



LEGAL FRAMEWORK FOR OPTIMIZING NAZHIR'S ROLE IN WAQF ASSET MANAGEMENT FOR ECONOMIC AND SOCIAL DEVELOPMENT

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ABSTRACT

Waqf is a recommended form of worship for Muslims because its rewards continue even after the donor (wakif) has passed away, as long as the donated assets provide ongoing benefits. In Indonesia, waqf is regulated by Law Number 41 of 2004, which emphasizes that waqf functions to realize economic potential for worship and public welfare. This highlights the importance of strengthening nadzir's role and capacity in managing waqf assets productively. This research aims to examine nadzir's role in managing waqf assets in Bekasi City and to identify strategies for optimizing their skills to support social and economic development. The study uses a combination of normative juridical methods, by analyzing laws and regulations, and empirical juridical methods, by collecting primary data through interviews with nadzir, wakif, the Indonesian Waqf Board (*Badan Waqaf Indonesia*/BWI), and the local community. The findings show that nadzir has a strategic but challenging role, as many lack adequate training and support from relevant institutions. Therefore, optimizing nadzir's capacity through structured training and government-backed guidance is crucial. The study concludes by recommending sustainable skill development programs for nadzir to ensure waqf assets can truly contribute to community welfare.

A. INTRODUCTION

Islam is a universal and comprehensive religion, designed for all humanity and applicable across time and place until the end of time. Its comprehensive nature encompasses complete teachings that regulate both spiritual (worship) and mu`amalah (social interactions) aspects of human life.¹ As a comprehensive doctrine, Islam includes three main teachings: Aqidah, Morals, and Sharia. Aqidah pertains to a Muslim's vertical beliefs, such as faith in God, Angels, and the holy scriptures.² Morals address ethical behavior and morality, guiding interpersonal conduct. Sharia governs legal and social interactions, including institutions like waqf, which embodies both worship and social welfare. Waqf, as an Islamic institution, holds significant legal and social importance, serving as a mechanism to fulfill religious obligations while contributing to community welfare through asset endowment.³

Waqf is a form of worship that allows Muslims to draw closer to Allah through the endowment of assets, with ongoing rewards even after the donor's (wakif) passing, provided the assets continue to benefit others.⁴ In Indonesia, waqf is regulated by Law Number 41 of 2004, which emphasizes its role in realizing economic potential for worship and public welfare.⁵ The specific problem addressed in this study is the suboptimal performance of nazhirs, the custodians of waqf assets, in managing these assets productively in Bekasi City.⁶ Nazhirs are tasked with administering, developing, supervising, and protecting waqf assets, as stipulated in Government Regulation Number 25 of 2018, amending Government Regulation Number 42 of 2006.⁷ However, challenges such as limited managerial skills, inadequate training, and weak institutional support hinder nazhirs from fulfilling their roles effectively, impacting the economic and social benefits of waqf assets in Bekasi City.

¹ Khoirul Abror, "Dinamika perwakafan dalam pemikiran hukum Islam, Peraturan Perundang-Undangan di Indonesia dan negara-negara muslim," *Al-Adalah* 11, no. 2 (2014): 322.

² Sofia Fahrany and Siti Nur Intihani, "The Position of Wakaf in Islamic Law and Its Implementation in Indonesia," *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 15, no. 2 (2024): 584.

³ Ahmad Warson Munawir, *The most complete Arabic-Indonesian Al-Munawir Dictionary*, (Surabaya: Progressive Library, 2002): 1087. See too, Ahmad Rofiq, *Contextual Jurisprudence: From Normative to Social Understanding*, (Semarang: Student Library, 2004): 138.

⁴ Muh Sudirman Sesse, "Wakaf dalam Perspektif Fikhi dan Hukum Nasional," *Diktum* 11, no. 1 (2010): 146.

⁵ Diana Mutia Habibaty, "Kompetensi Nazhir Pada Wakaf Produktif Ditinjau Dari Undang-Undang No 41 Tahun 2004 Tentang Wakaf," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 10, no. 2 (2017): 155.

⁶ Ade Salamah, "Optimizing Nazhir's Role in Managing Waqf to Realize Economic and Social Development in Bekasi City," In *Proceeding International Conference on Law, Economy, Social and Sharia (ICLESS)* 2, (2024): 887.

⁷ Lutfi El Falahy, "Alih Fungsi Tanah Wakaf Ditinjau Dari Hukum Islam dan Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf," *Al Istinbath: Jurnal Hukum Islam* 1, no. 2 (2016): 124.

Empirical evidence from Bekasi City highlights the practical challenges faced by nazhirs in waqf management. The case of the Islamic and Arabic Study Institute (LSIA), built on waqf land, demonstrates both the potential and limitations of current practices. While LSIA has generated positive community impacts, such as creating business opportunities and scholarships, interviews conducted on September 14, 2023, revealed that nazhirs often lack the training and resources to optimize waqf assets fully. Many nazhirs treat their role as a side job, leading to inefficiencies in asset management and underutilization of waqf's economic potential.⁸ This reality underscores the gap between the legal mandates of Law Number 41 of 2004 and the actual practices in Bekasi City, where waqf assets are not fully leveraged for community welfare.

Previous research has explored waqf management but often overlooks the specific challenges of nazhir capacity and accountability. According to Mukhalad and Hadi, the main issues in waqf management stem from inadequate institutional support and traditional management practices, particularly in rural areas.⁹ Similarly, Hamzah highlights the need for professional nazhirs to develop productive waqf assets but does not address accountability mechanisms.¹⁰ The research gap lies in the limited analysis of how legal frameworks, such as Law Number 41 of 2004, can be aligned with practical training and oversight to enhance nazhir professionalism in urban settings like Bekasi City.¹¹ Few studies integrate Islamic legal principles with modern governance tools, such as digitalization, to address these challenges comprehensively. This study seeks to fill this gap by examining both normative and empirical dimensions of nazhir management.

From a theoretical perspective, waqf is rooted in Islamic legal doctrine, emphasizing trust (*amanah*) and public benefit (*maslahah*).¹² Waqf assets, whether for family (*Waqf Ahli*) or public purposes (*Waqf Khairi*), must be

⁸ Mustafa Edwin Nasution, "Peran Badan Wakaf Indonesia (BWI) dalam Pengembangan Wakaf di Indonesia," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 1, no. 1 (2019): 3.

⁹ Wildan Mukhalad, "Problematika Pengelolaan dan Pengembangan Tanah Wakaf: (Studi Kasus di Kecamatan Meureubo Kabupaten Aceh Barat)," *Tadabbur: Jurnal Peradaban Islam* 2, no. 2 (2020): 223.

¹⁰ Zulfadli Hamzah, "Peran Nazir dalam Mengembangkan Wakaf Produktif," *Jurnal Ekonomi KIAT* 27, no. 1 (2016): 83. See too, Solikhul Hadi, "Perkembangan Wakaf Dari Tradisi Menuju Regulasi," *ZISWAF: Jurnal Zakat dan Wakaf* 2, no. 1 (2016): 25.

¹¹ Salman Al Farisi, "Implementasi Wakaf Berjangka Menurut Undang–Undang Nomor 41 Tahun 2004 Dan Peraturan Pemerintah No. 42 Tahun 2006," *Pena: Jurnal Ilmu Pengetahuan dan Teknologi* 36, no. 2 (2022): 10. See too, Wildan Mukhalad, "Problematika Pengelolaan dan Pengembangan Tanah Wakaf (Studi Kasus di Kecamatan Meureubo Kabupaten Aceh Barat)," *Tadabbur: Jurnal Peradaban Islam* 2, no. 2 (2020): 225.

¹² Mohd Hisham Kamal, "An Islamic perspective on the rule of law," *IIUMLJ* 30, no. 4 (2022): 201. See too, Khoirul Abror, "Dinamika Perwakafan dalam Pemikiran Hukum Islam, Peraturan Perundang–Undangan di Indonesia dan Negara–Negara Muslim," *Al-Adalah* 11, no. 2 (2014): 327.

managed to seek Allah's pleasure and serve societal needs, as outlined in fiqh principles.¹³ Law Number 41 of 2004 mandates nazhirs to manage assets transparently and productively, aligning with these Islamic principles.¹⁴ Ideally, nazhirs should operate as professional trustees, supported by robust training and oversight from the Indonesian Waqf Board (*Badan Waqaf Indonesia/BWI*), to ensure waqf assets achieve their intended economic and social outcomes. This normative framework provides the *das Sollen*, or the ideal standards, that nazhirs should uphold to fulfill both religious and legal obligations.

The significance of this research lies in its academic and practical contributions. Academically, it enriches the discourse on waqf governance by integrating Islamic legal principles with modern legal frameworks, offering a holistic approach to nazhir management. Practically, it provides actionable recommendations for policymakers and BWI to enhance nazhir professionalism through training, regulatory reform, and digital tools. By addressing the challenges faced by nazhirs in Bekasi City, the study aims to improve waqf asset management, fostering economic opportunities and social welfare. This dual contribution ensures that waqf remains a viable instrument for both worship and community development.

The research problem centers on the weak implementation of nazhir responsibilities under Law Number 41 of 2004 in Bekasi City, driven by limited capacity, inadequate training, and insufficient oversight. This study investigates how these challenges prevent waqf assets from achieving their full economic and social potential. It also explores the extent to which BWI's guidance and modern governance tools can address these issues, ensuring alignment with Islamic legal principles.

The objective of this research is to analyze nazhir's role in managing waqf assets in Bekasi City and propose strategies to optimize their skills and responsibilities. It aims to integrate Islamic fiqh with positive law to develop a framework for professional nazhir management, supported by empirical data from Bekasi City. The study seeks to recommend sustainable training programs, enhanced BWI oversight, and digitalization initiatives to ensure waqf assets contribute effectively to worship and public welfare.

B. RESEARCH METHODS

The method used in this research is normative juridical, namely library legal research by researching and reviewing library materials or secondary data obtained from primary, secondary and tertiary legal materials. This

¹³ Mohamad Ma'mun, "Sertifikat Wakaf Upaya Menjaga Eksistensi Harta Wakaf," *INOVATIF: Jurnal Penelitian Pendidikan, Agama, dan Kebudayaan* 7, no. 1 (2021): 21.

¹⁴ Ade Salamah, "Optimizing Nazhir's Role in Managing Waqf to Realize Economic and Social Development in Bekasi City," In *Proceedings of the International Conference on Law, Economy, Social and Sharia (ICLESS)* 2, (2024): 888.

normative juridical method will be complemented by interviews with resource persons (in this case the waqf nadzir and administrators), experts or academics. This research also uses empirical juridical methods, namely sociological legal research or field research which examines applicable legal provisions and what has occurred in people's lives by examining primary data. Primary data is data obtained from objects studied by research, namely data from direct interviews, survey results and questionnaires to respondents obtained directly from the field. This legal research is carried out through a series of systematic and measurable scientific steps.

This legal research is a type of descriptive research, namely research that attempts to describe an event or events that are occurring at the moment using a qualitative approach. The qualitative approach itself is a method that focuses on in-depth observation, so that it can produce a more comprehensive study of a phenomenon. In the sense that the method used to understand the problem studied in this legal research, does not carry out statistical measurements, but is the result of a clear and detailed study of the problem being researched so as to provide a deep understanding of the problem being researched.

In addition to the research design and approaches, this study also applies a method of legal reasoning to analyze the collected data systematically. The reasoning method used is deductive reasoning, which begins with general legal principles, statutory provisions, and established doctrines, then narrows down to specific cases or facts found in the field. This approach allows the research to maintain consistency between normative legal frameworks and empirical realities. At the same time, inductive reasoning is also applied, particularly when interpreting empirical findings such as interview and survey data, to formulate broader conclusions or patterns that may inform legal development. By combining deductive and inductive reasoning, this study seeks to ensure that the analysis is not only grounded in legal norms but also responsive to social dynamics. Thus, the research findings are expected to produce conclusions that are both legally accountable and contextually relevant.

C. DISCUSSION

1. Case Study: Waqf Management at LSIA

The management of waqf assets, guided by the Islamic principle of *amanah* (trust) and the legal mandates of Law Number 41 of 2004, aims to maximize economic and social benefits for the community, aligning with the

concept of *maslahah* (public benefit).¹⁵ In Bekasi City, the Islamic and Arabic Study Institute (LSIA) serves as a key example of waqf management, illustrating both its potential and limitations. Established on waqf land with an area of 2,265 m² in Jatikramat Village, Jatiasih District, based on Waqf Land Certificate No. 13 and Waqf Pledge Deed No. KK10.21.6/BA.03.2/133/VI/2004 dated January 12, 2004, LSIA demonstrates the practical application of waqf for educational purposes.¹⁶ Interviews conducted on September 14, 2023, with nazhirs, wakifs, and community members reveal that LSIA's waqf land supports a vibrant educational institution, offering dormitories for male and female students and fostering community development through scholarships and local business opportunities.¹⁷ The nazhir management, led by M. Yusuf Harun and updated per the Decree of the Indonesian Waqf Board (BWI) No. 026/BWI/NZ 11/2014 dated December 29, 2014, has been instrumental in these achievements.¹⁸

Despite its successes, LSIA's waqf management highlights challenges in nazhir capacity that limit the full realization of waqf's economic potential. The institute has operated for eight years, providing tangible benefits such as scholarships for out-of-school children and stimulating local businesses like restaurants and laundries.¹⁹ However, nazhirs at LSIA often lack advanced managerial skills and access to government-supported training, as mandated by Government Regulation Number 42 of 2006, which hinders their ability to develop waqf assets beyond basic educational functions. For instance, while LSIA's alumni contribute to community welfare, the absence of innovative strategies, such as digital platforms for waqf management or partnerships with local businesses, restricts scalability. To broaden the empirical scope, interviews with nazhirs from other waqf institutions in Bekasi City, such as mosques and community centers, confirm similar issues, indicating a systemic need for enhanced training and oversight to align with the legal and Islamic objectives of waqf.²⁰

¹⁵ Paridatul Amriah, "Implementasi Undang-Undang Wakaf No. 41 Tahun 2004 dan Peraturan Pemerintah No. 42 Tahun 2006 terhadap Pengelolaan Harta Wakaf," *Journal of Comprehensive Islamic Studies* 2, no. 1 (2023): 21.

¹⁶ Heru Susanto, "Sejarah perkembangan perundang-undangan wakaf di Indonesia," *Bilancia: Jurnal Studi Ilmu Syariah dan Hukum* 10, no. 2 (2016): 61.

¹⁷ Ade Salamah, "Optimizing Nazhir's Role in Managing Waqf to Realize Economic and Social Development in Bekasi City," In *Proceedings of the International Conference on Law, Economy, Social and Sharia (ICLESS)* 2, (2024): 890.

¹⁸ Mustafa Edwin Nasution, "Peran Badan Wakaf Indonesia (BWI) dalam Pengembangan Wakaf di Indonesia," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 1, no. 1 (2019): 3.

¹⁹ Irwan Hamzani, "Kontekstualitas hukum islam di Indonesia: studi terhadap hukum wakaf," *Majalah Masalah-2 Hukum* 43, no. 3 (2014): 344.

²⁰ Sofia Fahrany and Siti Nur Intihani, "The Position of Wakaf in Islamic Law and Its Implementation in Indonesia," *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 15, no. 2 (2024): 593. See also, Wildan Mukhalad, "Problematisasi Pengelolaan dan Pengembangan Tanah

2. Challenges in Nazhir Management

The management of waqf assets by nazhirs in Bekasi City faces significant challenges that hinder the realization of their economic and social potential, as mandated by Law Number 41 of 2004 and the Islamic principle of *amanah* (trust). Interviews conducted on September 14, 2023, with nazhirs, wakifs, and the Indonesian Waqf Board representatives reveal that a primary barrier is the lack of adequate training and guidance, which limits nazhirs' ability to manage waqf assets productively.²¹ For example, at the Islamic and Arabic Study Institute (LSIA), nazhirs struggle to implement innovative strategies, such as leasing waqf land for commercial purposes, due to insufficient managerial skills and unfamiliarity with modern financial tools. This issue is compounded by the absence of government-subsidized training programs, as required by Government Regulation No. 42 of 2006, which mandates BWI to provide guidance and facilities to nazhirs. The lack of such support leaves nazhirs reliant on personal resources, often treating their role as a side job rather than a professional mandate, which undermines the sustainability of waqf management.

Another critical challenge is the weak oversight and accountability mechanisms for nazhirs, which affects transparency and trust in waqf management. While Law Number 41 of 2004, Article 11, requires nazhirs to report their activities to BWI, interviews indicate that many nazhirs in Bekasi City fail to submit regular reports due to unclear guidelines and limited BWI enforcement.²² This issue is evident in smaller waqf institutions, such as local mosques, where nazhirs lack access to digital tools for asset tracking, leading to mismanagement or underutilization of assets.²³ For instance, a mosque in Jatiasih District reported stagnant waqf land due to the nazhir's inability to navigate legal processes for asset development, highlighting a systemic gap in institutional support.²⁴ Furthermore, the financial burden of paid training programs, which are often costly and inaccessible, particularly for nazhirs in

Wakaf: Studi Kasus di Kecamatan Meureubo Kabupaten Aceh Barat," *Tadabbur: Jurnal Peradaban Islam* 2, no. 2 (2020): 227.

²¹ Ade Salamah, "Optimizing Nazhir's Role in Managing Waqf to Realize Economic and Social Development in Bekasi City," In *Proceedings of the International Conference on Law, Economy, Social and Sharia (ICLESS)* 2, (2024): 890.

²² Diana Mutia Habibaty, "Kompetensi Nazhir Pada Wakaf Produktif Ditinjau Dari Undang-Undang No 41 Tahun 2004 Tentang Wakaf," *Al-Awqaf: Jurnal Wakaf Dan Ekonomi Islam* 10, no. 2 (2017): 157.

²³ Wildan Mukhalad, "Problematika Pengelolaan dan Pengembangan Tanah Wakaf:(Studi Kasus di Kecamatan Meureubo Kabupaten Aceh Barat)," *Tadabbur: Jurnal Peradaban Islam* 2, no. 2 (2020): 227.

²⁴ Sofia Fahrany and Siti Nur Intihani, "The Position of Wakaf in Islamic Law and Its Implementation in Indonesia," *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 15, no. 2 (2024): 593.

rural or smaller-scale waqf settings, exacerbates these challenges.²⁵ These barriers prevent waqf assets from achieving the *maslahah* (public benefit) intended by Islamic law and national regulations, necessitating urgent reforms to enhance nazhir professionalism.

3. Strategies for Nazhir Professionalism

To address the challenges of limited training and weak oversight in waqf management, as identified in Bekasi City, a structured framework for enhancing nazhir professionalism is essential to align with the Islamic principle of *amanah* (trust) and the mandates of Law Number 41 of 2004. Government-supported training programs, as mandated by Government Regulation No. 42 of 2006, Article 52, should be prioritized to equip nazhirs with managerial and financial skills, such as asset valuation and investment strategies. For instance, a proposed curriculum could include modules on digital waqf management platforms, legal compliance, and community engagement, tailored to urban contexts like Bekasi City. Interviews with nazhirs from the Islamic and Arabic Study Institute (LSIA) on September 14, 2023, emphasized the need for accessible, no-cost training to transform their role from a side job to a professional mandate. Such programs should be facilitated by the Indonesian Waqf Board and the Ministry of Religious Affairs, ensuring nazhirs can develop waqf assets productively to achieve *maslahah* (public benefit).

Beyond training, implementing digital tools and strengthening accountability mechanisms are critical strategies to enhance nazhir professionalism. Digital platforms, such as blockchain-based registries for waqf assets, can improve transparency and streamline reporting, addressing the weak oversight identified in Bekasi City's smaller waqf institutions. For example, a digital dashboard could enable nazhirs to track asset performance and submit reports to BWI, ensuring compliance with Law Number 41 of 2004, Article 11.²⁶ Additionally, professional allowances beyond the 10% fee currently permitted should be introduced to incentivize full-time commitment, as suggested by studies on productive waqf management.²⁷ These strategies, supported by BWI's guidance, would empower nazhirs to innovate, such as partnering with local businesses to develop waqf land, as seen in limited cases

²⁵ Khoirul Abror, "Dinamika Perwakafan dalam Pemikiran Hukum Islam, Peraturan Perundang-Undangan di Indonesia dan Negara-Negara Muslim," *Al-'Adalah* 11, no. 2 (2014): 328.

²⁶ Mohamad Hendrik and Mufidah Mufidah, "Peran Badan Wakaf Indonesia Pasca Terbitnya Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf," *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 5 (2019): 418.

²⁷ Zulfadli Hamzah, "Peran Nazir dalam Mengembangkan Wakaf Produktif," *Jurnal Ekonomi KIAMAT* 27, no. 1 (2016): 83. See too, Solikhul Hadi, "Perkembangan Wakaf Dari Tradisi Menuju Regulasi," *ZISWAF: Jurnal Zakat dan Wakaf* 2, no. 1 (2016): 34.

at LSIA.²⁸ By integrating these modern governance tools with the Islamic principle of *amanah*, nazhirs can ensure waqf assets are sustainable and contribute to economic and social welfare in Bekasi City.²⁹

4. Integrating Islamic Fiqh and Positive Law in Waqf Governance

The integration of Islamic fiqh and positive law is essential to ensure that waqf management in Bekasi City fulfills both spiritual and societal objectives, as mandated by the principle of *amanah* (trust) and Law Number 41 of 2004. Islamic fiqh emphasizes that nazhirs, as trustees of waqf assets, bear a sacred responsibility to manage assets with integrity and for *maslahah* (public benefit), aligning with the legal obligations outlined in Article 11 of Law Number 41 of 2004 to administer, develop, and protect waqf assets transparently. The case of the Islamic and Arabic Study Institute (LSIA) illustrates this partially achieved ideal, where nazhirs have fostered community benefits like scholarships and local business opportunities, but their limited managerial capacity hinders full compliance with both fiqh and legal standards.³⁰ By embedding fiqh principles into modern governance practices, such as mandatory training and digital reporting systems, nazhirs can better fulfill their dual roles as religious trustees and legal administrators, ensuring waqf assets contribute to economic and social welfare.³¹

Empirical findings from Bekasi City underscore the need for a governance model that harmonizes Islamic fiqh with positive law to address practical challenges. For instance, the weak oversight identified in smaller waqf institutions, such as mosques, reflects a disconnect between the fiqh principle of accountability and the enforcement of Law Number 41 of 2004's reporting requirements. A proposed solution is the adoption of digital platforms, such as blockchain-based registries, which align with the fiqh emphasis on transparency while meeting legal mandates for regular reporting to the Indonesian Waqf Board. Studies suggest that such integration can enhance trust and efficiency, enabling nazhirs to develop waqf assets productively, as seen in limited successes at LSIA where community engagement has been prioritized. This synthesis not only bridges the normative ideals of fiqh with the practical demands of positive law but also addresses the research gap by

²⁸ Sofia Fahrany and Siti Nur Intihani, "The Position of Wakaf in Islamic Law and Its Implementation in Indonesia," *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 15, no. 2 (2024): 601.

²⁹ Muhammad Shofi, "Analisis Praktik Dan Pengelolaan Wakaf Uang Menurut Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf," *Jurnal Syarikah: Jurnal Ekonomi Islam* 2, no. 2 (2016): 128.

³⁰ Rasyid Sulaiman, *Islamic Fiqh*, Bandung: Sinar Baru Algensindo, 2009.

³¹ Sofia Fahrany and Siti Nur Intihani, "The Position of Wakaf in Islamic Law and Its Implementation in Indonesia," *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam* 15, no. 2 (2024): 601.

offering a model that supports sustainable waqf management in urban contexts like Bekasi City.

D. CONCLUSION

Based on the research findings, it can be concluded that the role of the nazir is crucial and strategic in optimizing waqf assets. Nazirs are expected to continuously improve their skills so that waqf assets can be developed more effectively and provide a positive socio-economic impact on the community. In this regard, the role of the Indonesian Waqf Board (BWI) is also significant, particularly in fostering, empowering, and providing facilities for nazirs. Ideally, BWI's contribution should not be limited to administrative functions but also encompass developing the capacity and professionalism of nazirs in managing waqf assets.

However, reality shows that nazirs are often required to independently improve their competencies by participating in training programs that are generally expensive and not subsidized by the government. This situation places a heavy burden, especially for waqf nazirs in rural areas who manage smaller-scale waqf assets. Despite these challenges, there are also positive examples to draw from. One example is the LSIA, which has successfully managed waqf productively. The Nadzir at LSIA have successfully developed and enhanced waqf assets, providing tangible benefits and positive social impacts for the surrounding community.

Based on these findings, recommendations for further research include: Training for waqf nadzirs to improve their skills in managing waqf assets. This training should ideally be facilitated by relevant agencies or the government. Furthermore, such programs should be conducted periodically and in stages, supported by stakeholders, and provided free of charge to the nadzirs, so that waqf management development can be more inclusive and sustainable.

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