

The Waqf Mosque and Social Transformation Efforts at the Great Mosque of Imam Ulomo, Sampung, Ponorogo.

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Abstract

The Great Mosque of Imam Ulomo in Sampung, Ponorogo, is a waqf mosque with significant potential for social transformation. This article examines the role of waqf mosques in productive-based management to foster socio-economic transformation in rural areas. Using the Asset-Based Community Development (ABCD) approach, the study employs participatory methods, including focus group discussions (FGD), interviews, and document analysis. The findings highlight that strengthening nazhir capacity and optimizing waqf assets, such as agricultural land management and fish farming, significantly contribute to empowering the surrounding community. The implementation of a productive waqf management paradigm has successfully established professional governance, enhanced accountability, and expanded socio-economic impact. These findings recommend sustainable programs to support mosque-based rural transformation initiatives.

Keywords: Waqf, Mosque, Social Transformation, Imam Ulomo, Productive Management

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Introduction (10 Pt)

Community service constitutes a component of the tri dharma of higher education, alongside education and research. The first objective of founding a university was to advance research, cultivate educated, knowledgeable, faithful, and compassionate individuals for national

development, and serve the current community. The principle of integrity or integration of the tridharma is stipulated by Law No. 12 of 2012 about Higher Education. This statute defines community service as the endeavors of the academic community that employ science and technology to enhance communal welfare and educate the populace.

The Morton Service Typology is currently believed to encompass three paradigms, specifically a perspective and a model of community service. This paradigm serves as a comprehensive framework of ideas and assumptions that impact, and are shaped by, the values and behaviors of the community, both locally and globally, during that period. The initial paradigm is referred to as Charity (*Bhakti Sosial* or *sedekah*). This perspective assumes that the campus possesses knowledge and technological resources, thereby creating an obligation to provide these to the community, which is perceived as lacking such resources and in constant need of assistance from the university.

The second paradigm is Project. This paradigm posits that community service must be conducted in an organized manner. This service model initiates with an analysis of community issues, followed by the identification of solutions, action planning, and the execution of strategies to meet established objectives.

The third paradigm is referred to as Social Change. This paradigm upholds the principles of justice and local wisdom. This service emphasizes the development of intra-community relations as an equal citizen unit, alongside other stakeholders, in a proportional manner. The establishment of a collective and collaborative learning environment exemplifies this service activity. The community is perceived as a cohesive unit possessing authority and control over its assets, resources, and challenges. In this framework, society is viewed as possessing a resource, specifically power, which is frequently insufficient or underdeveloped.

The waqf dimension, within the framework of the aforementioned theory, represents a noteworthy aspect worthy of examination as an object of service. The evolution of the contemporary waqf institution is intrinsically linked to the presence of Islam in the archipelago. Waqf, particularly land waqf, has been established and practiced since the

inception of Muslim communities in various regions of the archipelago. Waqf institutions originated concurrently with the establishment of Muslim society as a religious community, which necessitated worship and educational facilities for its sustainability. These facilities can be provided through waqf, which may include waqf of land, buildings, or other waqf assets.

Pijper characterized the practice of waqf in Indonesia in relation to the phenomenon of mosques as waqf properties. Waqf property is not subject to sale, mortgage, inheritance, or gifting. The mosque possesses a perpetual and enduring waqf nature. The mosque is designated exclusively for Muslim worship. A mosque shall not be dismantled except for the purpose of dismantling and shall not be relocated. If a location contains a mosque that has been abandoned by its residents, resulting in the mosque no longer being utilized for worship, it remains prohibited to demolish it. (Anshori, 2005)

The initial phenomenon of waqf development in Indonesia, as previously described, continues to strengthen in the present day. Despite the emergence of several nazhirs or existing waqf management institutions, the current development of waqf appears inadequate and misaligned with the fundamental expectations and missions of waqf in Islam. Waqf governance in Indonesia must align with international standards, given that a significant portion of the population is Muslim. To facilitate the development and empowerment of the socio-economic community. (Hasanah, 2009)

The challenges of waqf development in Indonesia can be analyzed from multiple dimensions, primarily the public's comprehension of waqf law. Generally, individuals recognize that waqf law is predominantly traditional, encompassing both the principles and conditions of waqf, alongside the objectives of waqf sharia. Currently, many individuals recognize that waqf objects are limited to immovable assets, including land and buildings. The allocation is highly restricted, specifically for mosques, prayer rooms, orphanages, madrasas, schools, and similar institutions.

Secondly, concerning waqf governance. The mismanagement and underutilization of waqf can lead to the abandonment and loss of waqf

assets. This impact arises, in part, from the lack of professional and productive management of waqf. Muslims (wakif) typically donate land or school buildings, often neglecting the operational costs associated with waqf assets and the potential for generating profits through their management. The study of waqf management is crucial for enhancing the socio-economic conditions of the population.

Third, regarding the existence of nazhir. Nazhir is a significant component of waqf. The functionality of the waqf institution is contingent upon the capabilities of the nazhir. In certain countries where waqf has been developed with professional oversight, it is administered by professional nazhirs. In Indonesia, the management of waqf is currently under development, and overall, waqf is not being managed optimally. Consequently, in several instances, certain nazhirs fail to uphold their fiduciary responsibilities, leading to mismanagement, inadequate protection of waqf assets, disputes among multiple parties regarding waqf, and other fraudulent activities.

The significant issues in the description of waqf management necessitate careful consideration and management. The waqf institution cannot fulfill its primary mission of benefiting mauquf 'alaih until the waqf problem is adequately addressed. The quantitative potential of waqf is substantial. This information is derived from data gathered by the Ministry of Religion of the Republic of Indonesia via the Directorate of Waqf Empowerment in 2015. The total area of waqf land in Indonesia is 4,142,464,287,906 square meters, equivalent to over 414,246 hectares, distributed across 435,395 sites nationwide. Indonesia possesses a significant amount of waqf land, which is complemented by a substantial human resource base, given that it has a predominantly Muslim population.

Additionally, there is the potential for waqf derived from community donations, referred to as cash waqf. This form of waqf presents significant opportunities for investment in waqf management, with outcomes applicable to religion, education, and social services. This form of waqf offers greater advantages compared to waqf associated with immovable assets, such as land. (Nasution, 2006) This category of waqf, within the framework of institutions and the advancement of the sharia

economy, aligns with the evolution of sharia economic instruments and institutions, including Bank Muamalah Indonesia (BMI), Bank Syari'ah Mandiri, Sharia Business Units (UUS) in conventional banking, Sharia People's Financing Banks (BPR), and sharia microfinance entities such as Baitul Mal wa Tamwil (BMT), among others.

The aforementioned assumption aligns with the current state of waqf development in Indonesia, where the majority remains at the level of consumptive waqf, primarily directed towards socio-religious objectives, particularly Islamic boarding schools, madrasas, and mosques/musolla. (Ministry Of Religious Affair, 2015) There are ongoing efforts to realize and transform mosque-based waqf empowerment from a solely socio-religious dimension to a socio-economic dimension. This phenomenon has commenced at the site of empowerment of mosque-based waqf assets in various regions, including the Imam Ulomo Grand Mosque in Sampung Ponorogo. (Observation, 2023). The selection of the Imam Ulomo Grand Mosque Sampung Ponorogo as a service partner is aimed at establishing a mosque situated in a remote area, away from urban centers. This initiative seeks to transform the mosque into a socio-religious hub while promoting socio-economic advancement, thereby serving as a model for other rural mosques.

The management of waqf assets in rural mosques often remains traditional, lacking structured frameworks for socio-economic utilization. Previous studies, such as (wardi, 2021), reveal inefficiencies in waqf governance due to limited training and awareness among nazhirs. This study focuses on addressing these challenges by implementing a professional management approach at the Imam Ulomo Grand Mosque

The establishment of the Imam Ulomo Grand Mosque in Sampung, Ponorogo as a social center for waqf-based communities necessitates significant efforts. Several aspects require advocacy and development, particularly in the areas of transparency and financial reporting of waqf. This article examines the relationship between the Waqf Mosque and the social transformation of the community surrounding the Grand Mosque of Imam Ulomo Sampung Ponorogo. This service seeks to enhance the Islamic community by transitioning the waqf management model from a

traditional to a professional approach. Transitioning from a consumptive to a productive state.

Research Objectives of this study are:

1. Implementation of the Asset Based Communities Development (ABCD) Approach
2. Strategy for the Implementation of Mosque-Based Service and Social Transformation of the People

METHOD

The study employed a community-based participatory approach grounded in the Asset-Based Community Development (ABCD) framework. This approach emphasizes leveraging local resources and empowering community members to collaboratively identify, plan, and implement solutions. Data collection was conducted through various qualitative methods, including focus group discussions (FGDs) with participants such as nazhirs, mosque administrators, and community members, semi-structured interviews with key stakeholders, field observations to assess the utilization of waqf assets, and document analysis of waqf-related legal and financial records. These methods provided a comprehensive understanding of both the challenges and opportunities in waqf governance and management.

The implementation was conducted in two main phases, focusing on capacity building and practical interventions. Capacity-building activities included workshops and training sessions on productive waqf governance, aimed at transitioning from traditional to professional management practices, as well as socialization programs to introduce the new waqf paradigm. Practical interventions involved initiatives to enhance the productivity of waqf assets, such as fish farming, agricultural development, and mushroom cultivation, alongside strengthening the nazhir structure to promote transparency and accountability. Data analysis employed thematic qualitative methods to identify patterns related to governance and empowerment, while ethical considerations ensured participant consent and data confidentiality. The study's outcomes were

evaluated based on improvements in nazhir capacity, waqf asset productivity, and socio-economic impacts on the community.

DISCUSSION AND RESULT

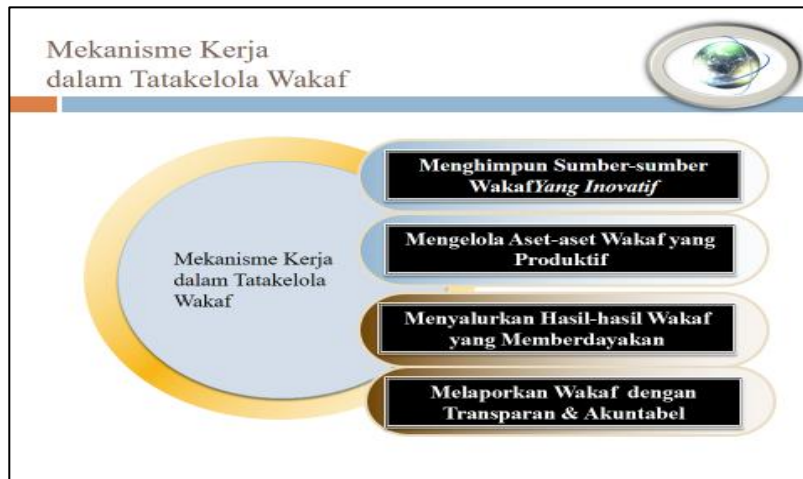
A. Implementation of *the Asset Based Communities Development (ABCD) Approach*

1.1 Theory of *the Asset Based Communities Development (ABCD) Approach in Mosque-Based Empowerment*

The governance of waqf is a significant issue in contemporary discourse. Suboptimal and mismanaged waqf management results in the abandonment and potential loss of waqf assets. This impact arises, in part, from the lack of professional and productive management of waqf.

Muslims (wakif) typically donate land or buildings, such as mosques or prayer rooms, without considering the operational costs associated with waqf assets or the potential for generating profits from their management. If waqf issues remain unresolved, waqf institutions will be unable to fulfill their primary mission of benefiting the mauquf 'alaih. Therefore, to effectively develop mosque-based waqf asset management, it is essential to establish a concept and mechanism for waqf governance that is designed in an integrative manner. The four pillars of waqf governance involve the collection of innovative waqf sources, productive management of waqf assets, distribution of waqf results through empowerment, and transparent and accountable reporting, which are the selected options for service partners. (Huda, 2015)

Waqf Governance Mechanism Scheme



One type of lecturer contribution to the community is the execution of mosque-centered community service. Universities exhibit varied service models and approaches, reflecting the unique dynamics of their campuses and surrounding communities. This program aims to establish a transformative framework for mosque-based community service initiatives. This program features a transformative paradigm, encompassing the activities of translation, application, and development of knowledge, skills, and attitudes within community life. Its objective is to create, build, and sustain change that promotes the fundamental values of justice, equality, and balance. Lecturers are therefore expected to serve as agents of change while also identifying, nurturing, and empowering the community to act as agents of change independently.

In Indonesia, initiatives aimed at enhancing the quality of life have been implemented through development models that prioritize human agency. This pattern remains in its preliminary stages, necessitating prompt support from various stakeholders. Higher education institutions play a strategic role in contributing to this effort. A strategy that guarantees development activities empower individuals to enhance their capacities in alignment with their inherent potentials and resources. Furthermore, universities can contribute to the development of an Indonesian society characterized by civic engagement and active participation.

The Asset Based Community Development (ABCD) approach is utilized for community empowerment, particularly in the context of mosque-based waqf asset empowerment. ABCD is a methodology in community development that aligns with the broader objective of establishing a social order in which the community serves as the primary actor and determinant of development initiatives within its environment, commonly referred to as Community-Driven Development (CDD).

Initiatives to develop mosque residents should commence with an assessment of their strengths, potential, and available assets that can be leveraged. Understanding the strengths and assets is essential for mosque residents to recognize their potential for involvement as active participants, thereby fostering initiative in efforts for improvement.

Understanding the strengths and resources available, along with a collaboratively developed change agenda, is anticipated to enhance the sustainability of a program aimed at improving quality of life. The ABCD approach enables mosque residents to develop an agenda for change that they deem significant. The activities conducted by this lecturer are crucial for enabling pesantren residents to engage as key contributors to the change agenda. After the mosque residents establish the agenda for change, they will endeavor to implement the plan effectively. Service activities are those that stimulate and facilitate this process.

This approach is deemed essential within the framework of community development, focusing on the strengths and assets possessed by the community. A strategy that prioritizes community autonomy and the creation of a framework in which citizens actively participate as key agents and decision-makers in development processes.

The key aspect of the ABCD approach is that it emphasizes the importance of understanding and internalizing assets, along with their potential, strengths, and optimal utilization. Each principle necessitates an understanding of the positive forces and energies inherent in "society" that must be identified, comprehended, internalized, and subsequently mobilized by the community to enhance the welfare and empowerment of all its members.

The paradigm and principles of asset-based community development (ABCD) can be explained as follows:

1. Half full and half empty
2. Nobody has nothing
3. Participation

4. Partnership
5. Positive Deviance
6. Coming from within the community (*Endogenous*)
7. Leads to energy sources (*Heliotropic*)

Technically, the empowerment mechanism using the *Appreciative Inquiry* (AI) consists of 4 stages, namely *Discovery*, *Dream*, *Design* and *Destiny* or often called Model or 4-D Cycle. (Panduan KKN ABCD, 2015).

1. *Discovery*

The Discovery stage involves a thorough examination of positive outcomes, notable achievements, and previous successful experiences. This process is conducted through an appreciative interview.

2. *Dream*

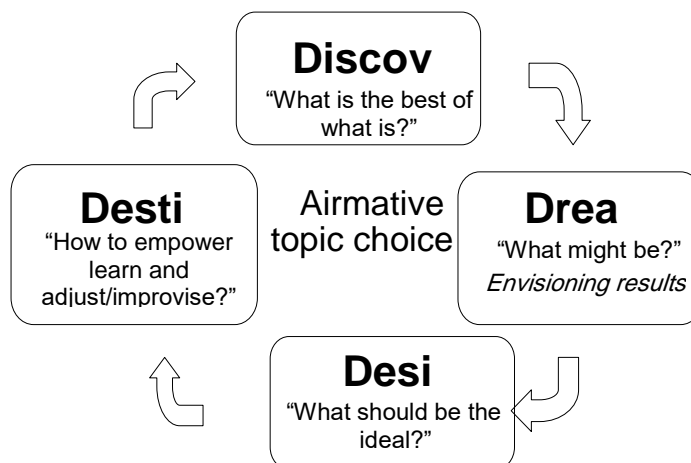
Following the information gathered in the prior stage, individuals commence envisioning the anticipated future. At this stage, all individuals examine their aspirations and objectives for both personal and organizational growth. This is an opportunity for individuals to conceptualize ambitious ideas, engage in innovative thinking, and envision the desired outcomes they aim to attain.

3. *Design*

At this stage of design, individuals begin to formulate strategies, processes, and systems, make decisions, and develop collaborations that facilitate the anticipated change. At this stage, all positive experiences from the past are converted into the capacity to achieve the anticipated change.

4. *Destiny*

The Destiny stage involves the implementation of strategies and plans developed during the Design stage by all members of the organization. This stage occurs when the organization consistently implements changes, monitors its progress, and fosters dialogue, learning, and innovation. This document provides an overview of the management cycle utilizing the 4-D framework. (Dureau, 2013)



1.2 Implementation of Mosque-Based Service and Social Transformation of the Ummah

Overview of Service Locations

The Grand Mosque of Imam Ulomo Sampung Ponorogo, East Java, was established in 1927 by Kyai Imam Ulomo, the inaugural naip of Sampung District, who contributed a portion of his land for the mosque's construction. The mosque's establishment was prompted by Kyai Imam Ulomo's concern regarding the lack of a worship facility for Muslims in the Sampung area. The mosque is anticipated to foster community harmony alongside its worship facilities. Following his death, the administration of the large mosque transitioned through various generations; however, this did not enhance public confidence in its management.

Currently, the potential of the Imam Ulomo Grand Mosque is very prospective, like many mosque worshippers, with worship activities in the mosque that are still active. Waqf assets continue to grow, infak and alms funds are more promising. The productivity of waqf rice fields has also begun to develop. The Imam Ulomo Grand Mosque is a mosque in Sampung district which has a function as a da'wah center, a center for religious activities and a place for congregational development. (Observation, 2023) In addition to the reality of the assistance partners above, the formation of a nadzir arrangement that has just begun to increase waqf awareness in the community so that many new waqif to achieve the

goal of prosperity of *the Imam Ulomo* Grand Mosque. This new Nadzir is more professional in the management of mosque-based waqf assets than before. (2011) In addition to worship facilities, with the establishment of the mosque, it is hoped that there will be harmony between the communities whose management is still carried out by Kyai Imam Ulomo. After his death, the management of the big mosque changed generations, but it still did not increase the public's trust in the management of the mosque. After a long time, the management of the Imam Ulomo Grand Mosque was abandoned, then in 2009 a new management was formed which was carried out in consultation with the community, scholars and administrators of mosques or prayer rooms around Sampung village, then a new nadzir arrangement was formed that was supported and encouraged from all levels of society. Currently, the Nadzir of the Imam Ulomo Grand Mosque is led by Drs. Abdul Aziz.

With the arrangement of nadzir that has just begun to increase waqf awareness in the community so that many new waqf to achieve the goal of prosperity of the Imam Ulomo Grand Mosque. In 2005, a waqf named Nur Hasyim made a waqf for the construction of a natural well as a means of purification because in Sampung Village, the community only relies on water from PDAM which sometimes does not flow. Furthermore, there is also a waqf of agricultural land in the form of rice fields in 2009 the cultivation system is planted according to the season.

(Azis, 2023) The waqf assets owned by the Imam Ulama Grand Mosque consist of 750 waqf lands on May 27, 1987, which were waqf by Kyai Imam Ulomo as the first vice in Sampung District. Even with limitations both in terms of energy and materials, some worshippers around the mosque are also very concerned during the construction of this waqf mosque, starting from providing cement, bricks and labor for free. Starting from the awareness of the pilgrims, Mr. Nur Hasyim finally gave up a little of his wealth to make a natural drilled well with the aim of supplying clean water for the pilgrims. Until finally in 2009 Mr. Marsudi donated agricultural land in the form of rice fields with an area of 1500m² which is currently still productive, the proceeds of which will be distributed to donations of orphans and poor children in the Sampung District area.

The potential of mosque worshippers is large, with a handful of worship activities in the mosque that are still active. Outside the context of waqf, the infak and alms funds are also more promising. If the productivity of rice fields in a year is around 5-5.5 million, then the mosque has more adequate funds.

Tabel Mosque Waqf Assets

No	Mosque Waqf Assets	Jumlah
1	Well	1
2	Waqf land for Masjid	750 m ²
3	Rice fields	1500 m ²
	Total	2250 m ²

B. Strategy for the Implementation of Mosque-Based Service and Social Transformation of the People

Empowerment as a process, according to Edi Suharto, has five dimensions, namely: *First, enablement*, which is creating an atmosphere or climate that allows the potential of the community to develop optimally. *Second, empowering* is the strengthening of knowledge and abilities that people have in solving problems and meeting their needs. *Third, protecting*, namely protecting the community, especially weak groups, from being oppressed by strong and dominant groups, avoiding unbalanced competition, preventing the exploitation of strong groups against the weak. *Fourth, supporting*, namely providing guidance and support to weak communities so that they are able to carry out their roles and functions in life. And *fifth, fostering*, namely maintaining conducive conditions so that there is still a balance in the distribution of power between various community groups. (Suharto, 2004)

Referring to the statement above, as well as the desired conditions of the mosque-based productive waqf nadzir service and capacity strengthening program, the strategy we have on the agenda is as follows:

NO	CONDITION BEGINNING	FORM AND STRATEGY OF ACTIVITIES	TARGET OBJECT	INDICATOR DESIRED CONDITIONS
1.	Lack of new mindset about the law and the institution of productive waqf nadzir	Socializing about the new paradigm of waqf law and productive waqf nadzir institutions	Nadzir, Wakif and Maukuf Alaih (the surrounding community)	Growing a mindset of waqf law with formal administrative and essential nuances as well as competent, collegial and partner nadzir
2.	Collecting waqf sources is still passive	Socialization of the collection of waqf sources from a fundraising perspective	Nadzir and the surrounding community	Producing a variety of waqf sources
3.	The management of waqf assets is still static and consumptive	Socialization of Productive Waqf Management	Nadzir and the surrounding community	Creating productivity of waqf assets

1. Analysis of the Results of Mosque-Based Service and Social Transformation of the Ummah

The implementation of service activities with a focus on service "Waqf Mosque and Social Transformation of the People at the Imam *Ulomo* Sampung Ponorogo Grand Mosque is carried out in 2 stages. The first stage of productive waqf FGD activities, socialization of strengthening the institution of waqf nadzir and the second stage is in the form of training and assistance for productive waqf assets.

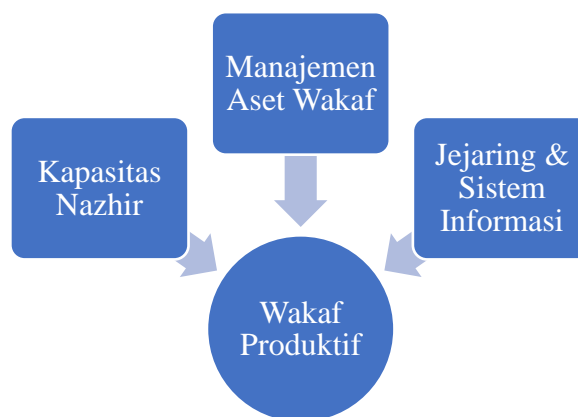
Here's a detailed explanation of each of the core activities:

a. Focus Group Discussion (FGD)

Focus Group Discussion (FGD) It is a focused discussion around strengthening the institution of nadzir and developing the productivity of mosque waqf assets. This activity was held on October 30, 2023, in the front porch of the Imam Ulomo Grand Mosque, Sampung. In this FGD, moderated by Dr. Miftahul Huda, M.Ag. This FGD not only pursues group interaction and dynamics, but focuses on the theme of discussion, so that the moderator will always try to return the discussion to the "focus of the waqf theme". The moderator is indeed required to dilute the atmosphere (*ice breaking*) so that the discussion does not take place rigidly.

In this FGD, the moderator delivered an introduction to the discussion that productive waqf is an effort to create a source of funding/capital based on waqf assets that are managed by building business units that bring surpluses (profits), and using the surplus for socio-economic empowerment or socio-religious services.

The management and development of waqf property is carried out productively, among others, by means of collection, investment, investment, production, partnerships, trade, agribusiness, mining, industry, technology development, building construction, apartments, flats, supermarkets, shops, offices, educational facilities or health facilities and businesses that do not contradict sharia (Waqf Law). The following is a chart of Productive Waqf factors:



Types of productive waqf that can be developed:

Types of Productive Waqf	Types of Social Services
<ol style="list-style-type: none"> 1. Property (Rental House, Boarding House/Dormitory, Shophouse, Kiosk, etc.) 1. Agriculture and Plantations (Rice Fields, Teak, Coconut Plantations, Salak Plantations, etc.) 1. Trading Businesses (Gas Stations, Minimarkets, Grocery Stores, Wholesale, etc.) 2. Home Industry Business (Batik, Toys, Snacks, etc.) 3. Service Businesses (Courier, Shuttle, etc.) 4. Micro finance (Kopsyah, BMT) 5. DLL 	<ul style="list-style-type: none"> • Clinic and Hospital Services • Education Services • Recreational Services (Playground) • Public Services (Cemeteries, Roads, Bridges, Swimming Pools) • Worship Services (mosques and prayer rooms) • Compensation Service (General charity box) • Trade Services (lodging, markets, lodgings)

Some of the ideas and discussions that emerged and are relevant to be followed up in this FGD, namely (FGD, 2023)

- a) Regarding the empowerment of waqf mosque worshippers to be empowered to manage Village Forest Resources. How to manage the village forest land so that it is productive together, what will be planted or what training will be held, as well as efforts to inject funds for the management of village forest resources. This proposal was submitted by Mr. Nur.
- b) Efforts to utilize the empty space in the waqf mosque warehouse as a place to cultivate oyster mushrooms. Starting from training in the provision of planting media to planting. This proposal was conveyed by Mr. Joko

- c) Efforts to use vacant land around the waqf mosque as a productive fish pond. Efforts that need to be prepared are pond media, water circulation, feeding fish seeds and periodic maintenance. This proposal was submitted by Mbah Nur.
- d) Regarding assistance efforts for mosques around waqf mosques that have waqf land but are constrained by administration, they have not been registered with the Indonesian waqf board. How is the institution so that its assets can be managed optimally Strengthening the institutional status of the nazir, so that it can be part of the Nadzir network in Ponorogo Regency. This proposal was submitted by Mr. Aziz.
- e) Related to the existence of mosque waqf assets around the waqf mosque whose land certificate status is still part of the waqf party. And its independent certification efforts have stopped halfway since 2014. Is there a solution and assistance from this case? Meanwhile, the waqf pledge at KUA has not been implemented and confirmation of the clarity of the land status to the BPN. This proposal was conveyed by Mr. Wuryoso.

So, based on discussions and sharing from nadzirs, takmir and waqf mosque worshippers, based on the priority scale, it was decided that 2 programs will be assisted, namely: 1) Socialization of administration and strengthening of nadzir institutions, 2) Training on the management of productive waqf for the development of agricultural and fishery assets.

- f) Some important points of FGD activities can be summarized as follows:
 - a. From understanding the essence of ritual socio-religious waqf to socio-economic waqf
 - b. From the foundation of waqf in the book of fiqh but also must go to the foundation of Indonesian fiqh waqf (laws and regulations)
 - c. From understanding informal waqf to formal judicial/administrative waqf

So, in the modern era, it is necessary to build a new paradigm mindset for the management of productive waqf, namely:

- a. From collecting passive waqf sources to collecting active and even creative waqf sources
- b. From managing consumptive waqf assets to managing productive waqf assets and even benefits
- c. From distributing free waqf proceeds / *charity* to distributing waqf results that empower and even *advocate*

From reporting closed waqf results to reporting open/transparent waqf results and even *accountable*

b. Socialization of Waqf Administration and Institutional Strengthening of Nadzir

The administrative socialization and institutional strengthening activities of the nadzir began with coordination with the chairman of the nadzir the day before. The socialization of the productive waqf governance paradigm is focused on explaining and understanding the concept and application of productive waqf and how to manage waqf assets to be more productive. Meanwhile, the socialization of strengthening the Nadzir Waqf Institution is focused on explaining and elaborating the function of the nadzir and the institution of the nadzir as the spearhead in realizing productive waqf.

The core activities of socialization of Waqf Administration and Nadzir Institutional Strengthening Training were held on November 30, 2023 by presenting 2 resource persons, namely: 1. Drs. KH. Muhsin (Chairman of the Indonesian Waqf Board Representative of Ponorogo). 2. Drs. Irchamni (Chairman of the Nadzir Association of Ponorogo Regency).

The first speaker, delivered socialization material about the new paradigm in understanding waqf, the first point that can be concluded as follows:

- a. From understanding the essence of ritual socio-religious waqf to socio-economic waqf
- b. From the foundation of waqf in the book of fiqh but also must go to the foundation of Indonesian fiqh waqf (laws and regulations)
- c. From understanding informal waqf to formal judicial/administrative waqf

Meanwhile, several other additional points related to the problem of developing productive waqf, namely:

- a Public facilities, built by the people, on privately owned land.
- b Waqif has donated his land, but the nadzir has not processed it in accordance with existing rules, because there are no funds and/or do not understand the procedures and rules.
- c The PPAIW Pledge has been made but it cannot be processed at BPN, because there are still requirements that have not been met.
- d The waqf certificate has been completed, but it is not monitored
- e Public facilities, built by the people, on privately owned land.
- f Waqif has donated his land, but the nadzir has not processed it in accordance with existing rules, because there are no funds and/or do not understand the procedures and rules.
- g The PPAIW Pledge has been made but it cannot be processed at BPN, because there are still requirements that have not been met.
- h The waqf certificate has been completed, but it is not monitored

The second speaker, delivered socialization material about strengthening the institution of waqf/nazhir. Nazhir in the context of waqf can be understood as a person or group of people who are responsible for taking care of, managing, maintaining and developing waqf goods. Nadzir according to Law No. 41 of 2004 concerning Waqf is the party that receives waqf property from waqf to be managed and developed in accordance with its designation. (UU Waqf, 2004))

Nadzir consists of: 1) Nazhir individual, 2) Nazhir Organization, and 3) Nazhir Legal Entity. Individual Nadzir has conditions, namely:

- 1. Indonesian citizens
- 2. Religion of Islam
- 3. Adult
- 4. Trust: trustworthy
- 5. Physically and spiritually capable
- 6. It is not prevented from doing legal acts.

Meanwhile, the requirements for organizational and legal entity nadzir are:

1. The management of the organization / legal entity meets the requirements as an individual nazhir.
2. Engaged in the social, educational, community, and/or religious fields of Islam.

The Legal Entity is a BHI formed in accordance with the applicable laws and regulations.

Meanwhile, Nazhir's duties are in accordance with Law No. 41/2004 concerning Waqf, namely:

1. Performing the administration of waqf property;
2. Managing and developing waqf property in accordance with its objectives, functions and designations;
3. Supervising and protecting waqf property;
4. Report the implementation of duties to the Indonesian Waqf Board.

Some of the ideas and discussions of the second session that emerged and were relevant to follow up were:

- a. How is the institution of a good nadzir so that waqf assets can be managed optimally. And can be part of the Nadzir network in Ponorogo Regency. This proposal was conveyed by Mr. Aziz.
- b. Regarding the change in the status of individual nadzir to be changed to an organizational nadzir, what can it be? And how is the procedure so that waqf assets can be managed to the maximum. This proposal was conveyed by Mr. Hasyim.

With the presentation of resource persons, discussions and questions and answers, the core conclusions of the activity material were formulated in several points, namely:

- a. From the institution of waqf nadzir is personal to the institution of collegial waqf nadzir (organization/foundation/legal entity/group)
- b. From the institution of waqf nadzir hanging on one person (one man show) to the division of managerial waqf work
- c. From the institution of traditional waqf nadzir to a professional institution

- d. From the institutional pattern of partial waqf nadzir to the network/coordination pattern

Here are some points related to waqf procedures and legalization, namely,:

1. Waqf Pledge Contract Process

- Ideally, there should be a statement from the Heirs to minimize conflicts in the future;
- For new nadzir, it must first be registered with BWI, both individuals and Legal Entities/Organizations, through the Sampung District KUA;
- For nadzir NU and Muhammadiyah have been registered with the Central BWI;
- For the waqf process to NU/Muhammadiyah, it is enough to make an AIW without Proof of Registration and without a Nadzir Endorsement Letter from PPAIW.

2. Nadzir Registration

- a. BWI according to its authority can issue a Nadzir Registration Certificate for the newly formed Nadzir.
- b. Individual Nadzir can be registered with BWI Representative after the AIW process is complete.
- c. The Nadzir Organization/Legal Entity is actually registered with BWI Representative first before receiving waqf. (as Nadzir Waqf Money).

3. Waqf Process

- Waqf with Nadzir Individual.
- Waqf with Nadzir Legal Entities/Organizations
- Individuals are registered after AIW
- Legal Entity/Organization before AIW

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- For NU/Muhammadiyah, there is no need to register because it has been registered, so it is enough to AIW without Nadzir Registration and without Nadzir Ratification.

The next stage of this service program is to increase the productivity of waqf assets, the form of activity is by creating fish ponds and providing incentives for fish farming and horticulture. This activity was held on Tuesday, December 27, 2023.

The results of mosque-based service activities carried out at the Imam Ulomo Grand Mosque consisted of *Focus Group Discussion* (FGD), and the socialization of Waqf Administration and Nadzir Institutional Strengthening Training was carried out well and according to the target.

The description is as follows: For the FGD, several needs for the development of productive waqf at the Imam Ulomo Grand Mosque, Sampung, were identified, such as strengthening the capacity of nadzir, the process of administering land waqf, and developing waqf assets productively.



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HASIL INDIKATOR PEMBERDAYAAN			
KONDISI AWAL	BENTUK DAN STRATEGI KEGIATAN	SUBYEK SASARAN	HASIL INDIKATOR KONDISI YANG DIINGINKAN
Minim upaya pengembangan wakaf dan nazhir secara kolejal di Masjida	Melakukan FGd tentang identifikasi aset wakaf dan nazhir wakaf masjida besar Imam Ulomo	Nadzir, Wakif dan Maukuf Alaih	Teridentifikasinya beberapa upaya dan ikhtiyar pengembangan wakaf
Minim mindset baru tentang hukum dan institusi nazhir wakaf produktif	Melakukan penguatan /sosialisasi tentang paradigma baru hukum wakaf dan institusi nazhir wakaf produktif	Nadzir, Wakif dan Maukuf Alaih (masyarakat sekitar)	Tumbuh mindset hukum wakaf yg bernuansa formal administratif dan esensial serta nazhir yg kompeten, kolejal dan bemitra
Usaha pengelolaan aset wakaf masih bersifat statis dan konsumtif	Pengembangan manajemen kelola ASET wakaf produktif dalam bentuk budaya ikan dan hortikultura	Nadzir dan masyarakat sekitar	Lahirnya pengembangan aset wakaf produktif budaya kolam ikan dan hortikultura
Penyaluran hasil wakaf hanya untuk charity dan terbatas	Training share of grant wakaf	Nadzir dan masyarakat sekitar	Penyaluran hasil wakaf untuk para yatim paitu, fakir miskin dan pemberdayaan masyarakat sekitar Masjida

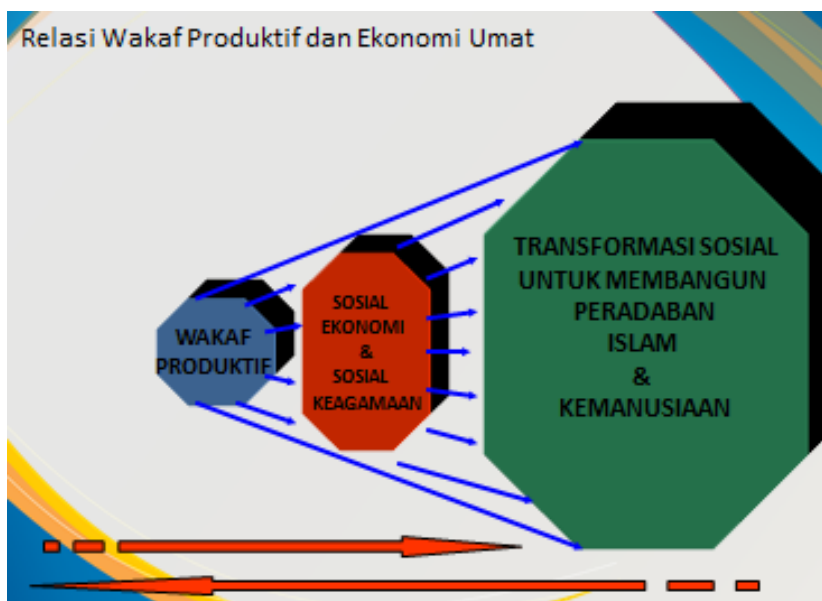
Empowerment Results Indicator Table

For socialization and training activities, it has been carried out well through socialization activities of the productive waqf governance paradigm and socialization of strengthening the institution of waqf nadzir. This activity was carried out according to the target, so that the midset of mosque worshippers about productive waqf was getting better. With the implementation of socialization activities according to the target, the realization of Understanding of Productive Waqf, the Creation of a Productive Waqf governance paradigm in nadzir, and the realization of partnerships in empowering productive waqf. Meanwhile, related to waqf administration training, there has been an increase in understanding in completing waqf administrative procedures, ranging from waqf pledges at KUA to waqf certification at BPN.



Meanwhile, for training on strengthening nadzir institutions and increasing the productivity of waqf assets, fish ponds and fish farming incentives have been realized.

The long-term implications that are expected from the implementation of this activity are the better governance of productive waqf and the institution of nadzir so that the development of waqf assets productively has an impact on the economic development of the ummah.



For this reason, the mindset of waqf governance and the institution of waqf nadzir of the Imam Ulomo Sampung Grand Mosque must be empowered so that the mosque as a Socio-Religious institution also penetrates into Socio-Economic institutions. In addition, strengthening networks and partnerships with various stakeholders, ranging from KUA, village governments, BWI, and BPN must continue to be built more synergistically.

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Based on the study of Waqf Mosque Service and Social Transformation of the People; Mosque-Based Waqf Empowerment from Socio-Religious to Socio-Economic at the Imam Ulomo Grand Mosque, Sampung Ponorogo, above, can be concluded: *First*, it is well implemented through socialization activities of the productive waqf governance paradigm. *Second*, training to strengthen the institution of waqf nadzir. This activity is very beneficial for the development and improvement of productive waqf governance in the community, especially the institution of waqf mosques.

The recommendations of the Waqf Mosque service activities and the Social Transformation of the Ummah; Mosque-Based Waqf Empowerment from Socio-Religious to Socio-Economic at the Imam Ulomo Grand Mosque, Sampung Ponorogo, East Java, namely: must continue to be programmed in a sustainable manner. This is to maintain the quality of service and in order to realize the social transformation of the people through productive waqf assets in Ponorogo district, in particular and Indonesia in general.

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