

## WAQF BOARD AS NAZHIR: WAQF LAND MANAGEMENT IN ISLAMIC BOARDING SCHOOLS (WAKAF LEGAL STUDY NO. 41 OF 2004)

Faisal Khalid<sup>1</sup>

Hafsah<sup>2</sup>

Mhd Yadi Harahap<sup>3</sup>

<sup>1, 2, 3</sup> Department of Islamic Studies, University of UIN Sumatra-North, Indonesia.  
(e-mailfaisalkhalid1976@gmail.com)

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**Abstract:** *This study focuses on the implementation of Waqf land management in Ar-Raudlatul Hasanah Islamic boarding schools under Waqf Law No. 41 of 2004. According to statistics from the Ministry of Religious Affairs, Waqf's potential is huge, so study it, but the problem lies in the professionalism of management and management. Nazir's presence is embarrassing, but the Four Mindset is not weakened as a condition. This study uses legal empirical methodology addressed through a field approach in the form of case studies. The data obtained illustrate the positioning of waqf institutions in Islamic boarding schools like Nazir, how waqf governments manage and develop waqf assets, and the problems and challenges facing institutions. face to face. gain. As a further consideration, it should be noted that the form of management of waqf assets as stipulated in Law No. 41 of the Republic of Indonesia of 2004 may be the legal basis for the adjustment and use of waqf assets for livelihood needs. Nationality is very important. The Waqf Regulator continues to pay close attention to Waqf's administration, licensing, and fundraising activities, and staff training. Therefore, waqf training should be developed at the same time as waqf training.*

**Keywords:** *Waqf Management, Law, Nazhir, Waqf Board, Ar-Raudlatul Hasanah Islamic Boarding School.*

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### Introduction

This study aims to develop and write an overview of how the implementation of waqf takes place in an educational institution, namely Pondok Pesantren Ar-Raudlatul Hasanah Medan with an emphasis on the willingness to study the form of application of law no. 41 of 2004. What happened there? This is considered important considering the large potential of waqf as information that can be accessed by the public from the portal of the Zakat and Waqf Empowerment Office of the Directorate General of Islamic Community Leadership, Ministry of Religion of the Republic of Indonesia. with statistics showing that Waqf Land in Indonesia currently has an area<sup>1</sup> of 52,679.50 hectares and is spread across 393,564 locations. At the same time, 60.34% of them are certified according to the form of use: mosque 44.18%, prayer

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<sup>1</sup> Waqf land data at <http://siwak.kemenag.go.id/index.php>. Retrieved 02 January 2021; 20.20 WIB.

room 28.36%, school 10.70%, cemetery 4.45%, Islamic boarding school 3.60% and other social services 8.72%, and the rest are not certified. Although this data on the one hand can be understood as a great potential possessed by the community, especially in Indonesia<sup>2</sup>, on the other hand, the data also shows that there are still many forms of waqf land management that are not optimal (39.66%).<sup>3</sup>

In essence, optimization and accountability in the form of management professionalism, usefulness, and social justice are important principles that must form the basis of waqf governance.<sup>4</sup> Siregar analyzes that the biggest problem that arises in many cases related to waqf is the impact of the lack of professionalism of management and stems from problems with the waqf Nazhir, who is expected to play an important role in taking over and managing waqf assets. waqf. This seems to be the main rationale for the importance of conducting this study with the assumption that the educational institution under study is developing quite rapidly with the accepted waqf system (the profile of this institution is shown separately) and the waqf nazir who is considered competent and educated on the pretext that the scope of its activities is an educational institution. How the relationship between these two variables in waqf governance will be studied in detail.

## Literature Review

On a more practical level, of course, researching all of the items mentioned above requires a lot of space and time to study. For this reason, as a limitation, this article will focus on the Nazi side of waqf assets, both at the Ar-Raudlatul Hasanah Islamic Boarding School and in the Waqf Law No. 41 of 2004, both of which exist. waqf rules. This term in the political and legal sense is only known since the law came into force, accompanied by a paragraph. 42 of 2006 concerning the Application of Waqf Law.

According to Hermawan, this shows the government's strong desire to maximize the potential of waqf. He said the initiative to draft the Waqf Bill itself came from the State Secretariat which was submitted to the Ministry of Religion when the Ministry of Religion proposed the establishment of the Indonesian Waqf Board (BWI).<sup>5</sup> It's just that, long before the law came into force, several waqf educational institutions had introduced it, such as Pondok Modern Gontor Ponorogo<sup>6</sup> and the Islamic University of Indonesia<sup>7</sup>, not to mention Islamic organizations such as NU, Muhammadiyah, Persis, etc., even though they differ in delivery. In short, it can also be concluded that the position of waqf bodies as nazirs is always interesting to discuss.

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<sup>2</sup> [https://www.djkn.kemenkeu.go.id/berita\\_media/baca/12866/Potensi-Aset-Wakaf-Rp2000-Triliun-Rl-Butuh-Database-Nasional.html](https://www.djkn.kemenkeu.go.id/berita_media/baca/12866/Potensi-Aset-Wakaf-Rp2000-Triliun-Rl-Butuh-Database-Nasional.html). Retrieved 02 January 2021; 20.25 WIB.

<sup>3</sup> Article 1 paragraph (1), Law Number 41 of 2004 concerning Waqf

<sup>4</sup> Directorate of Waqf Empowerment, Directorate General of Islamic Community Guidance, *New Paradigm of Waqf in Indonesia*, Jakarta: Ministry of Religion of the Republic of Indonesia, 2006, p.117

<sup>5</sup> Wawan Hermawan, "The Politics of Waqf Law in Indonesia," *Journal of Islamic Religious Education - Ta'lim* 12, no.2 (2014): 147-161.

<sup>6</sup> Muhammad Iqbal Fasa, Izidni Rofiqo, and Aminah Oktarina, "Model of Productive Waqf Development in Darussalam Gontor Ponorogo Modern Islamic Boarding School," *Al-Awqaf: Journal of Waqf and Islamic Economics* 9, no.2 (2016): 1-24.

<sup>7</sup> Miftahul Huda, "Waqf Fundraising Management: Portrait of the Indonesian Islamic University of Yogyakarta Waqf Foundation Foundation in Raising Waqf," *Justicia Islamica: Journal of Legal and Social Studies* 11, no.1 (2014): 95-118.

The scholars themselves agree that the waqif must appoint a nazir either himself (maukuf alaih) or from another party. This shows the possibility that Nazir consists of two parties, namely wakif and maukuf alaih at the same time.<sup>8</sup>

Qal'ah understands that in practice, during the time of the first companions, Umar bin Khattab had donated his land to himself, who during his lifetime worked as a nazir. After his death, the management of waqf was transferred to his daughter Hafsa and was transferred by Abdullah bin Umar to the entire Umar family and so on based on a wasiat.<sup>9</sup>

In the context of the statement above, the researcher is interested in describing how the management of waqf land at the Ar-Raudlatul Hasanah Islamic Boarding School is described as an attempt to conduct a study of the application of Law No. 41 of 2004.

The formulation of the problem that requires information and information for further analysis is as follows: What is the form of waqf administration according to the Law of the Republic of Indonesia No. 41 of 2004 concerning Waqf? What is the form of administration of waqf land at the Ar-Raudlatul Hasanah Islamic boarding school with the waqf organ as najir? What are the issues and duties of the Ar-Raudlatul Hasanah Islamic Boarding School Waqf Council as a nazir in managing waqf land at the Ar-Raudlatul Hasanah Islamic Boarding School Medan?

## **Methodology**

The research in this proposal uses a qualitative approach, placing the researcher as a key tool in data collection. The results of this qualitative research further confirm its meaning.<sup>10</sup> Some descriptions In this case, the researcher can find problems arising from the data. This data can be collected through detailed observation and supplemented by in-depth interview notes, as well as the results of the analysis of documents and records.

## **Results and Discussion**

### **History of Islamic Boarding Schools and State Waqf<sup>11</sup>**

First, there is a Koran teacher in the village who provides religious knowledge to the surrounding community, because the community asks not only to educate their parents but also their children to increase religious knowledge as a livelihood in the future. Small children come to their teachers to learn the Koran, they are usually called santri which comes from the word kantriq which means servant or servant.

At that time, there was a representative of H. Fakhruddin who donated land on Jalan Gatot Subroto for an Islamic educational institution. Because the land was rather narrow and stagnant with water and not enough for development, it was moved to the Paya Bundung Simpang Selayang complex with an area of 4500 m<sup>2</sup>. This is the beginning of the waqf of the Ar-Raudlatul Hasanah Islamic boarding school. Paya Bundung has a tarekat taklim consisting of Karo Muslim scholars and the Paya Bundung family founded by doctors. Usman Husni from Kuta Cane graduated from KMI (Kulliatul - Mualliminal-Islamia) Gontor, East Java. On Monday, October 18

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<sup>8</sup> Wahbah al-Zuhaili, *Al-Fiqih Al-Islami Wa Adillatuh*, (Damsyik: al-Fikr, 1989), juz VIII, p.231.

<sup>9</sup> Muhammad Rawas Qal'ah, *Mausu'ah Fiqh Umar Ibn al-Khattab*, (Beirut: Dar al-Nafais, 1989), p.878.

<sup>10</sup> Ismail Nawawi, *Qualitative Research Methods*, (Jakarta: CV. Dwiputra Pustaka Jaya, 2012), p.49

<sup>11</sup> See Book of Introduction Week, Raudah Press, Medan, 2004, page 24.

1982 AD, coinciding with the 1st of Muharram 1403 H, a boarding school educational institution named Pesantren Ar-Raudlatul Hasanaha was founded.

After several changes at the Ar-Raudlatul Hasanah Islamic boarding school, it is wise to develop and preserve the people's property by the principle of waqf. Jaydir, Sh The formation of the waqf corps first took place as follows: Musrif: H. Hasanah Tarigan, H. M., H. Mohammad Arsyad Tarigan, Usman Husni. President: Mokhtar Tarigan, dr (Alm), President I: H. Abdul Mutalib Sembiring, SH, President II: dr. Kh. Mr. Ardyan Tarigan, Mr. Secretary General : Dr. H. M. Ilyas Tarigan, Secretary I : H. Goman Rusdi Pinem. Secretary II: Ir.Musa Sembiring, Treasurer I : Dr.H.Hilaluddin Sembiring, D.Sp. Treasurer II: H. Muhammad Bahrum (Alm). Member: Prof. dr. doctor hj. Mundy Moktar, Dr. Siad Afifuddin Sembiring, M. Ek, H. Ir. Healthy Keloko, Dr. H. Benyamin Tarigan, H. Raja Syaf Tarigan (Alm), dr. HM. Nurdin Ginting, Dr. H. Jafar Tarigan, DSB.<sup>12</sup>

At the time of the first pledge of waqf, the waqf property was transferred by the first trustee, namely the waqf board of the Ar-Raudlatul Hasanah Islamic Boarding School in the form of cash in the amount of Rp. 1,080,000 (one million eighty thousand rupiahs), which was taken from the assets of the waqf board members.<sup>13</sup> In this case, it can be said that silver waqf was recognized by the Ar-Raudlatul Hasanah Islamic boarding school before the waqf law no. 41 of 2004 stipulates that silver waqf is recognized by national law. Apart from cash waqf, the founders of the waqf institution also donated some of their assets in the form of *First*, a land area of 4500 m2. *Second*, the madrasas building, consisting of 5 fields measuring 6 x 21 x 1 meter. *Third*, the mushalla building measures 8 x 12 x 1 m with a skite.<sup>14</sup>

From the first waqf of Ar-Raudlatul Hasanah Islamic Boarding School after the immovable object (land) waqf as follows: first, 4000 m2 of land donated by H.M. 4025 m2 donated by Drs. The Brahmin pond was used for a garden in 1990. Third, a land area of 243 m2 was granted by Mr. Makhdian in 1994 as a male dormitory. Fourth, a land area of 256.5 m2 was granted by H. Ahkam in 1994 to be used as a library building. Fifth, a land area of 1555 m2 was donated by a doctor. H. Mokhtar Tarigan in 1994 was used for the construction of a mosque. Sixth, a land area of 75 m2 was granted to Vati in 1994 for the construction of a road to the boys' dormitory and 211 m2 for the road to the girls' dormitory.

From the implementation of the waqf of the Ar-Raudlatul Hasanah Islamic Boarding School in time to produce a new waqf for the Ar-Raudlatul Hasanah Islamic Boarding School in the form of purchasing immovable goods (land) with the following details:

Luas (M2)	Tahun	Harga (Rp)	Lokasi
660	1995	13.200.000	Female Dormitory Road, Administration
11.421	1993	230.420.000	Boys dormitory, toilets, basketball court
390	1995	7.800.000	Clinic, conference room

<sup>12</sup> Quoted from the Deed of Notary Djaidir, S.H., Board of Trustees of the Ar-Raudlatul Hasanah Islamic Boarding School No. 29, Year: 1986., p., 9-10.

<sup>13</sup> See the Deed of Establishment of the Waqf Board of the Ar-Raudlatul Hasanah Islamic Boarding School.

<sup>14</sup> Ibid.

600	1995	12.000.000	Lodging room, laboratory
2000	1998	56.000.000	Graves
2.000,6	1998	55.016.000	ricefield
6021	1999	357.365.000	Football field
6471,75	2000	268.283.250	Football field
987	2000	44.418.500	-
5.484,75	2000	224.874.750	-
100	2001	8.000.000	-
2.499,50	2001	279.960.000	Jalan/ roads/gates
7065	2003	671.175.000	Boys kitchen
179,5	2003	110.000.000	Road
969	2004	339.150.000	Field
1.465	2004	184.775.000	Sports Complex
7000,71	2004	875.509.250	Sports Complex

- Sumber data sekunder <sup>15</sup>

Each property donated by the Waqif is generally determined by the purpose of the Waqf at the time of deposit payment. The guardian who is also a member of the waqf board determines the purpose of the waqf of the Ar-Raudlatul Hasanah Islamic Boarding School.

This goal is the basis for Islamic boarding schools in carrying out their function of managing waqf assets for the benefit and progress of the people.

From the history and process of the establishment of waqf institutions, waqf institutions have the meaning as public bodies or associations of several people who have a property that has been separated from their assets, which have agreed to be transferred for the public interest, which cannot be transferred, inherited and cannot be sold by heirs to advance the field of public education.

## Results and Discussion Management

The management of waqf assets is actually under the discourse of Islamic economics. According to this scope, it is the process of Accounting for Waqf Assets or Management of Waqf Assets that is transferred to an organization whose goal is the prosperity of the ummah. Indeed, one of the important aspects of managing waqf assets is the accounting of waqf assets.

When talking about Islamic jurisprudence, there are not many details about waqf ordinances and procedures. Islamic law also does not specifically state the need for registration of waqf land, because indeed in Islam the practice of waqf will be considered valid if it adheres to its pillars and conditions.<sup>16</sup>

Management of waqf assets in law no. Waqf Law No. 41 of 2004 states that waqf assets cannot be used as collateral, confiscated, sold, inherited, exchanged, or transferred in other ways.<sup>17</sup> In this case, it must be managed and developed productively, including through collection, investment, investment, production, partnerships, trade, education, and other activities that are not against sharia. Article

<sup>15</sup> Lihat *Laporan Lima Tahunan Pimpinan Pesantren Ar-Raudlatul Hasanah Tahun 2004*

<sup>16</sup> Adijani al-Alabij, *Endowment of Land in Indonesia in Theory and Practice*, (Jakarta: PT Raja Grafindo Persada, 1989), p., 37.

<sup>17</sup> Ministry of Religion of the Republic of Indonesia Directorate General of Islamic Community Guidance, *Law Number 41 of 2004 concerning Waqf*, Jakarta: 2007, Article 40.

42, followed by article 43, determines that<sup>18</sup>: *First*, the management and development of Wakaf Najir assets as referred to in Article 42 is carried out by sharia principles. Second, the management and development of waqf assets as referred to in Article 1 are carried out productively. Third, in the management and development of waqf assets as referred to in paragraph 1, sharia guarantee institutions are used as guarantors.

Waqf management functions: *planning, organizing, implementing, and controlling. First, planning* (planning). Planning is the first decision about what to do. Ahmad Ibrahim Abu Sinn formulates planning as a process of defining organizational goals and determining policies and programs needed to achieve certain goals to achieve goals, which then determines methods to ensure that policies and programs are implemented based on capacity.<sup>19</sup> *Second, the organization* (Organization): Organization is an activity that unites and coordinates human, material, financial, information, and other resources needed to achieve goals.<sup>20</sup> *Third, actuation*: actuation, or what is also known as "action movement", is an activity carried out by the manager to initiate and continue activities that have been determined by the elements of planning and organizing, to achieve goals.<sup>21</sup>

In Islamic management principles, supervision is known not only for external supervision but also prioritizes internal supervision so that it is trustworthy and fair in every work it does, and has faith in Allah that it always controls all actions. Allah knows what is in the heavens and what is on earth, knows what is hidden from everything, Q.S Al-Mujadalah: 7.

In essence, supervision over waqf assets is the right of the waqif, but the waqif cannot transfer supervision to other parties, both institutions, and individuals. To ensure that waqf functions properly, the government has the right to intervene by issuing regulations governing waqf, including its supervision.

The management of the Ar-Raudlatul Hasanaha Islamic Boarding School is to organize and manage the waqf facilities and the most advanced development efforts. This is in line with what is stated in Article 11 of the Waqf Law No. 41 of 2004, which regulates the duties of supervisors, including a) Administration of waqf assets. b) Manage and develop waqf assets by their purpose, function, and designation. c) Controlling and protecting waqf assets.

In short, the structure of the pesantren in carrying out its functions can be divided into several parts, or it can be called the organs of the pesantren. Islamic Boarding School organs are a) Islamic Boarding School Waqf Council. b) Leader of the Islamic Boarding School. c) Waqf Board meetings

Waqf assets must be used according to their purpose to achieve good results. Islamic boarding schools as part of their activities always set a planned schedule and management. Very dense needs and activities require careful planning.

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<sup>18</sup> Ministry of Religion of the Republic of Indonesia Directorate General of Islamic Community Guidance, Law Number 41 of 2004 concerning Waqf, Jakarta: 2007, Articles 42 and 43.

<sup>19</sup> Ahmad Ibrahim, Abu Sinn, *al-Idarah Fi al-Islami* (Jakarta: Rajagrafindo, 2015), p.80.

<sup>20</sup> Thomas S. Bateman and Scott A. Snell, *Productive Waqf Management* (Jakarta: Rajagrafindo Persada, 2015), p. 77.

<sup>21</sup> George R. Terry, *Principles of Management*, (Jakarta: PT Bumi Aksara, 2006), h. 17

## Land Extension

### A. Total Area Of Waqf Land<sup>22</sup>

Data on the land area of Islamic Waqf Islamic Boarding Schools in 2022.

NO	KETERANGAN	LOKASI	LUAS m2
1	Raudhah Kampus 1	Medan	94.265,4
2	Raudhah Kampus 2	Lumut	89.085,0
3	Raudhah Simpang Pergendangan	Tanah Karo	2.121,50
4	STIT Raudhah Kampus Lau Cih	Lau Cih	17.886,0
5	Lahan Perkebunan Silebo-lebo	Deli Serdang	7.000,0
6	Lahan Perkebunan dan Perkemahan Su	Sugau	99.069,0
<b>Total</b>			<b>309.426,9</b>

Source: 2022 Magazine Mitra

The initial development of Islamic boarding schools only focused on education in its activities, but over time and needs, economic businesses were opened, such as the 2021 Ar-Raudlatul Hasanah Islamic Boarding School held inauguration. Raudhah Bakery and Cafe is the second business unit established outside the Islamic boarding school complex after the Bottled Drinking Water (AMDK) business unit. b) Raudhah Catering This business unit is devoted to serving food and beverages. and has been operating since 2020. c) ZISWAF (Zakat, Infaq, Sadaqah, and Waqf) Ar-Raudlatul Hasanah Islamic Boarding School. Since its establishment in 2018, the ZISWAF Institute of Ar Raudlatul Hasanah Islamic Boarding School has continued to develop quite well. As of December 2021, zakat, infaq, sadaqah, and waqf funds collected at ZISWAF Raudhah were recorded at IDR 540,847,672, whose funds came from the students of the Ar-Raudlatul Hasanah Islamic Boarding School, regular donors of teachers and guardians of students and students.

The following is a report on the distribution of Ziswaf Raudhah funds for

No	Alokasi Dana Ziswaf	Keterangan	Jumlah
1	Pendidikan	Membantu Meringankan SPP santri/wati	Rp 33.060.000
2	Sosial	Santunan kemalangan	Rp 56.000.000
		Bantuan kepada korban letusan Gunung Semeru-Jawa Timur	Rp 50.500.000
		Bantuan kepada korban bencana angin puting beliung.	Rp 18.000.000
		Bantuan 200 kotak sembako kepada korban terpapar covid-19 se -Kecamatan Medan Tuntungan	Rp 20.000.000
		Membantu korban kebakaran	Rp 4.000.000
		Sedekah sarung untuk kegiatan Pesantren Kilat di Desa Sugau	Rp 2.400.000
		Santunan pengobatan keluarga pesantren	Rp 4.000.000
		Paket Tarhib Ramdhan 2022	Rp 23.660.000
		<b>Total</b>	

2021<sup>23</sup>.

Source: 2022 Partner Review

Economic businesses that have been and continue to be developed by Islamic boarding schools include BMT (Baitul Mal Wa Tamwil), Cooperatives, Raudhah Press, Telecommunications Kiosks, Raudhah Mess, Bread, Cafes, Santri MART,

<sup>22</sup> MITRA Magazine (Raudhah Annual Information Media), Edition, 31, 1443 H/2022 M., p.48

<sup>23</sup> Ibid., p. 35.

Student Shops, Student Kiosks, Photocopying, Photography Studios, Raudhah Water, Bakery, Various Flavored Juice Factory, Health Clinic, Raudhah Food, Londry, Alms and Waqf Amil Zakat Infak (ZISWAF) and so on.

### **Views on Waqf Law at the Waqf Board of the Ar-Raudlatul Hasanah Islamic Boarding School**

The Waqf Board of Islamic Boarding Schools is the Head of Administration, and the administration of the existing waqf is the Ar-Raudlatul Hasanah Islamic Boarding School, which has the following characteristics: *First*, some assets can be distinguished. The initial waqif generates income in the form of real estate endowments and monetary endowments, which are segregated from their assets for specific purposes. Although ownership comes from the first waqf, it is completely separate from the respective owner of the first waqif<sup>24</sup> (waqf institution). The private legal actions of members of the Pondok Pesantren Waqf Board with third parties do not give rise to legal consequences for individual assets. *Second*. The stated aim of the Ar-Raudlatul Hasanah Islamic Boarding School is for the benefit of the ummah. This is in line with what is implied in the Waqf Law No. 41 of 2004 which states that goals must be by sharia and not conflict with other laws and regulations. *Third*, there is regular organization. Waqf bodies are a form of legal structure in legal relations. a group of people who serve in the pesantren is selected and replaced, this is regulated by the pesantren charter.

The Waqf Board of the Ar-Raudlatul Hasanah Islamic Boarding School is the Waqf Supervisor who is responsible for fostering and managing the Waqf at the Ar-Raudlatul Hasanah Islamic Boarding School. According to Waqf Law No. 41 of 2004, Article 3 states that there are 3 types of supervision, namely: first, individuals. Individual requirements form the basis for becoming administrators of supervisor forms and individual forms. *Second*, organizations that meet the following requirements: a) The leadership of the organization concerned meets the requirements for an Individual Nazhir as mentioned above. b) Organizations engaged in social, educational, public, and/or Islamic religious fields. *Third*, a legal entity that meets the following requirements: a) The management of the legal entity concerned meets the individual supervision requirements as mentioned above. b) Indonesian legal entities established by applicable laws and regulations. c) The legal entity concerned is engaged in Islamic social, educational, social, and/or religious activities.

After the promulgation of Law no. 41 of 2004 concerning Waqf, the Indonesian Waqf Board is known to be in charge of managing various supervisors, and controlling the implementation of waqf at the national level. As part of the supervision of supervisors in the territory of Indonesia, it is necessary to establish representatives in the provinces or districts as needed, as stipulated in Article 48 of the Waqf Law No. 41 of 2004. The Indonesian Waqf Council has not issued an executive instruction to establish this body, which should be formed at the central level or in the regions, such as provincial cities or regency cities.

Based on the facts above, the Ar-Raudlatul Hasanah Islamic Boarding School and its Waqf Council in the maintenance and development of waqf still follow the previous rules that were in effect before the issuance of the decision to implement the Waqf Law No. 41 of 2004. Activities of the Ar-Raudlatul Hasanah Islamic Boarding School Waqf Board of the Ar-Raudlatul Hasanah Islamic Boarding School has carried out several activities as stated in Article 22 of the Waqf Law No. 41 of 2004.

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<sup>24</sup> See Copy of Notary Deed Yulianty Djaidir., SH. Waqf Board of Ar-Raudlatul Hasanah Islamic Boarding School, Second Copy



## Conclusion

In closing the discussion presented, the following some important findings: *First*, the form of management of waqf assets determined by the government through Waqf Law No. 41 of 2004 of the Republic of Indonesia is quite encouraging. object. because it can be a legal basis in the regulation and utilization of waqf assets which have great opportunities in efforts to prosper the life of the nation. Studying it and applying it to the standard of living is not an easy task, although it can be done by referring to the statistics published by the Indonesian Waqf Board, with the most important calculations so far in the world of education. Indeed, for the cases studied in this study, the potential for waqf in the world of education is very large. *Second*, the form of waqf management at the "Ar-Raudlatul Hasanah" Islamic boarding school with the position of the waqf body as nazhir should be imitated and even recommended for adaptation. This is due to the development that occurred very quickly from an area of only 4,4325.5 m2 to 309,426.9 m2. It's simple, increase the competence and experience of existing staff and maintain the position of the Waqf Council to be reckoned with. Resources are still important, although they shouldn't be forgotten. *Third*, the problems that exist in waqf management institutions are always related to the development of human resource skills in addition to administration, accreditation, and fundraising activities for waqf. For this reason, waqf education must be developed in addition to waqf for education, as stipulated in the Law of the Republic of Indonesia No. 41 of 2004.

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