Religion of West Nusa Tenggara Province, the area of waqf land in NTB is 28,002,342 M², of which 16,645,420 M² has been certified, and 11,356,922 M² has not been certified [6]. Meanwhile, as of 2020-2023, the area of waqf land in NTB is 1,571.36 M2, of which 989.72 M2 has been certified, and 581.63 M2 has not been certified with the following details.

Table 1. Data 2020-2023 Waqf land area in NTB

No	Office of the Ministry of Religious Affairs	Sum	Broad [Ha]	Already Certified		Not Yet Certified	
				Sum	Broad [Ha]	Sum	Broad [Ha]
1.	Kabupaten Lombok Barat	2.107	307,58	1.262	184,12	845	123,46
2.	Kabupaten Lombok Tengah	2.075	315,26	1.180	183,55	895	131,71
3.	Kabupaten Lombok Timur	2.644	491,39	1.445	275,21	1.199	216,18
4.	Kabupaten Bima	386	77,45	343	68,34	43	9,10
5.	Kabupaten Sumbawa	973	149,00	693	105,31	280	43,69
6.	Kabupaten Sumbawa Barat	320	24,39	113	11,02	207	13,37
7.	Kabupaten Dompu	86	19,00	81	18,57	5	0,43
8.	Kota Mataram	461	31,24	367	22,58	94	8,66
9.	Kota Bima	217	58,99	214	58,96	3	0,03
10.	Kabupaten Lombok Utara	766	97,05	435	62,05	331	35,00
Total		10.035	1.571,36	6.133	989,72	3.902	581,63

The potential of waqf land is vast, and most of it has not been appropriately managed, so the results cannot be used optimally for the benefit of the people. The same thing was also conveyed by the Head of the Waqf Empowerment Section for Islamic Community Guidance at the Regional Office of the Ministry of Religion of NTB Province. Based on the

data above, waqf management in NTB has developed, although not significantly, and this can be a benchmark for the progress of existing waqf management. In a simple sense, Nazir's coaching in NTB has been massively carried out since 2016, and it has developed so that there has been an increase in the number of reductions in waqf management in the

community. Waqf has a crucial role as one of the instruments in the economic empowerment of the people. Historically, Waqf has played an essential role in the development of people's social, financial, and cultural life. To achieve the goal of Waqf, which is to optimize the function of waqf assets as a means of improving the quality of life and human resources, there needs to be a change in the understanding of Muslims who have been considering waqf assets only as immovable assets that cannot be produced, such as only being used for mosques, prayer rooms, cemeteries, Islamic boarding schools, and so on. Law No. 41 of 2004 concerning Waqf and Government Regulation No. 42 of 2006 concerning the Implementation of Law No. 41 of 2004 concerning Waqf stipulates that in addition to the interests of mahdhab worship, education, and social, Waqf is also empowered for the benefit of the economic welfare of the people [10].

In the management of Waqf, Nazhir plays a vital role as the spearhead. This means that the success of waqf development is highly dependent on Nazhir's professionalism. Nazhir is responsible for managing Waqf's assets to achieve Waqf's goal according to Wakif's wishes. In other words, Nazhir is a waqf manager who is responsible for the maintenance, management, and distribution of waqf benefits to the parties intended by the Waqif [8]. Therefore, Nazhir must be encouraged as much as possible to achieve the best performance so that their social role in the development of Waqf can be more significant. Nazhir's professional management of Waqf opens up opportunities for the development of a more productive Waqf and the application of modern management principles. In this context, Nazhir must strive to display the best performance that Waqf can achieve.

Practical information and communication management is essential for the success of Nazhir's guidance and the empowerment of waqf assets. By utilizing modern communication technology and information systems, the Ministry of Religious Affairs can streamline the dissemination of guidelines, regulations, and best practices to Nazhir and stakeholders involved in the management of waqf assets. Additionally, efficient communication channels can facilitate collaboration, knowledge sharing, and capacity building among related parties.

Utilizing digital platforms and mobile apps can significantly enhance the Ministry's ability to disseminate information to Nazhir and individuals involved in waqf management. Interactive websites, educational videos, and mobile apps can serve as valuable tools to guide waqf asset management, thus ensuring that Nazhir is well-informed about their roles and responsibilities.

The Ministry of Religious Affairs can optimize its role by organizing capacity-building and training programs for Nazhir and other stakeholders. These programs can cover aspects such as financial management, legal framework, and best practices in the development of waqf assets. By providing comprehensive training, the Ministry can empower Nazhir with the necessary knowledge and skills to effectively manage and develop waqf assets for the benefit of the community. Engagement with local communities and related stakeholders is essential for the successful management of waqf assets. The Ministry of Religious Affairs can facilitate forums, workshops, and community outreach programs to encourage dialogue, gather feedback, and address the needs and challenges faced by Nazhir and the community. This involvement can help in designing specific strategies and solutions that align with local contexts and requirements.

In relation to this issue, several previous studies have been conducted, such as research conducted by Abdullah Mustafa and Mukhtar, *Waqf Land Arrangement in West Lombok: A Study on the Implementation of the Waqf Law* [12]. The results of the study show that the pattern of waqf arrangement, especially in the form of land, is actually systematized through waqf procedures, waqf Nazhir accountability mechanisms, and waqf land supervision. In its implementation, theories and rules, such as Government Regulation No. 28 of 1977 concerning Waqf of Owned Land, Presidential Instruction No. 1 of 1991 concerning KHI, and Law No. 41 of 2004 concerning Waqf, often clash with the traditions and culture of the society that are not orderly. Some activities that do not record and report every specific activity agenda are obstacles to legal order in the waqf land sector. Then, the research on productive Waqf was conducted by Muslihun (*Study of Shifts and Changes in the Teacher's Understanding of Waqf in Lombok*) [13]. The results of the study show that the root of the shift

and change in the teachers' understanding of Waqf in Lombok comes from various diverse backgrounds. First, the teachers have a high capacity in the community, as can be seen from their position as scholars on the island of Lombok, where the community is very submissive to them, and they also play a central role as a central figure and religious leader. Second, they use several arguments to understand Waqf, including theological and sociological arguments, the opening of the door to *ijtihad*, the elasticity of Islamic Law, and *maqashid asy-shari'ah*. Third, changes in their understanding of Waqf are influenced by internal and external factors. Fourth, this process of shifting understanding lasts a long and gradual time, starting from the understanding of Waqf as *mahdhah* worship, then for social interests, traditional productive Waqf, semi-professional productive Waqf, to professional productive Waqf. In addition, teachers have different viewpoints on the issue of Waqf, which has resulted in the emergence of three typologies of understanding: pro-active contextual, passive contextual, and textual normative.

Furthermore, research conducted by Abdurrahman Kasdi, *The Role of Nadzir in Waqf Development* [14]. The results of the study show that Nazhir is responsible for doing everything necessary to maintain and manage waqf assets. Nazhir can be an individual, organization, or legal entity. Waqf management is more effectively carried out by institutional nazhirs, both organizations and legal entities, than individual nazhirs who still use traditional management.

In this study, although the theme discussed is the same, namely the management and development of waqf assets to be more productive, this research focuses more on the role of the government, especially the Ministry of Religion of West Nusa Tenggara in maximizing waqf management by providing guidance and direction to Nazhir so that existing waqf assets can be managed productively and professionally. To be able to answer every problem in this study, which then shows a difference from previous research, several research questions are needed as part of the novelty in the research being conducted, including how the program of the Regional Office of the Ministry of Religious Affairs of NTB Province on increasing the capacity of Nazhir in Lombok through information and communication management? How can we optimize

the role of the Regional Office of the Ministry of Religious Affairs of NTB Province in fostering Nazhir and empowering waqf assets on the island of Lombok through information and communication management? Based on the idea of the question, it is hoped that the research carried out can provide solutions to the problems being researched and can be a guideline in the process of developing and managing Waqf, which will be more productive in the future and become a guideline for further research. This article aims to explore the importance of optimizing the role of the Ministry of Religion in NTB Province in this particular domain.

2. Research Method

In order to address each research inquiry comprehensively, it is imperative to employ a suitable research methodology that facilitates the exploration of all necessary information pertinent to the study. The present investigation adopts a qualitative research approach, specifically utilizing a phenomenological framework. The primary objective of this research is to gain insight into the phenomena encountered by the research participants, encompassing aspects such as behavior, perception, motivation, and actions. This holistic understanding is achieved through detailed descriptive accounts within a natural contextual setting, employing a variety of naturalistic research techniques [15]. The data sources utilized in this research comprise primary data obtained from the Head of the Islamic Community Guidance Division of the Regional Office of the Ministry of Religion of NTB Province, the Head of the Waqf Empowerment Section of the Regional Office of the Ministry of Religion of NTB Province, and relevant stakeholders. In contrast, secondary data sources are derived from scholarly literature, archives, online resources, official records, as well as laws and regulations pertaining to Waqf. To streamline the research process, data collection methods employed in this study include observation, interviews, and documentation techniques [16]. The utilization of this methodology represents a deliberate move by the researcher to streamline the data collection process, ensuring that the gathered data is current, substantial, and thorough, thereby offering a comprehensive basis for future investigations. In contrast, the analytical approach employed in this research is an inductive data analysis

method, which involves progressing from particular observations to broader conclusions. This method comprises data condensation, data display, and drawing conclusive remarks [17].

3. Result and Discussion

The Role of the Ministry of Religion in Waqf Development

The role can be described as a dynamic procedure within a specific position, where an individual fulfills their entitlements and responsibilities. A role encompasses a minimum of three elements, comprising [18]:

- 1) The role comprises norms that pertain to an individual's societal position or status.
- 2) Role can be defined as the conceptualization of the capacities that individuals within a society possess within an organizational framework.
- 3) The role may alternatively be described as an individual behavior that holds significance for the societal framework.

The role of the Ministry of Religion, in this case, is closely related to its duties and functions. Institutionally, the Ministry of Religion has functions and responsibilities in the management of Waqf, which can be described as follows [19]:

- 1) The regulatory function denotes that the Ministry of Religion is responsible for overseeing all waqf policies, laws, and regulations that may be deemed obsolete in light of present circumstances. Subsequently, it formulates and suggests alterations to policies in collaboration with various stakeholders, both internal and external.
- 2) The role of the facilitator, as denoted by the Ministry of Religious Affairs, involves the provision of resources to enable Nazhirs, Wakif, Waqif candidates, institutions, or other stakeholders linked to Waqf, encompassing both tangible and intangible assets, to enhance the effectiveness of managerial functions, growth initiatives, reporting mechanisms, and oversight of institutions.
- 3) The role of a motivator, such as the Ministry of Religion, is to offer encouragement, incentive, or trigger, particularly to established waqf administration entities, with the aim of enhancing the well-being of numerous individuals.
- 4) The concept of Public Service within the Ministry

of Religion pertains to its role as an establishment catering to the diverse strata of Islamic society with respect to Waqf matters. This involves providing public services through facilitating information dissemination, policy implementation, and waqf management services, while also offering support in addressing a range of issues and promoting the advancement of Waqf.

In order to foster Waqf to continue to function as it should, things must be done by parties who have authority and authority, especially the government, civil society institutions, non-governmental organizations (NGOs) who care about the empowerment of Waqf and other related parties:

- 1) Implementing Law No. 41 of 2004 concerning Waqf.
- 2) Improve the ability of Human Resources (HR) who sit in scientific institutions.
- 3) Securing all waqf assets, both at the central and regional levels.
- 4) Conducting strict supervision of the implementation of waqf asset management.
- 5) It stimulates or encourages the community to be more concerned about the importance of waqf property in the midst of social life [20].

Analysis of Optimizing the Role of the Regional Office of the Ministry of Religious Affairs of NTB Province in Fostering Nazhir in Empowering Waqf Assets Through Information and Communication Management

Implementing Law No. 41 of 2004 concerning Waqf

In the endeavor of the government to safeguard waqf assets, the enactment of Law No. 41 of 2004 dealing with Waqf was executed. This legal framework signifies a pivotal advancement aimed at enhancing societal well-being through the enhancement of the waqf's involvement, which in turn can contribute to the augmentation of public welfare beyond its conventional religious function. The ensuing discourse delineates several pivotal aspects pertaining to the mechanisms through which Law No. 41 of 2004 can fortify and optimize the efficacy of waqf:

- 1) Protection of Waqf Property
 - a) Clear Legal Status. This Law provides legal clarity regarding the status of ownership and management of waqf property, thereby reducing the risk of disputes.
 - b) Waqf Registration. Requiring waqf registration with the Indonesian Waqf Board

- (BWI) or related agencies, ensuring that all waqf assets are recorded and legally protected.
- 2) Strengthening Nadzir's Role
 - a) Capacity Building of Nadzir. Providing training and certification to nadzir (waqf managers) to improve their professionalism and competence in managing waqf assets.
 - b) Nadzir Qualifying. Establish requirements that must be met by nadzir, both individuals and institutions, to ensure that the management of Waqf is carried out with trust and efficiency.
 - 3) Oversight and Accountability
 - a) Open Financial Statements. Requiring the nadzir to make periodic financial reports that must be audited by independent parties, ensuring transparency in the management of waqf funds.
 - b) Supervision by BWI. The Indonesian Waqf Board functions as the primary supervisor, ensuring that all waqf activities are in accordance with its regulations and objectives.
 - 4) Utilization of Waqf for Public Welfare
 - a) Productive Waqf. Encourage the use of waqf assets for productive activities such as the construction of educational facilities, health care, and economic enterprises whose results are used for the welfare of the community.
 - b) Innovation in Waqf. Encourage new forms of Waqf, such as money waqf, which are more flexible and can be invested in various projects that benefit the wider community.
 - 5) Legal Protection for Waqif and Beneficiaries
 - a) Protection for Wakif. Providing legal guarantees that the intention and will of the Waqf (the person who gives Waqf) will be carried out correctly and his property will be used in accordance with the desired designation.
 - b) Beneficiary Rights. They are ensuring that waqf beneficiaries (the community) get their rights in accordance with the waqf objectives that have been set.
 - 6) Collaboration with Other Parties
 - a) Cooperation with the Private and Non-Profit Sectors. Encourage collaboration with the private sector and non-profit

institutions to support the management and utilization of Waqf.

- b) International Cooperation. Building a network with international waqf institutions to share knowledge and technology in waqf management.

Thus, Law No. 41 of 2004 concerning Waqf not only functions as a legal umbrella to protect waqf property but also as a strategic instrument to maximize the role of Waqf in improving public welfare. The implementation of this Law is expected to bring tangible benefits to the broader community, going beyond the traditional function of Waqf as a religious institution. In this Waqf Law, several things are the main thoughts in the development of Waqf, namely [23]:

- 1) In order to safeguard waqf assets, this Law stipulates that waqf assets must be recorded, poured, registered and announced. However, the implementation is carried out in accordance with the procedures regulated in the laws and regulations regarding Waqf.
- 2) So far, the concept of Waqf is usually limited to immovable objects such as land and buildings. According to this Law, Wakif can also waqf part of movable property, such as money, precious metals, securities, vehicles, intellectual property rights, rental rights, and other movable property. In terms of money, Waqif can Waqf money through Sharia Financial Institutions, which are applicable legislative bodies engaged in the field of sharia finance, such as sharia banking.
- 3) If waqf assets are allocated for worship and social purposes, they can also be allocated for economic purposes to improve general welfare. Therefore, in the management of waqf assets in a broad sense, it is possible to carry out financial activities if they are carried out in accordance with the principles of management and Sharia economics.
- 4) Nazhir's professional skills must be improved to protect Waqf's property from third-party interference that is detrimental to Waqf's interests.
- 5) In addition, this Law regulates the establishment of the Indonesian Waqf Board. This body may appoint representatives in each region if necessary. This independent institution handles waqf duties. It guides the Nazhir, manages and develops national and international waqf assets,

gives approval on changes in the designation and status of waqf assets, and provides advice and consideration to the government as they formulate waqf policies.

This legislation has resulted in significant progress in the empowerment of Waqf because it contains a comprehensive understanding of modern management methods for the empowerment of Waqf's potential. The concept of Waqf in the Waqf Law is comprehensive [24]. It includes movable and immovable property, as well as money waqf, which can be used widely, not limited to building places of worship and socio-religious facilities. The formulation of a law like this is definitely a very revolutionary transformation. This will have a multiplier effect, especially in terms of economic empowerment of the ummah [25].

The government, in this case, the Ministry of Religious Affairs of NTB Province, has made various efforts to encourage and facilitate the management of Waqf in a professional, trustworthy, and transparent manner so that the goals set out in Law No. 41 of 2004 concerning Waqf can be achieved. The goal is to increase knowledge and understanding of Waqf to Waqf managers and the community in general through socialization, counselling, workshops, and other activities.

Improving the Ability of Human Resources (HR) Sitting in Organizational Institutions

He was observing the Prophet's conversation with Umar bin Khattab about the land in Khaibar (Medina). At one point, Umar asked if the Prophet wanted to donate a very fertile piece of land for the benefit of the people. "Hold the principal and give the results" is the most important answer of the Prophet. One of the meanings of the conversation is that the Prophet (SAW) wants a piece of land owned by Umar to be managed productively, namely to make a sustainable contribution so that the results can really be used to advance the welfare of the people. To develop Waqf optimally, a professional institution that manages Waqf is needed that utilizes Waqf traditionally and expands its use productively. Until now, only a few waqf assets have been managed productively, and many people in Indonesia have felt the benefits [26].

Nazhir Waqf has not worked professionally in Indonesia because most of them are just side jobs. Research conducted by the Center for Language and Culture (PBB) UIN Syarif Hidayatullah Jakarta in 2006 on 500 Nazhirs in eleven provinces showed that waqf assets were more static (77%) than productive or productive (23%). This is in accordance with Nazhir's condition. It turns out that they are not focused on managing; Most of them work part-time and receive no compensation (84 per cent), and very few work full-time and concentrated (16 percent). In addition, the results of the study show that mosques are the most used allotment for waqf assets (79% compared to other allocations) and are more used in rural areas (59% compared to 41% in urban areas). In addition, Waqf in Indonesia is more managed by individuals (around 66%) with conventional aliases than professional organizations (around 16%) and legal entities (around 18%). This information contributes to the increase in Waqf in Indonesia. In other words, improving waqf management must begin with improving the quality of human resources of waqf managers, also known as Nazir, so that they can fulfil the purpose of Waqf and fulfil the waqf designation [11].

Several factors cause waqf managers (Nazhir) to not be optimal in the management of waqf assets, namely [27]:

- 1) Fostering factors: So far, efforts to coach Nazhir have been very minimal, either by the Government (Ministry of Religious Affairs) or by Islamic institutions and organizations in society. The issue of Nazhir waqf still does not seem to be included in the agenda of empowering the people. Many Nazhirs, until their death, had never been touched by coaching related to their duties.
- 2) Recruitment factors: The appointment of Nazhir is often carried out on the basis of "who wants" and on the basis of "who is capable" In fact, not a few Nazhir positions become "inheritance" without going through any administrative process, without qualifications and competence.
- 3) Reward factor: In the history of Waqf in Indonesia, there have been no standard rules regarding Nazhir's remuneration or wages, either nominal or percentage. Even if there are some Nazhirs who receive monthly, annual, or seasonal

wages, it is solely at the discretion of the Wakif or local institutions. In general, the rewards received by Nazhir were meagre, so they did not motivate Nazhir to work better and with tremendous enthusiasm. So far, Nazhir has been working more part-time.

- 4) Competency factors: Most Nazhirs are not appointed based on expertise (professionalism) and experience but are more appointed based on trust and personal proximity. This causes there to be no creativity that encourages the progress of optimal management and utilization of waqf assets. As a result, the purpose of Waqf cannot be achieved as it should.
- 5) Supervisory factors: Nazhir is essentially a representative of the Wakif, so Nazhir should be responsible for the mandate he receives. In reality, Nazhir did not pay attention to his obligations, either because he did not understand them, because he was negligent and deliberately ignored them, and even worse, because there was no one to supervise his performance and correct his mistakes. As a result, there are many changes in the status of Waqf or changes in the allocation of Waqf that deviate from the original intention.

For the development of productive Waqf, the quality of waqf management must undoubtedly be supported by Nazhir, who knows waqf management knowledge of Sharia economic and financial principles. Nazhir can manage finances professionally in accordance with sharia principles and can invest in waqf assets. This shows how important human resource management is in waqf management institutions, especially the comprehensive and programmatic aspect of human resource planning. Thus, the availability of quality and skilled human resources is necessary because human resources are a central factor in an organization [28].

The oversight and advancement of Nazhir constitute fundamental components of the managerial responsibilities of the waqf management entity. The proficiency with which human resources are overseen will ascertain the prosperity of said entity in subsequent times. Conversely, inadequate handling of human resources will impede the efficacy of waqf management. Nazhir holds a position of utmost

importance within waqf management entities due to its significant impact on operational efficiency and effectiveness. Such is the critical nature of this human resources management. Failure to prioritize it will hinder the achievement of organizational aims and objectives. Hence, the enhancement of Nazhir's competencies necessitates the implementation of a dependable human resources management framework designed to achieve:

- 1) Enhance and cultivate Nazhir's comprehension, competencies, and proficiencies with the aim of fostering demanding, adept, and accountable managerial skills.
- 2) We are forming Nazhir Waqf's attitude and behaviour in accordance with ahlaq alkarimah.
- 3) It engenders a uniform mindset and perception for comprehending and executing waqf management models within the framework of waqf regulations and administrative strategies, thereby facilitating centralized and regional control.
- 4) It is inviting waqf Nazhir to understand management procedures that are more oriented to the implementation of Islamic shari'a more broadly so that Waqf can be one of the essential elements in supporting the implementation of an integrated sharia economic system [23].

To achieve this, efforts are needed to foster Waqf Nazhir so that they can carry out Nazhir's tasks productively and with quality. Coaching efforts must be carried out based on the latest management standard pattern, namely through formal education, such as vocational schools and public schools, to produce ready-to-use Nazhir waqf human resource candidates. For example, agricultural schools for prospective Nazhir will be prepared to manage waqf land in the form of agricultural land, plantations, and others. Then, an economics school was established to manage waqf land for trading areas, and so on. Non-formal education is carried out in the form of courses and training related to organizational managerial skills in the form of agricultural management techniques, trade, marketing, banking, and so on. The existing Nazhir has been improved both through intensive training and guidance. This will produce Nazhir, who can shoulder his responsibilities as a manager and developer of waqf assets [23].

The Nazhir must lay down principles such as

trustworthiness, accountability, transparency, and innovation when working. In addition, the operational system of the waqf management institution must accommodate the needs of the Nazhirs so that they can do optimal work in building the waqf management institution. Nazhir, as the spearhead of the management and development of waqf assets, is still given motivation and guidance to improve management professionalism through various trainings and orientations. The quality of Nazhir must continue to be enhanced, and encouragement and direction must be given in order to make improvements, both regarding managerial abilities and individual skills that are very decisive in empowering Waqf productively.

The primary obligation of a Nazhir is to manage and maintain waqf assets because neglecting the maintenance of waqf assets will result in damage and loss of waqf functions. In order to increase Nazhir's capacity to manage and develop waqf property, the activities are also intensively carried out by the Ministry of Religion of NTB Province. The activities are packaged in the form of workshops, training, or counselling. This activity is intended to provide knowledge and understanding to the Nazhir so that waqf assets can be managed in a more productive direction, in the sense that the allocation of waqf assets is not solely for religious purposes but is also directed to promote the general welfare by realizing the potential and economic benefits of waqf assets. Of the existing waqf assets, only a tiny part is managed productively, such as cooperative businesses, trading, livestock, agriculture, and others. The company is also running because it receives productive waqf grant assistance from the government (Ministry of Religious Affairs). Productive management is usually managed by Nazhir Institutions such as Foundations and Islamic Boarding Schools. At the same time, Individual Nazhir, due to the lack of human resources, is unable to manage and develop waqf assets productively.

As it is known that most of the Nazhirs in Lombok are still classified as traditional in the management of waqf property, the condition of Nazhir is such that needs to be taught, trained and fostered in order to be able to manage waqf property more optimally and professionally. The guidance carried out by the Ministry of Religion so far related to increasing the

capacity and integrity of Nazhir waqf has actually been good; it's just that there is no continuous assistance, so the reality is that there are still many Nazhir waqf managing waqf assets in a traditional consumptive manner. This is due to the lack of budget allocated for waqf empowerment. According to the Head of the Waqf Empowerment Section of the Ministry of Religion of NTB Province, for 2018, until this study was carried out, the budget for waqf empowerment did not exist, so coaching activities that usually existed were temporarily vacant.

Securing Waqf Property

One of the problems of waqf in Indonesia today is that there are still many assets waqf that has not been registered at the local KUA. Some Muslims have carried out the implementation of Waqf orally, not in front of the Waqf Pledge Deed Making Officer (PPAIW), so the Waqf has no documentation. Likewise, there are still many waqf assets that have not been registered at the local district/city BPN, so there are still many waqf assets that have not been certified by Waqf. This is due to the lack of legal awareness of the community to take care of the registration of waqf assets at BPN, as well as the complicated procedures that some waqf nazhirs go through in several district/city BPNs in the process of certifying the waqf assets [29].

The role of the Ministry of Religion of NTB Province as a motivator continues to be to strive and encourage the Nazhir to secure the waqf property entrusted to him. For waqf property that has not yet been AIW, immediately register the waqf property to KUA as PPAIW so that it can be poured into the Waqf Pledge Deed (AIW), which is then used to take care of waqf land certificates.

The Ministry of Religious Affairs of NTB Province also facilitates the process of accelerating waqf land certification, namely encouraging the concern of Waqf Nazhirs to take care of the completeness of waqf land documents they manage and coordinate with related agencies to take care of certification. In the Annual Performance Plan (RKT) of the Ministry of Religious Affairs of NTB Province, the desired strategic goals in order to improve the quality and accountability of the management of religious economic potential through the certification of waqf land continue to increase, for example, RKT in 2016,

the percentage of certified waqf land is 56.00%; and the CTR in 2017, the rate increased to 60.00% [7]. This illustrates that the Nazhir in NTB has begun to care about and be aware of the Law regarding the administration of waqf land [9].

In addition to certification, securing waqf land is also carried out by managing and empowering it to be productive. To operate, empower and develop waqf land, where almost all Wakif hand over their land to Nazhir without including funds to finance productive business operations, is, of course, a pretty severe problem. Therefore, a genuine strategy is needed so that the waqf lands that are so abundant in almost all provinces in Indonesia, including Lombok and NTB, can be immediately empowered for the welfare of many people.

One of the key strategies in enhancing the productivity of waqf land involves the establishment of partnerships. Through leveraging Nazhir's adept interpersonal skills, the waqf management institution can foster collaborative relationships with entities possessing capital and commercial objectives that align with the strategic value of the land. This partnership aims to optimize the economic potential inherent in these waqf properties. It is essential that any collaboration with external parties adheres to Sharia principles, encompassing caramusarakah, mudharabah, and ijarah frameworks. These external entities must uphold the tenets of Sharia (RI, n.d.):

- 1) Individual investment that has sufficient capital. The capital to be invested is in the form of ownership shares in accordance with the existing value level. This particular investment can be made by more than one party with the composition of shares according to the level invested.
- 2) Sharia financial institutions, including Sharia banking institutions, are identified as the entities in possession of the capital earmarked for loans. Following a comprehensive evaluation conducted by the financial institution, the financial support allocated to Nazhir waqf materializes in the shape of a credit facility integrated with a profit-sharing mechanism.
- 3) International banking institutions that are concerned about the development of waqf land in Indonesia, such as the Islamic Development Bank (IDB).

- 4) Financial institutions with a BOT (Build of Transfer) development system.
- 5) The sharia guarantee institution as the party that will be Nazhir's reliance if efforts to empower waqf land suffer losses.
- 6) Non-Governmental Organizations (NGOs) that care about the economic empowerment of the people, both domestically and abroad.

In addition to collaborating with other parties who have business capital relationships, Nazhir waqf must synergize its business programs with the Indonesian Ulema Council (MUI), universities, financial consulting institutions, architectural institutions, national management institutions, legal consulting institutions and other institutions. In addition, Nazhir can also collaborate with Nazhir of different countries to exchange knowledge or information with Nazhir Countries that have successfully managed waqf assets, for example, Malaysia and Singapore. The partnership should be owned by Nazhir so that they have new knowledge about the management of waqf assets, correct if there are mistakes in managing waqf assets and maintain Islamic ukhuwah, among others [30]. There are four main factors in the productive empowerment of Waqf, namely: a) the economic potential of Waqf, b) Professional Nazhir, c) modern management management, and d) utilization of results (Ansari, 2019). The steps that must be taken in order of priority can be described as follows [31]:

- 1) Mapping the economic potential of waqf land
- 2) Preparation of business feasibility study proposals
- 3) Establish business partnerships
- 4) Quality human resources
- 5) Modern and Professional Management
- 6) Implementation of control and supervision systems

The Ministry of Religious Affairs of NTB Province continues to encourage and motivate waqf managers (Nazhir) to be creative in the management of waqf land and be able to see the economic potential that can be utilized and developed for the waqf land entrusted to them so that its allocation provides benefits and improves welfare for many people.

Conducting Supervision of the Implementation of Waqf Asset Management

In Indonesia, the regulation of Waqf is stipulated in

Law No. 41 of 2004 which specifically addresses the concept. According to Article 63, paragraph (1), the Minister is responsible for providing guidance and overseeing the execution of Waqf activities to ensure that the objectives and functions of Waqf are achieved. The subsequent paragraph (3) of the same article emphasizes that coaching and supervision, mentioned in the prior paragraphs, must consider the advice and opinions of the Indonesian Ulama Council (MUI). Moreover, Article 65 highlights that the Minister is authorized to engage the services of a public accountant for the purpose of supervision. This oversight mechanism is further detailed in Government Regulation No. 42 of 2006 which specifically focuses on the enactment of Law No. 41 of 2004 concerning Waqf. Specifically, Article 56 delves into the specifics of this regulation.

- 1) The oversight of Waqf is conducted by both the government and the community, in an active and passive capacity.
- 2) Active supervision is executed through the performance of a direct examination of Nazhiratas involved in the administration of Waqf on an annual basis.
- 3) Passive oversight involves the examination of a variety of reports provided by Nazhir concerning the administration of Waqf.
- 4) When conducting supervision as outlined in paragraph (1), both the government and the general public have the option to seek help from independent public accountant services.
- 5) Further regulations concerning the processes involved in overseeing Waqf, as indicated in paragraph (1), are stipulated by Ministerial Regulation [26].

For this reason, in order for the management of Waqf to be more accountable by existing Nazhir institutions to the government and the general public, efforts are needed to realize the following conditions:

- 1) A movement to spearhead transparency
- 2) The Nazhir Institute must spearhead the public accountability system
- 3) The Nazhir Institute pioneered an aspirational movement [32].

Thus, if the Nazhir institution is willing, able and consistent in fighting for and spearheading the three aspects of supervision efforts, the community will

undoubtedly feel the importance of the institution in people's lives. So, if the Nazhir institution is known for its unprofessionalism and untrustworthiness of the waqf property entrusted to him, it will be buried by itself. And in time, Waqf will be the most concrete answer to social problems by creating prosperity in this world and the hereafter. The reality is that in Lombok, there are still many Nazhir who do not have the awareness to report all activities carried out related to the waqf land they manage both to the government (Ministry of Religion) and the Indonesian Waqf Agency (BWI) so that they cannot be audited as a form of accountability. In this case, the Ministry of Religious Affairs of NTB Province continues to coordinate with related parties in supervising waqf land so that it is not abused by irresponsible people and the waqf land is in accordance with its purpose and function.

Stimulating or encouraging the community to be more concerned about the importance of waqf assets in the midst of social life

The enactment of Law No. 41 of 2004 on Waqf aims to enhance the empowerment of Waqf, an essential tool that shapes the socio-economic landscape of Muslims. This legislation serves as a catalyst for the effective empowerment of Waqf by offering a comprehensive framework for understanding and managing its potential in a contemporary context. Waqf is characterized by two distinct dimensions: the religious aspect, which underscores its spiritual significance as a divine mandate enjoined by Allah SWT upon every Muslim, and the socio-economic dimension. The act of Waqf transcends mere charity, as it carries immense rewards and benefits, particularly for the donor, whose act of Waqf yields perpetual blessings. The socio-economic facet of Waqf involves a blend of social and economic considerations, wherein property owners reach out to uplift the well-being of their community members.

Waqf serves as a fundamental mechanism for equitable wealth distribution and is a public asset. By leveraging Waqf, there is an aspiration to ensure that economic resources are not monopolized by the affluent but are channeled towards those in genuine need. Within the Islamic faith, Waqf embodies a religious precept, while in the realm of economics, it stands as a crucial tool for fostering societal welfare. Hence, economic activities within Islam are deeply intertwined with acts of worship. [26].

The "Million Waqf Movement" launched by Dompot Dhuafa in collaboration with the Indonesian Waqf Agency (BWI) is one of the efforts carried out by waqf management institutions with the intention of maximizing the vast potential of Waqf in Indonesia. If optimized, the potential of this Waqf can be an alternative financing instrument that can support the economic growth of the community. In addition to Waqf in the form of immovable assets, Indonesia also has a huge potential for money waqf. If this potential can be effectively harnessed and professionally empowered, it can yield advantages in bolstering the economic well-being of the populace, upholding their rights, and alleviating their hardships. The ultimate objective of money waqf is not final, but rather serves as an initial stride towards the efficient management of productive resources. A significant obstacle encountered in the management and utilization of waqf property, particularly in the form of land, lies in the lack of financial resources required for its development. Consequently, money waqf presents an opportunity to revitalize dormant waqf lands, transforming them into assets with productive capabilities [33].

Based on this premise, it is arguable that the Regional Office of the Ministry of Religious Affairs of NTB Province has fulfilled its obligations as outlined in article 13 of Law No. 41 of 2004 regarding Waqf. This includes the provision of guidance to Nazhir with the aim of imparting knowledge and comprehension of Waqf, enhancing their capabilities, and upholding integrity in the administration and enhancement of Waqf assets towards a more fruitful trajectory. However, the efficacy of the waqf empowerment initiative has been suboptimal due to financial limitations, leading to instances where Nazhir were not adequately supported in the productive management of waqf assets.

Effective Information Management in Helping Nazhir Manage Waqf Assets

Effective information management can help Nazhir in managing waqf assets better. Some of the steps that can be taken by the Regional Office of the Ministry of Religion of NTB include:

- 1) **Waqf Database Development:** Create and manage a database that includes all waqf assets in the NTB region. This database must include information about the location, type of asset, value, and legal

status of the waqf asset.

- 2) **Information Technology Training:** Nazhir is provided training on the use of information technology for asset management. This includes training in the use of asset management, accounting, and geographic information system (GIS) software for waqf asset mapping.
- 3) **Information Transparency:** Increase transparency through the publication of annual reports on the status and use of waqf assets. This can increase public confidence in waqf management.

Effective Communication Management between the Regional Office of the Ministry of Religious Affairs, Nazhir, and the Greater Community for the Empowerment of Waqf Assets

Effective communication between the Regional Office of the Ministry of Religious Affairs, nazhir, and the wider community is essential for the empowerment of waqf assets. Steps that can be taken include:

- 1) **Discussion and Consultation Forum**
Holding a regular forum for discussion and consultation between the Regional Office, nazhir, and other related parties. This can be in the form of seminars, workshops, or workshops that discuss current issues and solutions in the management of Waqf.
- 2) **Public Education Campaign**
Conduct an educational campaign to increase public understanding of the importance of Waqf and the role of Nazir. This campaign can be carried out through social media, official websites, and mass media.
- 3) **Technical Assistance and Consultation**
Provides technical assistance and consulting services for nazhirs who face problems in the management of Waqf. The Regional Office can form a team of experts who are ready to provide direct assistance.

4. Conclusion

Based on the description above, the researcher can conclude that the coaching of Nazhir is essential to improve their ability to manage and empower waqf assets in accordance with their goals and functions because the condition of Waqf in Lombok is generally dominated by Waqf of immovable assets with a traditional and consumptive governance system. To

carry out the coaching, the Regional Office of the Ministry of Religious Affairs of NTB Province collaborates with the Indonesian Waqf Agency (BWI) and other relevant parties. Training, counselling, workshops, and orientation are some examples of activities included in this training program. The purpose of this activity is to provide waqf managers (Nazhir) with knowledge and understanding of Waqf so that they can manage waqf assets effectively and professionally. Some of the components of this development include a) Implementation of Law No. 41 of 2004 concerning Waqf; b) Increasing the capacity of human resources (HR) of waqf managers (Nazhir); c) Securing waqf assets through an orderly administrative system; d) Increase public awareness of the importance of waqf assets in social life; and e) Increase public awareness of the importance of waqf assets in people's lives. The Regional Office of the Ministry of Religious Affairs of NTB Province carries out the coaching. It is in accordance with its institutional function as a regulator, facilitator, and public service provider. The waqf empowerment program regulated by Law No. 41 of 2004 in a more productive direction is considered not optimal due to budget shortages. However, the adequacy of the budget will have an impact on how efficient and effective the coaching is carried out. This shows that Nazhir does not receive continuous assistance, and many people have not received guidance from the Regional Office of the Ministry of Religious Affairs of NTB Province. As a result, Nazhir still manages waqf assets in a wasteful and traditional way.

5. References

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