



## Problems of Waqf Mosque Management: A Contemporary Fiqh Perspective with Historical Viewpoints

<sup>1</sup>Nadiva Fahriyyah Ayu Dzakhirah, <sup>2</sup>Khusnuddin

<sup>1,2</sup> Sharia Economics Study Program, Maulana Malik Ibrahim State Islamic University Malang  
Jl. Gajayana No.50, Dinoyo, Kec. Lowokwaru, Kota Malang, Jawa Timur, Indonesia, 65144  
240504210020@student.uin-malang.ac.id, khusnudin@pbs.uin-malang.ac.id

### Article Info

#### Article History:

Received October th, 2024

Revised November th, 2024

Accepted November th, 2024

Available online on December, 2024

DOI: 10.35891/ml.v16i1.5793

#### Corresponding Author:

Nadiva Fahriyyah Ayu Dzakhirah,  
email: 240504210020@student.uin-  
malang.ac.id

Paper type: Research paper

### ABSTRACT

**Introduction:** The existence of problems in managing mosque waqf is a problem in an organization or institution. The renewal of waqf in today's thinking can be a solution to management problems.

**Methods:** This research aims to determine the problems in managing waqaf mosques from a historical perspective. The method used is a descriptive qualitative method. Data collection techniques use interviews and documentation.

**Results:** The results of the research show that the management of waqaf mosques, which previously had problems, is now better managed because there are management ideas that can make the management of the mosque run well.

**Conclusion and suggestion:** The problem of waqaf mosques can be resolved by returning to the benefits of mosques, namely that mosques are places of worship for muslims who do not respect any sect.

**Keyword:** Problems, Mosque Management, Waqf, Contemporary Fiqh, Historical Views

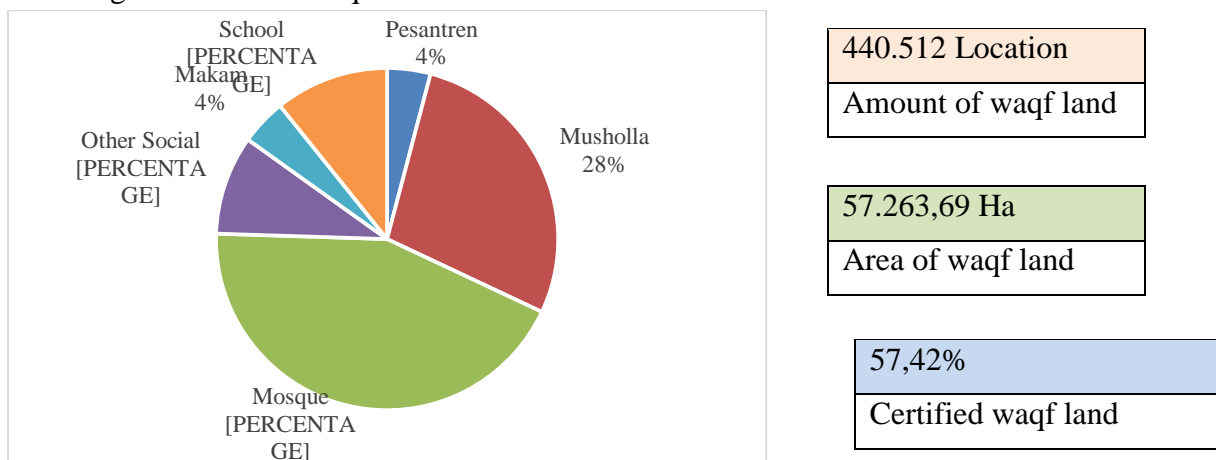
MALIA CC BY license. Copyright © 2023, the author(s)

## A. INTRODUCTION

Waqaf can be said to be one of the acts of worship that brings us closer to Allah SWT which is related to property. Waqaf is a social worship that can also be called social investment through the assets that have been issued (Adinta & Nur, 2020). Waqaf also has a very large value of benefits and also a long scale. But conceptually, all the assets we have essentially belong to Allah and we as his servants are only trustees in managing these assets (Saidi et al., 2023). It can be concluded that waqaf is an act to hand over some of one's property or thoughts to be utilized for a certain period of time or forever.

At the time of the Prophet Muhammad, waqaf was already recognized because it was made mandatory after the Prophet in the second year of hijriyah emigrated to Medina. Some scholarly opinions say that the first person to carry out waqaf was the Prophet by donating his land to build a mosque. But some opinions also say that the first person to waqaf was Umar bin Khattab. (Sabri & Mahamood, 2020). In the economic development of Muslims, waqf property is the most important instrument. Not only Muslims, but waqaf also affects the economy of a place to the State.

Figure 1. Use of Waqf Land in East Java



Source : Siwak Kemenag

The diagram shows that waqaf mosque ranks first in waqafan in East Java. Waqaf mosques that have been certified can reduce the risk of social disputes between managers and the surrounding community. This research discusses the problems of waqaf mosque management, and focuses on how conflicts in waqaf mosque management occur due to differences in religious sects (Nu and Muhammadiyah), and how relevant solutions can be applied to increase the benefits of waqaf mosques. This research was conducted because there are a lot of waqaf mosques in East Java, and there is one waqaf mosque that has problems in management due to gaps in religious sects. This research can also find solutions to the modern challenges of social-religious conflicts, exploring the potential of waqf for economic empowerment and the welfare of the people.

It is history that waqf is an important instrument in providing religious and social facilities for the community (Setyorini, 2022). One of them is waqaf mosque which functions as a center of worship, religious education, deliberation and can also build civilization during the time of the Prophet Muhammad. Along with the development of the times and society in Indonesia, the practice of waqaf has undergone a prominent transformation from the previous centuries (Teguh & Yulianto, 2023). The function of waqf mosques has expanded to become a place of social, educational, and also economic empowerment. However, many waqf mosques have experienced management problems, especially in the later period when waqf utilization was managed by scrambling with different sects.

There is a phenomenon in an area in East Java that there is a waqaf mosque where the waqaf giver is a Muslim who adheres to the NU (Nahdlatul Ulama) sect and gives it to the mosque takmir administrator who is also a NU sect. After changing the mosque management, the family (children and grandchildren) of the waqaf giver where the family adheres to the Muhammadiyah sect indirectly asks for the mosque to be managed. But back again to the waqaf contract that the mosque was waqafed to NU. Finally, the management of the waqaf mosque is not conducive because there are problems between the two individuals who have their own sects. There are several sects in the area but the most prominent are NU and Muhammadiyah. Limited public understanding of the concept of waqf mosque management

leads to inefficient and effective management. (Paujiah & Kurnia, 2023). Although waqaf is a trust that must be maintained, as a result of this lack of understanding, internal conflicts arise regarding waqaf assets and management.

Contemporary fiqh explains that some scholars make *ijtihad* to answer the needs of modern waqaf management in accordance with the challenges of today. The existence of *ijtihad* in modern waqaf management can be more productive with sustainable benefits in the future. With the *maqashidiyah* approach, the achievement that is highly emphasized is benefit. In the context of waqaf mosque management, all decisions and actions taken must be focused on the use and utilization of waqaf mosque assets for the benefit of the community. The application of sharia principles from the perspective of contemporary fiqh, the use of accountability, transparency in accordance with sharia is also very much needed to be applied. (Rohana, 2023).

Including waqaf today or modern times does not have to be in the form of objects or property, but can also be waqaf in thoughts, discoveries, research or ideas. With the existence of waqaf in the perspective of contemporary fiqh, we can see that waqaf with *ijtihad* today and still adhering to sharia principles also makes it easier and can carry out according to the mandate ordered. This study aims to identify the problems of waqaf mosque management triggered by differences in religious sects, explore the root causes and obstacles in the management of waqaf mosques. The benefits of this research that can be taken reduce social - religious conflicts related to waqaf management, increase the benefits of waqaf as an economic and social instrument and more inclusive management of waqaf mosques.

This research is slightly different from previous studies, where research conducted by (Djemma, 2023) the occurrence of waqaf problems due to several factors such as the lack of public understanding of the rules, principles and requirements of waqaf and this research uses normative research that examines the rules of law, legal principles and opinions of experts. In contrast to research conducted by (Budiman et al., 2023) where there are problems in the management of waqaf money, there are problems in distributing waqaf that need to be improved coordination with foundations or institutions engaged in social affairs, the research method used is descriptive qualitative field research type.

It can be seen from a historical point of view and also the perspective of contemporary fiqh that waqaf today is different from classical waqaf with a wider utilization of waqaf mosques for the community. In the context of waqaf mosque management, there are several problems that arise from various aspects. By utilizing contemporary fiqh, it can provide a broader view of the correct management of the mosque. And from a historical point of view, it can find out the practice of waqaf developing from the time of the Prophet to the present with the challenges that will be faced from ancient times to the present.

## **B. LITERATURE REVIEW**

### **Waqf**

Waqaf is etymologically *al - habs* which means holding back. Waqaf is a *masdar* word from the expression *waqfu al - syai'* which basically means holding something (Fadhillah, 2021). In language waqaf has the meaning of giving land to people - the poor to be held. It can be interpreted as such, because the property is held and held by others. Like land, buildings, and everything.

Waqaf ideologically is a human practice that brings us closer to Allah SWT (Syarifuddin & Jajuli, 2023). However, some scholars have different understandings, as listed in fiqh books. The following is the definition of waqaf according to the opinions of ulama's :

1. Ulama Hanafiyah defines waqaf as holding an object owned by the waqif and donating its benefits to the desired community for benevolent purposes. It can be concluded that the waqaf position is still held in the waqif's own hands, because the waqif is still the owner of the property where the waqaf only occurs for the benefits of the property but not for the assets.
2. Ulama Malikiyah waqaf is defined as the benefit of an asset that is owned to be given to the rightful person with a contract for a certain period of time in accordance with the wishes of the waqif.
3. Ulama Syafi'iyah defines waqaf as holding property that is permanent in nature that can provide benefits by terminating the management rights owned by the waqif to be handed over to the nadzir which is permitted by sharia. It can be concluded that the property that is waqafed must be eternal material property, which is not easily damaged and can be taken advantage of continuously.
4. Ulama Hanabilah definition of waqaf is simply to hold the origin of the property and the resulting benefits.

The history of waqaf seen from the classical fiqh books explains that waqaf mosques have special characteristics as waqaf that cannot be transferred or sold (Iskandar, 2020). Its management must be prioritized for the purposes of worship and public welfare, explained in the book *Al - Mughni* by Ibn Qudamah and *Al - Mabsut* by Al - Sarakhsi. Historically, the value of waqaf is very influential and beneficial, and paradigmatically contains two aspects, namely social aspects and spiritual aspects. In Indonesia, the development of waqaf is also very rapidly significant and implemented in several individuals and community organizations (Lulu Musa Dil Piero et al., 2022).

During the time of the Prophet Muhammad, waqaf was widely applied. One of them is waqf mosque that has been applied has a central role in Islamic civilization since the time of the Prophet, especially as a center of worship, education and also social services (Setyorini, 2022). Historical books such as *Waqf in Muslim Society* by Murat Çizakça in his book describe the contribution of waqf in the development of Muslim society and also the obstacles faced over time. After being preceded by the Prophet, Umar bin Khttab was continued by Abu Talhah who donated his favorite garden and then followed by other companions of the Prophet at that time (Alfiah et al., 2020). In ancient times, waqf mosques were managed by families or individuals, but in the modern era, the management has now shifted to formal institutions that require professional expertise.

### **The Pillars and Conditions of Waqaf**

Waqaf is considered valid if it has done and fulfilled the pillars or conditions that have been determined. According to (Wiranda Wulandari & Nil Firdaus, 2023) there are several pillars and conditions that must be carried out when waqaf, namely: Muslim, sufficient age, physical and spiritual health, and maquf bih (property or assets to be waqafed) which must be fully owned by the waqaf giver and known in number and size. As for the recipient of waqaf, it must meet the requirements that the recipient must be an adult Muslim who is of sound mind, physically and mentally healthy, Muslim, may benefit from the

waqafed property, and also the sighot (action in giving and receiving waqaf) must occur immediately by conveying a clear intention and not limited by time.

### **Waqf in Maqashid Sharia**

Maqashid sharia has two syllables, namely maqashid and sharia. Maqashid comes from qasada yaqsudu which means directed in a direction, while sharia means all sources even though there is no human intervention whose origin is from the Qur'an and mutawatir sunnah. Maqashid sharia according to As-Syatibi has the rule of usefulness in all aspects of the law. That is, if there is a problem, it can be analyzed using maqashid sharia which can be seen from the spirit of sharia and the general objectives of Islam (Miftakhuddin et al., 2021).

Waqaf has tremendous value if managed optimally by its managers. However, the potential of waqaf in Indonesia, the utilization of waqaf has not been carried out optimally to improve the people's economy in contrast to Turkey, Egypt, Iraq, where the movement of productive waqaf has been professional (Fitriani et al., 2024). One of the best efforts is to implement efficient waqaf without ignoring sharia principles in accordance with the spirit of Islamic law. Based on the above understanding, it can be concluded that waqaf is an act in accordance with Islamic law with the aim of wanting the benefit of society. This is also reinforced by the Islamic teaching that the principles of waqaf are mutually agreed upon, namely the distribution of profits for the community and the original wealth (Hardiati, 2020).

### **Problematic**

Problematics comes from the English word "problem" which means problem, or obstacle. Meanwhile, in Indonesian, problmatika can be interpreted as a problem or difficult matter that occurs in a process. However, problmatika is more likely to be interpreted as a collection of problems or difficulties encountered in a process. The definition of a problem is an obstacle problem that must be solved, it can be interpreted otherwise as a gap between reality and something that is expected well in order to match the maximum results (Djemma, 2023).

## **C. RESEARCH METHODS**

This research uses a qualitative approach that is analytically descriptive. Qualitative research is research that describes phenomena that occur using a natural setting that intends to interpret these phenomena in the form of a narrative (Fadli, 2021). The data used in the research are primary data and secondary data. Primary data was obtained through interviews whose research subjects were the mosque's takmir management. Secondary data is obtained in the form of documents, literature, historical references and contemporary fiqh books regarding waqaf which are taken through scientific journals, libraries and which contain information about waqaf. The research location was carried out in one of the mosques in Batu City, because there was a specific case of conflict over waqaf management due to differences in religious sects.

Data collection techniques using interviews and documentation. The research subject is the mosque takmir or the manager of the waqaf mosque who serves as a coach. The researcher chose the supervisor of the waqaf mosque management because the data provided must be relevant to what has happened because he took part in the problems and also the resolution of the waqaf mosque. An open standard interview with the mosque takmir to dig deeper information about the views and management of the mosque management actors. This

type of open-ended standard interview is conducted using a set of standardized questions and has a sequence of questions to respondents (Handayani, 2022). Documentation to analyze secondary data and obtain supporting evidence and collect written data that contains explanatory information.

The data analysis technique uses descriptive analysis method by collecting data about the situation of waqaf mosque management, comparative analysis of contemporary fiqh perspectives and waqaf mosque management from time to time. This research uses descriptive analysis because it describes the phenomenon in depth including the conflicts that occur, connects data with theories that help in interpreting empirical data or interview data and also theory, can provide practical solutions because it not only describes the problem but can also analyze the causes and solutions based on the data obtained and also the theory, suitable with primary data (interviews) and secondary data (documentation) (Sugiyono, 2021).

With the combination of these data, what is done after obtaining data is data reduction, data preparation, data presentation and data verification (Bungin, 2015). The data processing tools used by researchers are recording devices used during interviews to record all conversations so that the required data can be obtained, notebooks used during interviews to record important points during interviews, Microsoft Word used after interviews to write transcripts of interview results and supporting literature (literature) used to compare and analyze the results of interviews that have been obtained with the conceptual framework used by researchers (Rusandi & Muhammad Rusli, 2021).

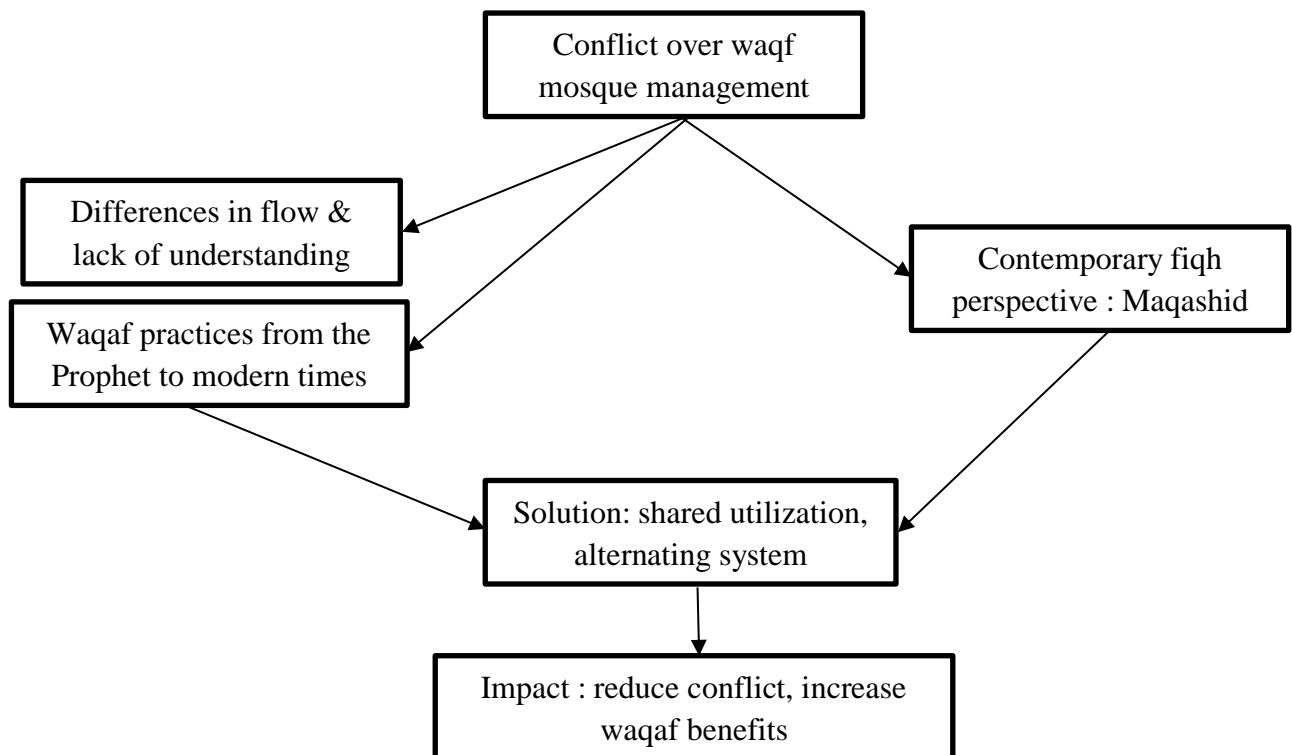


Figure 2. Research Framework

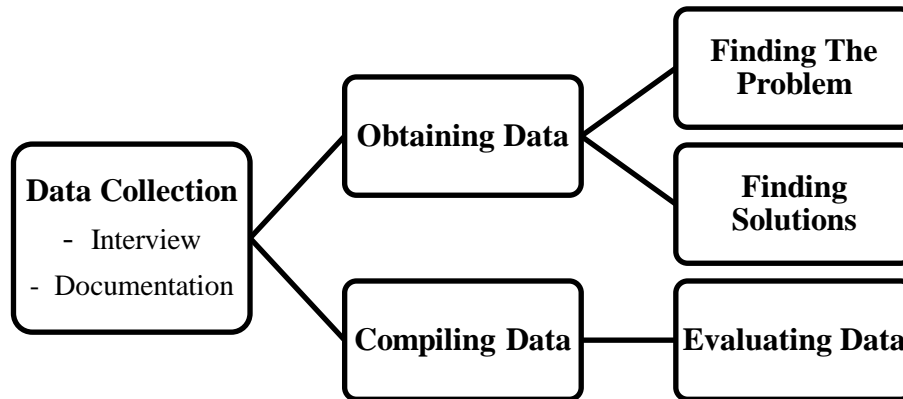


Figure 3. Data Collection Techniques

Table 1. Interview Question

| No. | Question   |
|-----|--|
| 1   | Can you tell us the early history of the waqaf of this mosque? And who are the parties involved in giving waqaf? |
| 2   | What is the origin of the conflict that occurred in the management of this waqaf mosque?                         |
| 3   | What is the main cause of conflict in the management of this waqaf mosque?                                       |
| 4   | Do differences in understanding of the waqaf contract affect this conflict?                                      |
| 5   | Is there any experience that stands out related to conflict in the management of this waqaf?                     |
| 6   | How was the management of the mosque affected when the conflict between these two sects occurred?                |
| 7   | What solutions have the managers tried to resolve the conflict in the management of this waqaf mosque?           |

#### D. RESULTS

Before continuing at the next stage, to find out more about the problems in the management of waqaf mosque, the researcher conducted an interview with one of the mosque takmir as well as the mosque waqaf manager who served as a coach. I include a few quotes from the interview results. “Its origin originated from the Muhamadiyah wanting to control the mosque, and coincidentally the one who donated the mosque was still a family with these Muhamadiyah people. Even though the one who donated this mosque is NU, so there are NU and Muhamadiyah people in this family”. “But yes, it goes back to the waqaf contract at the beginning for NU people, yes the NU people did not accept that the mosque was taken over arbitrarily, that's where there began to be a little conflict”. “But for the future, if it's like this (conflict) it can't continue either, even though we are of different sects but we are still fellow Muslims. And to find a way out, we finally agreed to use the mosque together in turn. From there the conflict began to become peaceful and calm until now”.

It can be concluded that the manager has problems regarding the management of waqaf mosques, one of which is the difference in sects that are adhered to, resulting in a struggle over the property rights of the waqaf manager. The main cause of making the struggle still involves linking the mosque that has been waqafed to the waqaf recipient with the family who has made the waqaf. In this area, two sects, NU and Muhammadiyah, are very

prominent. Where from the party who donated the mosque was a Muslim who adhered to the NU sect and donated the mosque to the NU community for further management. However, the Muslim community who adheres to the Muhammadiyah sect does not accept it because there is still a family tree with the waqaf giver. On the grounds that it is still the family (children - grandchildren) of the waqaf giver, the waqaf mosque is contested for the right to manage it. But it did not stop there, from the NU side returned to the initial waqaf contract and was given to the NU community to manage.

## E. DISCUSSION

### Waqf Management

Waqaf has a special characteristic with a shift in ownership from private ownership to the ownership of Allah SWT which is eternal and can benefit a lot on an ongoing basis (Muhammad Nur Hadi & Abdul Bashith, 2021). The management of waqaf mosques is very influential on the development of the function of the mosque's use and the benefit of the community. With good management, the use of the mosque is good and can benefit the surrounding community. In contrast, poor management results in the mosque not being able to develop, for example, a mosque that is abandoned due to poor management.

Nowadays there are not a few waqaf mosques that are poorly managed because the waqaf giver from the beginning before the mosque was waqafed was given direction to manage the mosque properly to the mosque manager who would be his responsibility in the future after the mosque was waqafed. However, there are also several waqaf mosques that are endowed with a management system left to the mosque manager. But there are times when management can not run due to a split in the management of the mosque management. Not only that, the manager lacks understanding of the law, traditional waqf management, and the management of the waqf (Huda et al., 2020).

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

Meaning: "You will never attain (complete) virtue until you spend some of the wealth you love. Whatever you spend, Allah knows best." (Q.S Al – Imron : 92)

Like the verse of the Qur'an above, it can be concluded that it is recommended to invest in things that are more loved, then Allah will reward it with goodness in this world and in the hereafter. Like one of the hadiths with the Hadith of Muslim History which reads :

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يُنْتَفَعُ بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ

Meaning: "When a person dies, his deeds are cut off except for three things: charity, knowledge that is utilized, or the prayer of a righteous child." (HR. Muslim 1631)

The hadith says that there are three things whose good deeds will not stop even though the person doing the waqaf has died, one of which is almsgiving. Sadaqah jariyah can be like waqaf because the goods that are donated are eternal. On this basis, waqaf can be categorized as an asset that continues to provide rewards from Allah SWT.

Judging from the view of contemporary fiqh, modern waqf management with the challenges of today requires ijhtihad that can increase productivity with many benefits that can

be used in the future (Muhammad Fahmul Iltiham & Irhamil Izzatul Rosyidah, 2021). The concept of contemporary fiqh can use the maqashid sharia approach. Maqashid sharia is a goal that has been set by Allah SWT to achieve the happiness and benefit of society. The achievement that is highly emphasized by using the maqashid sharia approach is benefit. The benefit of waqaf mosque can be done first with a management system where all decisions and actions taken focus on the benefits and use of waqaf mosque for the community.

The application of sharia principles from the perspective of contemporary fiqh can be done with transparency in accordance with sharia and also the use of accountability to account for performance to parties who have rights and authorities (Permana & Rukmanda, 2021). However, do not forget the challenges along with the times. Historically, the development of waqf has shown how great the influence of waqf value is if it is utilized very well, but there are still changes and challenges in the future (Lulu Musa Dil Piero et al., 2022). With the existence of increasingly modern times and sophisticated technology waqaf can not only be done in the form of goods or objects but can also be waqaf of thoughts. Pouring ideas with the aim of making the waqaf mosque more productive and can be widely reached by the community with good management and already following the times is also included in the waqaf of thought. So it does not have to be in the form of goods but also our thoughts can already do waqaf.

The existence of management problems in a waqaf mosque can be caused by the managers themselves who do not communicate well (Budiman et al., 2023). One of them is a waqaf mosque that has problems in management where there are two streams, namely NU and Muhamadiyah, which are fighting each other for the waqaf mosque. The two streams are too concerned with the interests of their own organizations. The impact of this situation causes the two sects to still fight over the right to manage the waqaf mosque. Back again on the waqaf contract, the mosque was donated to NU, where the waqaf giver was still a person who followed the NU sect, but the family of the waqaf giver followed the Muhamadiyah sect. The problem is that the family still brings up that the waqaf giver is still a family with Muhamadiyah and wants the waqaf mosque to be managed by Muhamadiyah.

Not enough there, back to the benefits and uses of the mosque. Although the two schools are still fighting over the rights to manage waqaf mosques, the community must also return to the benefits and uses of the mosque for what and what. In the management of the mosque, planning, organizing, implementing, and supervising are also needed to be more organized and can be of more benefit to the community (Syukron & Fahmi, 2018). The managers and the community must also prioritize the benefits of the mosque, especially this waqaf mosque which must be properly maintained (Syaidah, 2021). So the community should not fight over the waqaf mosque, but it needs to be changed for the form of management that can be used together with the community regardless of flow.

Modern times like now waqaf can be done without having property or objects by the way we can provide thoughts, inventions or ideas for organizations or as managers of waqaf institutions including waqaf (Ismail et al., 2023). The waqaf mosque which previously had management problems, there were several people in the management who gave thoughts to get a common ground regarding the management of the waqaf mosque. Initially competing with each other, now the waqaf mosque can be used together with the community. This originated from someone's idea to find a middle ground so that the mosque could be used

together in turn and not contested again as before. The use of the mosque is used by the whole community such as congregational prayers, reciting the Koran, ta'mir meetings, recitation of diba'an residents, zakat and so on. However, for systems such as Friday prayers, they are carried out alternately, such as this week being used for Friday prayers for NU people and the next week being used for Muhamadiyah people and so on. From the existence of a mosque system that is used alternately or together, it can feel that there is no gap.

There is a change from the previous management that there were problems and now the waqaf majid is well managed where the mosque can be used together with the community regardless of flow. Back again to the benefits, because the benefits of the mosque as a place of worship for Muslims should not differentiate between communities, especially through flow (Masriyah, 2024) . Now the waqaf mosque can benefit the surrounding community for worship, as well as other activities. Previously, it can also be exemplified through mosques used by several sects such as the Jogokaryan mosque, and the Ril Masjid. From some of these mosques, we can take an example of mosque management that can be a role model both from the management system or the external mosque (Abdullah Azzam, 2019).

The existence of a thought that becomes the midpoint of problems can make changes to the management of waqaf mosques for the better in the future. However, with new thoughts, there must be agreement with all managers which is the best that can bring in the future by utilizing the waqaf mosque (Wahab, 2020). With the problems that have occurred and getting better by sharing and using the waqaf mosque together can be a lesson for managers so that in the future they can make even more. The community can also provide a new idea that can bring benefits to the waqaf mosque and benefit the community, because nowadays with a thought or invention we can already do waqaf.

## **F. CONCLUSION**

The existence of problems in the management of waqf mosques is a problem in an organization or institution. The renewal of waqaf in modern times can be done with the existence of a research or thought that can bring benefits to the organization or institution that is being carried out. This thinking can bring change and can be the answer to a problem, one of which is in the management of waqaf mosques. The problems of the waqaf mosque can be resolved by returning to the benefits of the mosque, where the mosque is a place of worship for Muslims who do not look at any flow. Now the management of the mosque has changed by using the waqaf mosque together or alternately, and implementing a justice system from a community that does not look at any sect.

The implications of this research have an impact on society to reduce conflict between religious groups, strengthen the role of the mosque as a place of worship for Muslims, add insight into the management of waqaf mosques and can make an academic contribution in developing theories about waqaf management and solutions through modern approaches and also based on sharia.

Suggestions for further researchers can explore religious areas and cases such as the dynamics of waqaf management conflicts with different cultural contexts or sects, can examine the potential of modern waqaf such as waqaf of thought, broader technology to support the management of waqaf mosques and other waqaf, and can add legal studies of

waqaf in Indonesia including the relevance of regulations in legislation with modern management challenges.

## REFERENCES

- Abdullah Azzam, M. (2019). Kegiatan Masyarakat Pendahuluan. *Komunika: Juournal of Communication Science and Islamic Da'wah*, 3(1), 197–205.
- Adinta, A. H., & Nur, M. R. T. (2020). Signifikansi Wakaf dalam Keuangan Negara: Tinjauan Ekonomi Klasik dan Kontemporer. *Journal of Islamic Economics and Finance Studies*, 1(1), 19. <https://doi.org/10.47700/jiefes.v1i1.1920>
- Alfiah, E., Herawati, M., & Novitasari, R. (2020). Manajemen POAC Wakaf di Indonesia. *Excutive Summary*, 02(23), 57168.
- Budiman, M. A., Umar, M., & Hakim, B. R. (2023). Problematika Dan Solusi Pengelolaan Wakaf Uang Pada Perwakilan Badan Wakaf Indonesia Provinsi Kalimantan Selatan. *Jurnal El-Buhuth*, 6(1), 47–69.
- Bungin, B. (2015). *Analisis Data Penelitian Kualitatif* (p. 274). Rajawali Pers.
- Djemma, U. A. (2023). *Analisis Problematika Tanah Wakaf Di Indonesia Rahmatullah Tujuan Negara Kesatuan Republik Indonesia sebagaimana diamanatkan dalam Pembukaan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 antara lain adalah memajukan kesejahteraan umum . 1 Untuk*. 4(1).
- Fadhillah, N. (2021). Wakaf Produktif Dalam Meningkatkan Ekonomi Umat. *Jurnal QIEMA (Qomaruddin Islamic Economy Magazine)*, 7(1), 47–66.
- Fadli, M. R. (2021). Memahami desain metode penelitian kualitatif. *Humanika*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- Fitriani, Y., Ibrahim, A., & Zulhilmi, M. (2024). Analisis Relevansi Tata Kelola Wakaf di Turki Sebagai Perkembangan Wakaf Produktif di Aceh. *JIEI: Jurnal Ilmu Ekonomi Dan Implementasi*, 1(2), 134–151. <https://journal.alifba.id/index.php/jiei/about>
- Handayani, P. A. (2022). Sikap Optimisme Dewasa Awal Terhadap Pernikahan yang Orang Tuanya Bercerai. *Prosiding Seminar Nasional Universitas Borobudur*, 1(1), 81–91.
- Hardiati, N. (2020). Wakaf Tunai (Cash Waqf) Menurut Perspektif Ulama Dan Tinjauan Maqashid Syari'Ah. *AKSELERASI: Jurnal Ilmiah Nasional*, 2(3), 106–117. <https://doi.org/10.54783/jin.v2i3.322>
- Huda, M., Noviana, L., & Santoso, L. (2020). Pengembangan Tata Kelola Wakaf Berbasis Korporasi Di Asia Tenggara/Development The Governance of Corporate-Based Waqf In South East Asia. *De Jure: Jurnal Hukum Dan Syar'iah*, 12(2), 120–139. <https://doi.org/10.18860/j-fsh.v12i2.3908>
- Iskandar, I. (2020). Implementasi Wakaf Uang Pada Masa Kesultanan Utsmaniyah. *Al Hisab: Jurnal Ekonomi Syariah*, 1(1), 1–7. <https://doi.org/10.59755/alhisab.v1i1.62>
- Ismail, Husna, A., & Amini, S. (2023). Praktik dan Pemikiran Wakaf di Indonesia: Komparasi Pemikiran Mustafa Edwin Nasution dan Hendri Tanjung. *JGIES : Journal of Global Islamic Economic Studies*, 1(1), 37–47. <https://journal.merdekakreasi.co.id/index.php/JGIES/article/view/5>
- Lulu Musa Dil Piero, Laily Dwi Arsyanti, Yuda Asnawi, & Budi Susilo Setiawan. (2022). Model Pengembangan Wakaf untuk Pemberdayaan Ekonomi Masyarakat pada Peternakan Domba. *Malia (Terakreditasi)*, 13(2), 213–228. <https://doi.org/10.35891/ml.v13i2.3266>
- Masriyah, S. (2024). Peran Wakaf Produktif Dalam Kesejahteraan Masyarakat. *Jurnal Ilmiah Ekonomi Islam*, 10(1), 627. <https://doi.org/10.29040/jiei.v10i1.12064>
- Miftakhuddin, M., Lestari, K. T., Aniroh, A., & Adinugraha, H. H. (2021). Pendayagunaan Wakaf di Tengah Pandemi Covid-19 Dalam Perspektif Maqashid Al-Syariah.

- IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, 10(1), 76–90.  
<https://doi.org/10.46367/iqtishaduna.v10i1.313>
- Muhammad Fahmul Iltiham, & Irhamil Izzatul Rosyidah. (2021). Implementasi Wakaf Produktif Perkebunan Apel di Andonosari Pasuruan (Yayasan Al-Ikhlas) dalam Meningkatkan Ekonomi Masyarakat. *Malia (Terakreditasi)*, 12(2), 181–192.  
<https://doi.org/10.35891/ml.v12i2.2667>
- Muhammad Nur Hadi, & Abdul Bashith. (2021). Strategi Pengelolaan Cash Waqf dalam Ekonomi Islam untuk Kesejahteraan Sosial. *Malia (Terakreditasi)*, 13(1), 61–76.  
<https://doi.org/10.35891/ml.v13i1.2749>
- Paujiah, E., & Kurnia, T. (2023). Peningkatan Pengetahuan Masyarakat Desa Tamansari Terhadap Pengelolaan Wakaf. *ALMUJTAMAE: Jurnal Pengabdian Masyarakat*, 3(1), 80–83. <https://doi.org/10.30997/almujtamae.v3i1.5471>
- Permana, Y., & Rukmanda, M. R. (2021). Wakaf: Tinjauan Fiqh, Dasar Hukum, dan Implementasinya di Indonesia. *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah*, 3(2), 142–156. <https://doi.org/10.47467/alkharaj.v3i2.307>
- Rohana. (2023). No Title. *Nucl. Phys.*, 13(1), 104–116.
- Rusandi, & Muhammad Rusli. (2021). Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus. *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam*, 2(1), 48–60.  
<https://doi.org/10.55623/au.v2i1.18>
- Sabri, H., & Mahamood, S. M. (2020). Signifikansi Konsep Istibdal dalam Sistem Pengurusan Wakaf: Analisis dari Perspektif Fiqh dan Undang-undang. *Journal of Fatwa Management and Research*, 19(1), 15–24. <https://doi.org/10.33102/jfatwa.vol19no1.2>
- Saidi, M. I. M., Zain, M. N. M., & Yaacob, S. E. (2023). Wakaf Service From An Islamic Point Of View: Wakaf Perkhidmatan Menurut Perspektif Islam. *Al-Qanatir: International Journal ...*, 31(2). <http://al-qanatir.com/aq/article/view/759>
- Sugiyono. (2021). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (ke-3). Bandung: Alfabeta, 2021.
- Syaidah, P. H. (2021). Analisis Program Penggunaan Manfaat Wakaf Produktif Sebagai Jaring Pengaman Sosial Di Kota Batu (Studi Pada Masjid At-Taqwa .... *Jurnal Ilmiah Mahasiswa FEB*. <https://jimfeb.ub.ac.id/index.php/jimfeb/article/view/7261>
- Syarifuddin, E., & Jajuli, M. S. (2023). *Ulumuddin: Jurnal Ilmu-ilmu Keislaman*. 13, 137–150.
- Syukron, M., & Fahmi, S. (2018). Manajemen Pengumpulan, Pendistribusian Dana Zakat, Infaq, Shodaqah dan Wakaf (Ziswaf) di Lembaga Amil Zakat Nasional (Laznas) Yatim Mandiri. *Manajemen Pengumpulan, Pendistribusian Dana Zakat, Infaq, Shodaqah Dan Wakaf (Ziswaf) Di Lembaga Amil Zakat Nasional (Laznas) Yatim Mandiri*, 9(2), 185–192.
- Teguh, & Yulianto, R. A. (2023). Analisis Yuridis Implementasi Peran Badan Wakaf Indonesia Perspektif Kemanfaatan. *Veritas*, 9(1), 111–127.
- Wahab, A. (2020). Wakaf Tunai, Potensi Dan Pemberdayaannya: Sebuah Pemikiran. *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah*, 5(<http://dx.doi.org/10.30651/jms.v5i2.7825>), 241–252.
- Wiranda Wulandari, & Nil Firdaus. (2023). Bibliometric Analysis of 20-Year Development of Waqf Research in Indonesia Using VosViewer. *Malia (Terakreditasi)*, 15(1), 117–125. <https://doi.org/10.35891/ml.v15i1.4006>