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Analysis of the Development Strategy for the Asyafi'ie Bayasut Masjid Waqf in Cirebon

Analisis Strategi Pengembangan Wakaf Masjid Asyafi'ie Bayasut

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ABSTRACT

Masjids play a major role in nurturing quality Muslims in both worldly life and the hereafter. Basically, masjids are built on waqf land, with only a small number of masjids not built on waqf land. However, the suboptimal development management of waqf management, including planning, organizing, leadership, and supervision, often becomes an obstacle to the development of productive waqf in Masjids. Furthermore, the lack of knowledge and skills in management strategies and productive waqf development results in insufficient community support for waqf development in these masjids. This is the reason that motivated the author to analyze the waqf development strategy at Asyafi'ie Bayasut Masjid. This research aims to analyze the implementation of productive waqf at Asyafi'ie Bayasut Masjid in Cirebon City. It also analyzes the strengths, weaknesses, opportunities, and obstacles in waqf management; as well as the ideal strategies for developing productive waqf at the Masjid. The research method uses a qualitative approach with a field study design; data collection techniques include observation, interviews, and documentation studies; and data analysis is based on descriptive analytical methods. The results of this study indicate that the ideal waqf development strategy at the Masjid revolves around 5 (five) approaches, namely: implementation of the Waqf Core Principles (WCP); fundraising strategies based on the paradigm of "giving away something that one loves"; strategies for empowering waqf assets by utilizing vacant land for productive waqf; human resource development and cash waqf strategies; as well as strategies for marketing waqf products.

ABSTRAK

Masjid memiliki peran utama untuk membina umat Islam yang berkualitas dalam kehidupan dunia dan akhirat. Pada dasarnya Masjid dibangun di atas tanah wakaf, kecuali hanya sedikit yang tidak dibangun di atas tanah wakaf. Namun, kurang maksimalnya manajemen pengembangan dalam manajemen wakaf, baik berupa perencanaan, pengorganisasian, kepemimpinan maupun pengawasan, sering menjadi hambatan berkembangnya wakaf produktif di Masjid. Selain itu, karena minimnya pengetahuan dan keterampilan dalam strategi manajemen dan pengembangan wakaf produktif, menyebabkan kurangnya dukungan dari masyarakat terhadap pengembangan wakaf di Masjid tersebut. Alasan inilah yang memotivasi penulis untuk menganalisis strategi pengembangan wakaf di Masjid Asyafi'ie Bayasut, Penelitian dimaksudkan untuk menganalisis implementasi wakaf produktif di Masjid Asyafi'ie Bayasut Kota Cirebon. Menganalisis kekuatan, kelemahan, potensi dan hambatan manajemen wakaf; serta strategi yang ideal untuk pengembangan wakaf produktif di Masjid tersebut. Metode penelitian menggunakan metode kualitatif dengan pendekatan studi lapangan; teknik observasi, wawancara,

dan studi dokumentasi pengumpulan data; serta analisis data berdasarkan deskriptif analitis. Hasil penelitian ini, strategi pengembangan wakaf yang ideal di Masjid, berkisar pada 5 (lima) macam, yaitu: implementasi Waqf Core Principles (WCP); strategi fundraising dengan paradigma "menginfakkan sesuatu yang dicintai"; strategi pemberdayaan harta wakaf dalam memanfaatkan lahan kosong untuk wakaf produktif; strategi pengembangan sumber daya manusia dan wakaf tunai; serta strategi pemasaran hasil wakaf.

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INTRODUCTION

The practice of waqf has been known for quite a long time, which globally has only taken the form of land and buildings. As time has passed, cash waqf, also known as monetary waqf, has emerged and can be made productive. From the perspective of Islamic jurisprudence, its status is certainly still disputed by many scholars. However, some scholars consider it permissible through business capital (mudharabah). According to Law No. 41 of 2004, cash waqf can be carried out through LKS-PWU. Therefore, waqf managers must be registered with BWI (the Indonesian Waqf Board) in order to receive guidance, and waqf management can be experienced by the entire community[1].

Masjids play a very important role in developing the Muslim community in all aspects, both in this world and the hereafter. Therefore, it is necessary to refine the benchmarks for fostering the development of beneficial information to improve the quality of masjids. Almost all Masjids are built on waqf land, particularly in Cirebon City. It should be noted that a Masjid is not only an object of waqf, but can also serve as a means of waqf. When someone endows their land for a masjid, the masjid becomes the object of waqf, and it does not stop there the Masjid continues to offer opportunities for other forms of waqf through any kind of contribution: such as donating the Quran for people to read, providing drinking water, and offering productive waqf.

Asyafi'ie Bayasut Masjid is a masjid located at Pekarungan Street Number 70, Panjunan Urban Village, Lemahwungkuk District, Cirebon City. This masjid was built by Muhammad Yislam Bayasut, a landowner who originated from Hadramaut, Yemen, in 1918, coinciding with 1336 Hijri. The distinctive feature of this Masjid is that it is self-sufficient, unlike other Masjids. This Masjid is associated with the family waqf of the Bayasut family. If this Masjid experiences a funding shortfall, while one of the Bayasut Foundation family members still has assets available to provide assistance, then the Nazhir of the foundation is obligated to prioritize the Masjid over their own family.

Asyafi'ie Bayasut Masjid, although outwardly it does not have much cash coming in, the Masjid itself has productive waqf assets. The foundation owns an asset in the form of land, which the Nazhir has developed into shop-houses located beside the Masjid. The rental income can help cover the Masjid's maintenance and operational

[1] Amrullah Hayatudin, Muhammad Andri Ibrahim, and Ghina Nabila Ramadhanty, "Tinjauan Fikih Wakaf Dan Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf Terhadap Pengelolaan Wakaf Uang Oleh Yayasan Tenda Visi Indonesia," *Tahkim (Jurnal Peradaban Dan Hukum Islam)* 3, no. 2 (2020): 96, doi:10.29313/tahkim.v3i2.6453.

costs. Therefore, even if there are no contributions from the Masjid's donation box, the Masjid will still be able to remain standing, because it has fixed assets. Among the economic challenges facing Asyafi'ie Masjid is the existence of productive waqf land that has not yet been fully utilized, particularly in financing the Masjid's needs. One of the Bayasut foundations was established with the aim of developing productive waqf so that the Masjid can become economically self-sufficient.

Based on this background, the research questions to be examined consist of several points: An explanation of waqf and its concept in Islam. An explanation of waqf management at Asyafi'ie Bayasut Masjid. The problems faced by Asyafi'ie Bayasut Masjid in developing its waqf. Strategies that can be implemented to develop waqf at Asyafi'ie Bayasut Masjid. The objectives of this research include: Analyzing waqf management at Asyafi'ie Bayasut Masjid. Analyzing the problems faced by Asyafi'ie Bayasut Masjid. in developing its waqf. Analyzing strategies that can be implemented to develop waqf at Asyafi'ie Bayasut Masjid.

This study uses a qualitative method. This method is based on human rights (human freedom), which originates from specific cases in particular social situations. The purpose of qualitative research is to understand the object being studied in depth. Samples in qualitative research are purposive and do not represent a population, except for census purposes. These samples are referred to as resource persons or participants, informants, and research companions. The resource persons in this study are the Chairman of the DKM and the administrators of the DKM of Asyafi'ie Bayasut Masjid.

The data used in this study are qualitative in nature, not yet available and unpublished. The researcher collects data directly from the subjects and objects under investigation, based on primary and secondary data, which transform raw data into processable data to produce outputs. Primary data are obtained through unstructured interviews and direct field observations through interviews related to waqf management activities. Meanwhile, secondary data are processed data used as supporting information from sources that can be scientifically justified, such as literature reviews, financial reports, and inventory records at Asyafi'ie Bayasut Masjid.

The data collection techniques used in this research were conducted through structured and unstructured interviews, observations by visiting the research site directly, and literature studies by collecting data through references to classical Islamic heritage (turath) and contemporary books, including journals, newspapers, documentation, internet searches, and other literature relevant to the discussion addressed in this research. Regarding data analysis techniques, the author employs a qualitative approach that will produce descriptive data, in which the author will describe the appropriate waqf management and development strategies to be implemented by Asyafi'ie Bayasut Masjid, then present the inputted data factually and analyze them objectively.

Several scientific studies related to the research: *Analysis of Productive Waqf Development Strategies in Islamic Boarding Schools (A Comparative Study of Al-Ma'tuq and Mabda Islam Islamic Boarding Schools in Sukabumi).* Research conducted by Didik Gelar Permana. This study aims to analyze the implementation of productive waqf in two Islamic boarding schools located in the Sukabumi area, in accordance with the title and WCP. The difference between this study and the research conducted by the author is that the author's research focuses on Masjids as the research object, whereas the aforementioned study focuses on Islamic boarding schools as its research object. *Productive Waqf and Its Management Procedures*, research conducted by Choiriyah.

This study aims to provide education about productive waqf, including its definition, various types, management, and empowerment. The difference between this study and the research conducted by the author is that this study explains the development of waqf in general, not specifically for Masjids, whereas the author focuses on Masjid waqf.

The research was compiled by Ajeng Triwuri Widyastuti and Giosia Pele Widjaja, with their journal entitled *The Merah Mosque and The Asy Syafi'i Mosque Considered As Landmarks Based On The Local Community's Recognition In Cirebon's Arab Panjunan Kampong.* This research has no connection to Masjid waqf, but rather focuses on architecture related to Masjids. The author draws on the Masjid data presented in this study, namely the Assyafi'I Bayasut Masjid, which is indeed the subject of the author's research.

Research conducted by Hendri Tanjung, Irfan Syauqi Beik, and Qurroh Ayuniyyah, entitled *Indeks Implementasi Waqf Core Principles for Nazhir*. This study aims to develop the dimensions, indicators, and variables underlying the implementation of WCP into an index called the Waqf Core Principles Implementation Index (IIWCP). IIWCP is derived from the WCP principles, which aim to evaluate the implementation of WCP in waqf management organizations. The formulation of IIWCP is adapted to waqf management in Indonesia so that the evaluation can be carried out in a relevant manner. This study serves as a reference for the author in applying WCP to the author's research.

DISCUSSION

The Concept of Waqf

1. History of the Development of Waqf

Scholars are of the opinion that waqf was first known in the construction of the Ka'bah. As stated in Surah Ali Imran verse 96, the Ka'bah is mentioned as the first house of worship for humanity and as guidance for all the worlds. This practice is considered to appear similar to the concept of waqf, but this was refuted by Sayyid Sabiq, who stated that the people of the Jahiliyyah period did not know of it, because waqf is a practice prescribed and encouraged by the Prophet ﷺ as a form of concern for the poor and compassion toward those in need [2].

According to the second opinion, some scholars hold that the first person to establish a waqf was Umar bin Khaththab radhiyallahu anhu, who endowed part of his land in Khaibar [3]. This waqf encouraged other companions to hasten to endow their wealth, such as Abu Thalhah r.a., who endowed his beloved garden, Bairahah, especially after the revelation of QS Ali Imran verse 92.

After the passing of the Messenger of Allah ﷺ, waqf continued to be managed properly. During the time of Caliph Umar, the Baitul Mal was established as an independent institution equipped with an administrative system, along with a council or institution responsible for safeguarding, managing the collection and distribution of funds for administrators and those entitled to receive them [4]. One of the outcomes of

[2] Sayyid Sabiq, *Fiqhu Al-Sunnah*, 3rd ed. (Beirut: Dar al-Kitab al-Araby, 1977), vol. 3. p. 516

[3] Muhammad Izzuddin Al-Syaibany, *Syadza Al-Arf Fi Ahkam At-Tasharruf Fi Al-Waqf*, 1st ed. (Bairut: Muassasah Ar-Risalah, 2021), 28.

[4] Fitmawati Fitmawati, "Manajemen Baitul Mal Pada Masa Khalifah Umar Bin Khathab R.A: Sebuah Tinjauan Sejarah," *Jurnal Ilmiah Syi'ar* 19, no. 1 (2019): 6, doi:10.29300/syr.v19i1.2262.

consultation with the Companions, including Ali bin Abi Talib, was the establishment of a regulation prohibiting agricultural land in conquered areas from becoming the property of the mujahidin, and instead designating it as waqf for the community. However, if there were farmers who used the waqf land, they would be subject to a tax *(kharaj)*.

During the Umayyad period, there was a change in the Islamic system of government from a caliphate to a hereditary monarchy. Umar bin Abdul Aziz restored Islamic teachings to their proper path, after the many differences among the rulers had left an impression that, in some of their leadership, there had been a shift in values, such as the use of government as a means of enriching oneself [5]

Currently, the development of waqf in several countries has been managed by certain institutions. Waqf in Turkey is managed by the General Directorate of Foundations or *mutawalli*, KAPF manages waqf administration in the US, particularly in New York. In Pakistan, waqf management is under the Department of Awqaf in each province. In India, waqf at the provincial level is managed by the Waqf Board, while at the central level it is managed by the Union Ministry of Law, Justice and Company Affairs. In Egypt (1971), the waqf authority is responsible for investigating and implementing management, allocating waqf proceeds, as well as all waqf activities based on the established objectives. In Bangladesh, waqf property management is handled by the Waqf Administration Office and Waqf Foundations/Committees that are not registered with the waqf administration office of the Ministry of Religious Affairs of Bangladesh.

2. Legal Basis of Waqf

The primary sources of Islamic law are the Qur'an and Hadith. Based on these two sources of law, scholars unanimously agree that waqf is recommended and is considered a form of charity. The word of Allah ﷻ regarding perfect goodness in spending wealth is stated as follows:

لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٞ 92 [آل عمران: 92]

Translate:

You will never attain perfect goodness until you spend some of what you love. And whatever you spend, surely Allah knows it.

Imam Bukhary narrated a *hadith* in his Sahih number 1461 [6], "Abu Thalhah endowed his garden called *bairuha* after hearing verse 92 of QS Ali Imran." Therefore, in order for us to attain perfect goodness, the way is to spend some of the wealth that we love. Spending or endowing the wealth that one owns does not mean all of it but only a portion of the wealth that one loves, not wealth that one does not love.

The Indonesian Ministry of Religious Affairs states that its meaning includes expenditures for the purposes of jihad, the construction of educational institutions, hospitals, and others. Based on the waqf law, it can be explained that waqf expenditure is waqf property that can be used as a means for and to support religious and educational activities, scholarships and healthcare; assistance for the poor, neglected

[5] Euis Amalia, *Sejarah Pemikiran Ekonomi Islam Dari Masa Klasik Hingga Kontemporer*, ed. Ecep Heryadi (Depok: Gramata Publishing, 2010).

[6] Muhammad Bin Ismail Al-Bukhary, *Shahih Al-Bukhary*, 3rd ed. (Damaskus: Muassasah Ar-Risalah, 2018), 476, http://www.resalah.com.

children and orphans; as well as improving the economic welfare of the community and advancing general welfare[7].

Al-Sa'di explains in *Taisir Karim al-Rahman fi Tafsir Kalam al-Mannan* on *QS Yasin* verse 12, that "the traces they leave behind" include things that have been left behind, in the form of good and evil. Thus, among the remnants of goodness left by humans are the construction of facilities to meet human needs, whether in the form of Masjids or otherwise[8].

The explanations above do not directly address the issue of waqf. However, Islamic jurists link the verse to waqf because it contains an encouragement to perform good deeds in general. Among the recommended good deeds is establishing waqf. In this context, Islamic jurists cite the Prophet's ﷺ *hadith* on the virtue of ongoing charity as one of the foundational legal bases for establishing waqf.

As in the *Hadith* narrated by Ibn Umar, may Allah be pleased with them both, he said: *"Umar bin Khattab acquired land in Khaibar, then went to the Messenger ﷺ and asked for advice regarding the land. Umar said, "O Messenger of Allah, indeed I have acquired land in Khaibar, and I have never acquired any property (as good as it). It is the best property for me. So, what do you command me to do with it?' He replied, "If you wish, you can retain its principal and give its produce in charity." Ibn Umar continued, "Then Umar gave it in charity on the condition that the land would not be sold, bought, inherited, or given away." Ibn Umar continued further, "Then Umar gave it in charity to the poor and needy, relatives, and did not blame its administrator for consuming some of it in a proper manner or feeding his friend without keeping it for profit"*. (HR Bukhari: 2772 and Muslim: 1632) [9].

According to Law No.41 of 2004 concerning waqf, waqf is a legal act by a *waqif* in transferring part of their property for the utilization of such property permanently or for a certain period in accordance with its provisions. It is based on the purpose of worship and improving public welfare in accordance with sharia. Meanwhile, the Compilation of Islamic Law (KHI) Article 215 paragraph 1 defines waqf as a legal act by a group of people or a legal entity that separates part of its property and manages such property permanently for the public interest in accordance with sharia [10].

3. Waqf Provisions

According to the majority of scholars, there are 4 pillars of waqf, namely: the waqf donor (waqif), the waqf object (al-'ainul mauqufah), the waqf recipient (mauquf 'alaih), and the waqf declaration (sighat)[11]. however, there are 2 additional pillars introduced by Law No.41 Article 6 to ensure that waqf can function properly, namely the duration of the waqf, whether permanent or temporary, then the waqf manager (Nazhir), which can be an institution or an individual responsible for managing, developing and distributing the proceeds of the waqf in accordance with its intended purpose[12].

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[7] Yudi Permana and Meirani Rahayu Rukmanda, "Wakaf: Tinjauan Fiqh, Dasar Hukum, Dan Implementasinya Di Indonesia," *Al-Kharaj : Jurnal Ekonomi, Keuangan & Bisnis Syariah* 3, no. 2 (2021): 61, doi:10.47467/alkharaj.v3i2.307.

[8] Abdurrahman Al-Sa'dy, *Taisir Al-Karim Al-Rahman Fi Tafsir Kalam Al-Mannan*, 1st ed. (Beirut: Dar Ibn Hazm, 2003), 692, daribnhazm.com.

[9] Al-Bukhary, *Shahih Al-Bukhary*, 751.

[10] hayatudin, Ibrahim, and Ramadhanty, "Tinjauan Fikih Wakaf Dan Undang-Undang Nomor 41 Tahun 2004 Tentang Wakaf Terhadap Pengelolaan Wakaf Uang Oleh Yayasan Tenda Visi Indonesia," 102.

[11] Al-Syaibany, *Syadza Al-Arf Fi Ahkam At-Tasharruf Fi Al-Waqf*, 23.

[12] UU No. 41, "UU No. 41 Tahun 2004 Tentang Wakaf [JDIH BPK RI]," 2004, 4, https://peraturan.bpk.go.id/Details/40788/uu-no-41-tahun-2004.

The first requirement is that there must be a Wakif, which includes individuals, organizations, and legal entities (Article 7). An individual Wakif (Article 7 letter a) may only make a waqf if they are: an adult, of sound mind, not legally incapacitated, and the lawful owner of the waqf property. An organizational Wakif (Article 7 letter b) may only make a waqf if it endows property owned by the organization in accordance with the articles of association of the organization concerned. A legal entity Wakif (Article 7 letter c) may only make a waqf if it endows property owned by the legal entity in accordance with the articles of association of the legal entity concerned [13]. The second requirement is that a Waqf must have a *Nazhir* entrusted with the maintenance and management of the waqf assets, whether in the form of an individual, organization, or legal entity.

The third requirement is that a waqf must have waqf assets in the form of movable or immovable property that has lasting durability or value in accordance with Islamic teachings, is legally owned and controlled by the wakif, consists of movable and immovable property, and meets the following requirements: *Mutaqowwam* or anything that can be stored and is permissible to use under normal circumstances (not in an emergency), clearly identified *('ainun ma'lum)* so as not to cause any dispute, owned by the wakif at the time it is endowed, and not jointly owned *(musya')*. The fourth requirement is that the waqf must have an ikrar in the form of a statement of intent from the wakif to endow their waqf property, which is made to the *Nazhir* in the presence of 2 witnesses and stated orally or in writing, then set forth in a waqf declaration deed before the PPAIW (Official Authorized to Prepare Waqf Declaration Deeds).

The fifth requirement is that the waqf must have a designated purpose for the waqf property, which may only be allocated for places of worship; educational and healthcare activities and infrastructure; assistance and scholarships for neglected children, the poor, and orphans; the advancement and improvement of the people's economy; as well as other forms of public advancement and welfare that do not conflict with sharia and statutory regulations. The sixth requirement is that the waqf must have a term. In general, scholars are of the opinion that waqf property must remain intact in its substance, so that it can be utilized continuously. However, Imam Malik stated that a waqf may be limited in duration [14].

Earlier scholars made no distinctions in the classification of waqf. However, contemporary scholars divide waqf into 2 categories based on their purposes, namely khairy waqf for the public interest, and ahliy waqf for the benefit of the waqif and their family, regardless of the waqif's circumstances[15].

4. Application of Waqf

Waqf has many wisdoms and benefits both for the person who endows it and for others. Among its wisdoms, waqf can eliminate greed and stinginess regarding one's wealth; instill the awareness that within every possession there still remains a right, in accordance with Islamic law, that must be given; make a person aware of the need to prepare for life in the hereafter; support and motivate the life of the Islamic community, in economic, educational, socio-cultural, and other aspects. Among its benefits are the ongoing charitable reward that continues to flow even after the waqif has passed away

[13] UU No. 41, "UU No. 41 Tahun 2004 Tentang Wakaf [JDIH BPK RI]," 4.

[14] Permana and Rukmanda, "Wakaf: Tinjauan Fiqh, Dasar Hukum, Dan Implementasinya Di Indonesia," 161–65.

[15] Al-Syaibany, *Syadza Al-Arf Fi Ahkam At-Tasharruf Fi Al-Waqf*, 20–21.

and the continuing benefits of goodness that are felt. Therefore, it is recommended that waqf management be carried out as well as possible, considering the importance of the objectives of waqf, which are highly significant for the Muslim community [16].

Factually on the ground, it turns out that the practice of waqf in people's lives has not been carried out properly in terms of administration, orderliness, and efficiency. This is evidenced by the many conflicts involving waqf assets/property that are not maintained and do not function as they should. Whether due to negligence, or transfer of ownership in violation of statutory regulations. Among the other main causes, some waqifs worry that administering waqf in an orderly manner may give rise to showing off, which could affect the sincerity of their hearts. Therefore, some waqifs only fulfill the validity requirements according to Islamic law without preparing an AIW (Waqf Pledge Deed) [17].

However, of course there are settlement measures if a waqf dispute occurs. These measures for resolving waqf disputes are set out in Article 62, in Law Number 41 of 2004 concerning Waqf, which explains that the resolution of waqf disputes should be carried out through deliberation to reach consensus, if resolution through deliberation is also unsuccessful, the dispute may be resolved through mediation, arbitration, or the courts.

If we pay attention, waqf receives considerable attention so that it can become a social charity capable of providing benefits to many people. Along with the development of changing times, various relevant innovations have emerged, including forms of cash waqf and Intellectual Property Rights waqf.

A simple example of successful waqf management in our country is the Hajj waqf established by an Acehnese scholar named Habib Bugak Asyi. It began with a waqf land asset that was not very large, then developed into a productive waqf registered in the Kingdom of Saudi Arabia, and has now reached 5 waqf assets. Among the results of the management of these waqf assets whose benefits can still be felt today is the provision of funds amounting to 1200 SAR or around 4.5 million IDR for every pilgrim from Aceh who will perform the Hajj pilgrimage [18].

5. Waqf Management Concept

Management means organizing or managing. As for waqf management, it can be defined as an effort by the nazhir to carry out planning, organizing, controlling and supervising the waqf under its management, using the available resources to determine and achieve goals effectively and efficiently [19].

The various aspects of waqf management are built on three elements: planning, organizing, as well as control and supervision. Planning refers to all initial actions in every management activity within an organization. Organizing is the formation of an organizational structure through the cooperation of two or more people in a unified entity to achieve the established Vision, Mission, and Objectives. While control and

[16] Diah Syifaul A'yuni, "Peran Wakaf Terhadap Kesejahteraan Masyarakat," *Al-``Adalah : Jurnal Syariah Dan Hukum Islam* 3, no. 2 (2018): 125, doi:10.31538/adlh.v3i2.452.

[17] Tarnima Zakiyah Rini and Abdur Rahman Adi Saputera Putra, "Problematika Wakaf Dan Penyelesaiannya Di Pesantren Al-Falah Limboto Barat Kabupaten Gorontalo," *Al-Mizan* 16, no. 2 (2020): 327, doi:10.30603/am.v16i2.1813.

[18] Raditya Sukmana, "Belajar Wakaf Haji Dari Ulama Aceh," *REPUBLIkA*, 2019, https://news.republika.co.id/berita/pw359k282/belajar-wakaf-haji-dari-ulama-aceh.

[19] Didik Gelar Permana, "Analisis Strategi Pengembangan Wakaf Produktif Di Pesantren" (Universitas Ibn Khaldun Bogor, 2022), 50.

supervision are every monitoring action to ensure the planned objectives are achieved and periodic inspections of any deviations that may occur.

Strategic planning can be defined as a comprehensive long-term plan that provides direction for an organization or institution, and establishes resource allocation procedures to achieve goals over a certain period while addressing various possible environmental conditions. The strategic planning process also includes the selection of organizational goals, the determination of strategies, policies, and strategic programs needed to achieve these goals[20].

In waqf management, there are two main components that can help the success of waqf management in managing, utilizing, and making waqf assets productive. These two components include managers and measurement standardization in waqf management that need to be considered by both the waqif and those who benefit from the waqf.

Nazhir is the spearhead of the success of a waqf. It is the *Nazhir* who can determine whether a waqf will be made productive or remain merely consumptive, as the party that receives the waqf assets from the waqif to be managed and developed according to their intended purpose [21]. The low utilization of waqf is synonymous with the low capability of *Nazhir*, and it turns out that many *Nazhir* still do not fully understand their duties and responsibilities, so waqf management needs to be carried out by professional *Nazhir* so that waqf can develop productively [22]. In addition, whether individual *Nazhir*, organizations, or legal entities, they must still register with the Indonesian Waqf Board (BWI) and the local religious affairs office before signing the Waqf Pledge Deed.

The standardization of waqf management measurement, or the *Waqf Core Principles* (WCP), is the result of a collaboration between the Indonesian Waqf Board (BWI), Bank Indonesia (BI), and the *International Research and Training Institute-Islamic Development Bank* (IRTI-IsDB) as a summary of the position and role, as well as a methodology containing the core principles for waqf management and supervision systems [23].

6. The Concept of Waqf Management Strategy

Strategic management according to Hadari Nawawi is "the art and science of formulating, implementing and evaluating functional-level decisions that enable an organization to achieve its objectives" [24]. Thus, it can be interpreted as the process of carefully developing methods, starting from short-term to long-term, implementing those methods and evaluating them in order to achieve the objectives that have been formulated.

The strategic management process usually consists of (5) five stages [25]: external and internal environmental analysis; establishing a clear Vision, Mission, and objectives

[20] Almuarif Almuarif, "Peran Perencanaan Strategis Dalam Organisasi," *Al-Marsus : Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2023): 169, doi:10.30983/al-marsus.v1i2.6455.

[21] Risca Putri Prasinanda and Tika Widiastuti, "Peran Nazhir Dalam Mengelola Hasil Wakaf Uang Pada Badan Wakaf Indonesia Jawa Timur," *Jurnal Ekonomi Syariah Teori Dan Terapan* 6, no. 12 (2020), doi:10.20473/vol6iss201912pp2553-2567.

[22] Rahmat Dahlan, "FAKTOR-FAKTOR YANG MEMPENGARUHI PERSEPSI NAZHIR TERHADAP WAKAF UANG," *ZISWAF : Jurnal Zakat Dan Wakaf* 4, no. 1 (2018): 3–4, doi:10.21043/ziswaf.v4i1.3028.

[23] Permana, "Analisis Strategi Pengembangan Wakaf Produktif Di Pesantren," 67–68.

[24] M Guffar Harahap, "Strategi Fundrasing Wakaf Di Badan Wakaf Pondok Pesantren Mawaridussalam," *AT-TAWASSUTH: Jurnal Ekonomi Islam* 4, no. 2 (2019): 305, doi:10.30821/ajei.v4i2.5551.

[25] Priyono, *Pengantar Manajemen*, ed. Teddy Chandra, 1st ed. (Sidoarjo: Zifatama Publishing, 2007), 62, http://eprints.binadarma.ac.id/id/eprint/2926.

so that the *Nazhir* can reach the end effectively and efficiently; formulating strategies that are aligned with product specifications, the market and marketing, organizational resources (financial or non-economic), and technology; implementing the above strategy formulation through the commitment and cooperation of all units, levels, and members of the organization; as well as the evaluation needed to ensure that the stated objectives have been achieved [26].

The strategies that can be implemented in waqf management include: the human resource development strategy for waqf managers as a benchmark for the success of development programs[27], the waqf fundraising strategy as a process of influencing prospective waqifs[28], the waqf asset empowerment strategy as an optimization in managing waqf assets based on the type of waqf property itself[29], the cash waqf and business development strategy as an effort to maximize waqf distribution [30], the product marketing strategy as a social process to achieve its objectives [31], as well as the waqf development digitalization strategy as an effort to increase the interest of prospective waqifs, facilitate the waqf process, and ensure transparency in reports on the utilization of waqf [32].

Profile of Asyafi'ie Bayasut Masjid

1. A Brief History of Asyafi'ie Bayasut

Asyafi'ie Bayasut Masjid was founded by Muhammad Yislam Bayasut, a landowner from Hadramaut, Yemen. In 1918 CE, corresponding to the year 1336 AH, Yislam and his son, Muhammad, endowed this Masjid as a waqf. The name Syafi'ie was commemorated in memory of Muhammad's sibling who remained in Yemen and had never met him. Ustadz Ismail Bayasut, the Chairman of the Masjid's DKM, said: "Bayasut is one of the major Arab tribes from Hadramaut, Yemen, most of whose members are farmers."

The Arab family originated from the Kingdom of Kindah, a great kingdom located in the southern Arabian Peninsula, with the majority of its tribes inhabiting the Hadramaut region. This tribe was renowned for trade, craftsmanship, and its bustling activity in the marketplace. They descended from Bani Salimah, from Syabib Bin al-Sukun, from Kindah, through the lineage of Salim Bin Ya'syut Bin Abdullah Bin Umar Bin Ya'syut Bin 'Ali Bin Zuroroh Bin Umar Bin As'ad Bin Rabi'ah Bin Salamah Bin Yazid Bin Malik Bin Sinan Bin Abdullah Bin Ziyad Bin Rabi'ah Bin Salamah Bin 'Adiy Bin Ka'ab Bin Imri al-Qoys Bin al-Harits bin Salamah Bin Wahb Bin 'Adiy Bin Asyras Bin Kindah [33].

The Masjid was established through a grant from Muhammad Bayasut to his brother, Syafi'ie Bayasut. Covering an area of approximately 600 square meters, Abdullah Bayasut, one of the descendants of the Bayasut family as well as the Treasurer

[26] Harahap, "Strategi Fundrasing Wakaf Di Badan Wakaf Pondok Pesantren Mawaridussalam," 306.

[27] Permana, "Analisis Strategi Pengembangan Wakaf Produktif Di Pesantren," 77–79.

[28] Rahmi Septiyani, "Telaah Strategi Penghimpunan Dana (Fundraising) Wakaf Tunai Untuk Mewujudkan Pemberdayaan Masyarakat (Studi Kasus Di Baitul Maal Hidayatullah Perwakilan Jawa Timur)," *Tesis Program Magister Ekonomi Syariah Pascasarjana Universitas Islam Negri Maulana Malik Ibrahim Malang 2016* 2016, 58.

[29] Permana, "Analisis Strategi Pengembangan Wakaf Produktif Di Pesantren," 83.

[30] Ibid., 85–86.

[31] Iwan Kurniawan Subagja, "Pelaksanaan Strategi Bisnis Dan Pemasaran PT. BLUE BIRD, TBK," *Jurnal Manajemen Bisnis Krisnadwipayana* 4, no. 3 (2016): 3, doi:10.35137/jmbk.v4i3.63.

[32] Syarip Maulana, "Strategi Inovatif Pengembangan Wakaf Produktif Untuk Mendukung Pembangunan Ekonomi Berkelanjutan," *Indo Green Journal* 4, no. 1 (2026): 86, doi:10.31004/green.v4i1.156.

[33] https://www.bayashoot.com, "قبيلة بايعشوت," accessed October 9, 2023, https://www.bayashoot.com.

of the Masjid's DKM, said that Asyafi'ie Masjid serves an international congregation, reflecting the diversity of the local residents, ranging from people of Arab descent, indigenous people, to Chinese Indonesians.

In implementing the waqf, the Bayasut family took the initiative to establish two foundations, namely the Muhammad Bayasut Foundation and the Asyafi'ie Bayasut Foundation. The Muhammad Bayasut Foundation plays a role in family waqf as a support for the family, while the Asyafi'ie Bayasut Foundation plays a role in charitable waqf as a support for the continued existence of Asyafi'ie Bayasut Masjid so that the Masjid's operations continue to run. Based on its categories, charitable waqf is a waqf whose benefits can be enjoyed by the community, so it is no longer tied to the waqif's family, while family waqf is a family endowment whose benefits can be enjoyed by descendants. Therefore, the waqif's family has the obligation to monitor what has been endowed.

2. Geographical Conditions

Asyafi'ie Bayasut Masjid is located at Pekarungan Street Number: 70, Panjunan Urban Village, Lemahwungkuk District, Cirebon City, West Java 45112. This masjid is under the administration of the Cirebon City Government and is located in the densely populated center of Cirebon City. Therefore, Asyafi'ie Bayasut Masjid has a fairly strategic geographical location, because it is situated in the city center surrounded by tourist attractions and various historical buildings in Cirebon City.

3. Masjid Characteristics

The descendants of the Muslim Arab ethnic group reflect the local community as well as the founding family of this Masjid. As a central element in Islam, this Masjid is not only used as a place of worship for Prayer, but also serves as a center for da'wah studies, waqf management, tutoring, and the provision of iftar snacks to uphold the propagation of the Islamic faith and guide the local community.

Their culture reflects Arab customs that limit interaction between men and women who are not Mahram through the use of hijabs in the form of curtain cloths and the like. Likewise, the naming of several places originates from the names of professions or local community figures during the period of development known in this Arab Village from year to year. The pattern of settlement distribution there is also greatly influenced by Clans within each local community, so that the houses of those belonging to the same Clan (lineage) are arranged in rows or groups within a single plot of land along the roadside.

This Masjid has fixed assets so that, even if there is no income from the Masjid donation box, this Masjid will still remain standing. Several foundation assets in the form of land have been developed into shop houses and rental houses beside the Masjid. Some of the Masjid's other assets are also leased to Al-Irsyad and Muhammadiyah schools. However, this Masjid also has economic problems, mainly evident from the very high Masjid maintenance costs, due to the Masjid renovation caused by the collapse of the right-side building of the Masjid in 2020 in addition to the Masjid's already considerable age.

This Masjid is classified as a "landmark" element in Kampung Arab Panjunan, because it has a scope up to the area scale that has only been recognized and reflected by the local community since the beginning of its construction, and it has the following values;

a. Historical Value: Built on waqf land donated by the Bayasut family in 1918, reflecting the existence of the Arab ethnic community based on the perceptions of the local community.
b. Architectural Value: Although it has undergone many changes in addition to the Masjid's age of around 100 years, its architectural style still characteristically reflects Chinese and Dutch acculturation, as well as the tower and high walls that make it stand out against the surrounding buildings.
c. Special Value: This Masjid was established directly by the Bayasut family, as one of the clans of the Panjuan Arab ethnic community, together with the values of waqf and as a means of drawing closer solely to Allah Ta'ala.
d. Harmony Value: its function is also utilized by the founder's family and other Arabs from the Ghabili (قبيلي) group.

Management and Utilization of Waqf at Asyafi'ie Bayasut Masjid

The Asyafi'ie Bayasut DKM has a structural management organization that was officially established jointly by the Regional Leadership and the Indonesian Masjid Council (DMI) in Cirebon, on February 07, 2022 CE. This structure has remained unchanged until now. This Masjid has a legal umbrella under the Chairperson of the Asyafi'ie Bayasut Masjid Foundation and is led by the DKM Chairperson, Ismail Ibrahim Bayasut, who is assisted by the other DKM members. Several productive waqf locations at this Masjid include: Al-Irsyad Al-Islamiyyah Kindergarten and Elementary School, four rental units behind the Masjid, three shop units beside the Masjid bordering the road leading to the rear rental units.

Measurement of Waqf Management at Asyafi'ie Bayasut Masjid Using the Waqf Core Principles (WCP)

- **Risk Management Dimension in Productive Waqf Management at Asyafi'ie Bayasut Masjid**

Referring to the WCP prepared by BI, BWI, and IRTI-IsDB, the risk management dimension in waqf management can be measured using 8 (eight) indicators: risk management in general, partnership risk in the management of waqf assets or funds, transfer and country risk, market risk, risk of loss of reputation and waqf assets, receipt and profit-sharing risk, distribution risk, and operational and sharia compliance risk. However, transfer and country risk management is not presented here because such management does not exist in the waqf management at Asyafi'ie Bayasut Masjid.

a. General Risk Management at Asyafi'ie Bayasut Masjid

General risk management in the WCP is found in point 14, which states: "The waqf supervisor determines that the *Nazhir* (waqf institution) has a comprehensive risk management process in establishing, measuring, evaluating, monitoring, reporting, and controlling all material risks in a timely manner, in order to assess the adequacy of capital and liquidity related to their risk profile as well as market and macroeconomic conditions. This includes the development and review of robust and credible recovery plans in anticipating circumstances specific to the waqf institution. The risk management process is aligned with the risk profile and systemic importance of the waqf institution."

In this regard, the author refers to the indicators in the IIWCP concerning general risk management, which include 1 (one) variable, namely knowledge, SOPs,

and risk management human resources. The informant from the management of the DKM of Asyafi'ie Bayasut Masjid stated that they do not have knowledge or SOPs related to risk management, nor risk management human resources (0.20). Therefore, in this regard, the Masjid is considered inadequate.

b. Partnership Risk Management for Asset Management or Waqf Funds at Asyafi'ie Bayasut Masjid

Partnership risk management for asset management or waqf funds in the WCP is found in the point stating: "The waqf supervisor ensures that the cash waqf *Nazhir* has an adequate counterparty risk management process by considering risk appetite, risk profile, as well as market and macroeconomic conditions. This includes prudent policies and processes for identifying, measuring, evaluating, monitoring, reporting, and mitigating counterparty risk in a timely manner."

In this case, the author refers to the indicators in the IIWCP regarding partnership risk in asset management or waqf funds, which include 1 (one) variable: namely, the ability to manage partnership risk. Regarding this variable, the author found the ability to identify, measure, evaluate, and mitigate partnership risk; however, the resource person from the DKM management of Asyafi'ie Bayasut Masjid explained that there is no SOP for determining management partners, because the Masjid's assets consist only of land and buildings (0.40 points). Therefore, in this regard, the Masjid is considered less satisfactory.

c. Market Risk Management at Asyafi'ie Bayasut Masjid

Market risk management in the WCP is found in item 21, which states: "The waqf supervisor ensures that the *Nazhir* has an adequate market risk management process by considering risk appetite, risk profile, market and macroeconomic conditions, as well as the risk of a significant decline in market liquidity. The *Nazhir* must have a standard valuation mechanism for managed assets based on regular changes in market value. This includes prudent policies and processes in determining the measurement, evaluation, monitoring, reporting, and mitigation of market risk in a timely manner."

In this regard, the author refers to the indicators in the IIWCP related to market risk, which encompass 1 (one) variable: namely the ability to manage market risk. The results of the responses regarding the variable of the ability to manage partnership risk indicate that Asyafi'ie Bayasut Masjid demonstrates the ability to identify and measure market risk alongside a more structured organizational system (0.60 points). Therefore, for this variable, Asyafi'ie Bayasut Masjid is considered fairly good.

d. Reputation Loss and Waqf Asset Risk Management at Asyafi'ie Masjid

Reputation loss and waqf asset risk management in the WCP is found in item 22, which states: "The waqf supervisor establishes that the *Nazhir* has an adequate management framework and is capable of handling all contagion, reputation, and waqf asset loss risks." In this regard, the author refers to the indicators in the IIWCP concerning reputation loss and waqf asset loss risk, which include 1 (one) variable: namely the ability to manage reputation risk and waqf asset loss.

Based on the research findings, the author found that Asyafi'ie Bayasut Masjid lacks the ability to identify, measure, evaluate, and mitigate Reputation and Waqf Asset Loss risks, due to the absence of related SOPs (0.20 points). Therefore, Asyafi'ie Bayasut Masjid is considered poor.

e. Waqf Revenue and Profit-Sharing Risk Management at Asyafi'ie Bayasut Masjid

Waqf revenue and profit-sharing risk management in the WCP is found in item 23, which states: "The waqf supervisor establishes that the *Nazhir* has an adequate risk management process by considering risk appetite, risk profile, and market and macroeconomic conditions. This includes prudent policies and processes in identifying, measuring, evaluating, monitoring, reporting, and/or mitigating risks in the investment portfolio in a timely manner. The waqf supervisor establishes these limits regarding the waqf institution's exposure to a single counterparty or a group of connected counterparties."

In this regard, the author refers to the indicators in the IIWCP related to revenue and profit-sharing risk, which include 1 (one) variable: namely the ability to manage revenue and profit-sharing risk. Based on the responses, Asyafi'ie Bayasut Masjid has the ability to identify, measure, evaluate, and report revenue and profit-sharing risks (0.60 points). Therefore, this Masjid is considered fairly good.

f. Waqf Contribution Risk Management at Asyafi'ie Masjid

Contribution risk management in the WCP is found in point 24, which states: "*Nazhir* must be able to mitigate disbursement risks such as an unhealthy financial position and misallocation of disbursement activities". To measure this, the author refers to the indicators in the IIWCP related to contribution risk, which include 1 (one) variable: namely the ability to manage distribution risk. The responses indicate that Asyafi'ie Bayasut Masjid has a sufficient ability to identify, measure, evaluate, mitigate, and report distribution risk (0.60 points). Therefore, Asyafi'ie Bayasut Masjid is considered fairly good.

g. Operational Risk Management and Sharia Compliance at Asyafi'ie Masjid

Operational risk management and Sharia compliance in the WCP are found in point 24, which states: "The waqf supervisor determines that *Nazhir* must have appropriate operational risk management and Sharia compliance processes to minimize the potential for fraudulent practices, anticipate system failures, and other potential disruptions". To measure this, the author refers to the indicators in the IIWCP concerning operational risk and Sharia compliance, which include 2 (two) variables: namely the ability to manage operational risk, and the ability to manage Sharia compliance risk.

The first variable is the ability to manage operational risk. The risk management at Asyafi'ie Bayasut Masjid has the ability to identify and measure operational risk (0.40 points). Therefore, Asyafi'ie Bayasut Masjid is considered less good. The second variable is the ability to manage Sharia compliance risk. The Masjid has the ability to identify, measure, and evaluate Sharia compliance risk (0.60 points). Therefore, Asyafi'ie Bayasut Masjid is considered fairly good.

h. Combined Results of the Risk Management Dimension Indicators

If the 7 (seven) indicators in the Risk Management Dimension of Waqf Management at Asyafi'ie Bayasut Masjid are combined, including general risk management, partnership risk in waqf asset or fund management, market risk, risk of loss of reputation and waqf assets, receipt and profit-sharing risk, distribution risk, as well as operational risk and Sharia compliance, then we will obtain an average result. Thus, Asyafi'ie Bayasut Masjid obtains an average score of 0.44 points, which means it is fairly good.

Analysis of the Management Strengths of Productive Waqf Management at Asyafi'ie Bayasut Masjid

a. Having Clear Goals, Vision, and Mission

In terms of planning related to objectives, the Masjid already has goals, a vision and mission, allocation of business types, and the creation of a fairly good organizational structure. According to Mr. F as the Treasurer of the DKM of Asyafi'ie Bayasut Masjid, who explained via WhatsApp message, the core objective of productive waqf management at Asyafi'ie Bayasut Masjid is to continue the family's mandate to help the economy and sustain the Masjid's existence through the use of da'wah facilities for the Arab ethnic community and local residents. This Masjid is expected to achieve good development in the management of productive waqf. Another objective is that each productive waqf land location can help meet every economic need of the Masjid in order to align with the core objective of the management.

The vision of productive waqf management at Asyafi'ie Bayasut Masjid is in accordance with the original slogan placed at the entrance before the renovation period, which reads: "You will never attain complete righteousness until you spend from that which you love, and whatever you spend from it; indeed, Allah is All-Knowing." This is in accordance with the word of Allah in Surah Ali-Imran, verse 92. The founder of the Masjid intended to invite the administrators and every Muslim who participates in congregational prayers at the Masjid to understand the importance of implementing and managing ZISWAF. In order to achieve this vision, the DKM administrators of Asyafi'ie Bayasut Masjid carry it out through deliberation and consensus for every mission in the implementation of waqf management.

b. The Existence of Routine Performance Supervision

The *Nazhir* has the duty to evaluate the achievement of goals and activity targets based on investment standards and principles in the Islamic economy, as well as to carry out clarification and correction if deviations are found in the activity process. In order to create effective and efficient productive waqf management, the *Nazhir* needs to monitor the organization's performance in achieving waqf goals and targets through the prepared SOP (Standard Operating Procedure), take evaluation and corrective actions regarding deficiencies, and supervise the distribution of received waqf funds. According to Mr. F in an interview via WhatsApp, he explained that there are no routine supervision activities carried out, whether in the form of daily, weekly, or monthly reports to the head of the DKM or the head of the Foundation at Asyafi'ie Bayasut Masjid.

c. Prudence in Empowering Waqf Assets by the Management

Productive waqf is closely related to the business world. As with business investment activities, it is often faced with two possibilities, namely profit or loss. In investing waqf assets, the *Nazhir* must avoid business activities that do not or only minimally generate profits. However, Mr. F stated that he was not aware of the existence of this system at Asyafi'ie Bayasut Masjid.

d. Fairly Good and Unique Fundraising Methods

Among the reasons for the success of activities are several principles that need to be considered, including 5 important things that are part of fundraising activities, namely:

1. Must be willing to ask.
2. Expand relationships.
3. Pay attention to public relations and their trust
4. Sell products from the proceeds of the waqf to show that the support provided by the community produces results.

5. Expressions of gratitude and appreciation for the generosity of donors [34].

According to the author's observations, the six principles above are given great attention by the waqf managers at Asyafi'ie Bayasut Masjid, so that almost every proposal for developing waqf land or purchasing movable waqf assets such as Masjid assets is consistently approved/supported by the Foundation and the existing donors.

The first principle is being willing to ask. Of course, in a good manner, through a proposal accompanied by clear planning. Such as building plans or specifications, and a complete explanation of the needs or movable items such as cars or machines. The second principle is expanding relationships. Building relationships needs to be maintained and developed by the Masjid, both with domestic and international donors.

The third principle is paying attention to relationships with the community and maintaining trust. The DKM administrators of Asyafi'ie Bayasut Masjid consistently maintain their relationship with the community through the correlation between activities at the Masjid and community participation. Likewise, by empowering members of the local community to carry out the Masjid renovation. This has existed since the beginning of the construction until now.

The fourth principle is selling products resulting from its waqf to demonstrate that the support provided by the community can produce results. Of course, this gives donors greater confidence that the waqf donations they provide bring broad benefits and will be better preserved by being turned into productive land. However, this has still not been done, due to limited knowledge based on WCP.

The fifth principle is expressing gratitude and appreciation for the generosity of donors. This is consistently maintained by the Masjid. Among other things, by creating documentation of the utilization of waqf funds and sending it through digital platforms showing the extraordinary happiness of those who receive assistance from productive waqf proceeds or the donations that have been given. When one of the donors receives the documentation report stating that the aid recipients feel happy, they will certainly reply, "we are the ones who are happier because we have been able to be the reason for their happiness."

According to the explanation of the DKM administrators, the productive waqf fundraising activities of Asyafi'ie Bayasut Masjid are not yet good enough. However, the content mentioned earlier is posted on digital platforms in the form of the Masjid's official Instagram account or Facebook Fanpage. Instagram account: @masjid_asy_syafii_bayasut, and Facebook account: @Masjid Asyfi'ie Bayasut.

Analysis of the Weaknesses of Productive Waqf Management at Asyafi'ie Bayasut Masjid

a. Incomplete SOPs Related to Waqf Management at the Masjid. As explained in the WCP-based waqf management assessment above, many SOPs that should exist for waqf management are not yet available at this Masjid. This is because Asyafi'ie Bayasut Masjid focuses more on SOPs for Islamic Da'wah Study activities than on SOPs for waqf development.
b. There Are No Waqf Managers at Asyafi'ie Bayasut Masjid Certified by the Indonesian Waqf Board (BWI). As explained in the WCP-based waqf management assessment above, there is not yet a single *Nazhir* at Asyafi'ie Bayasut Masjid whose name is certified by BWI. In fact, BWI provides guidance

[34] Z E Nurani and D R L Vahlevi, "Strategi Dan Manajemen Fundraising Wakaf Produktif Untuk Pemberdayaan Masyarakat (Studi Kasus Bmt Permata Jawa Timur)," *Ico Edusha* 2, no. 1 (2021): 566.

programs for its members that are highly beneficial for the development of waqf managed by each *Nazhir* registered with BWI.

c. Limited Investment Strategy for Waqf Assets at the Masjid. As explained in the WCP-based waqf management assessment above, the *Nazhir* at this Masjid needs to have one strategy from the 4 (four) investment strategy indicators, namely an investment strategy that includes investment in the real sector, Islamic banking products, non-bank Islamic financial products (stocks and insurance), and sukuk. However, Asyafi'ie Bayasut Masjid does not have a related strategy.
d. There Is No Sharia Supervisory Board (DPS) for Waqf Management at the Masjid. As explained in the WCP-based waqf management assessment above, this Masjid does not yet have a DPS for its waqf activities. The Masjid considers the presence of the Da'wah division DKM administrators sufficient, as they are deemed capable of assessing the conformity between the Masjid's waqf management process and Sharia regulations.

Analysis of the Potential of Productive Waqf Management at Asyafi'ie Bayasut Masjid

Based on information from one of the DKM administrators of Asyafi'ie Bayasut Masjid, the potential for developing productive waqf at Asyafi'ie Bayasut Masjid is summarized in the following 5 (five) points:

1) Has a fairly good relationship between donors and one of the DKM administrators, especially domestic donors
2) The Masjid already has a market customer base, although it is not very large
3) The local community has fairly good trust in the Masjid's waqf management
4) Good allocation of waqf proceeds for the Masjid's self-sufficiency
5) Has other potential that has not yet been developed optimally

Analysis of the Obstacles to Productive Waqf Management at Asyafi'ie Bayasut Masjid

Based on the interview results, Mr. F, one of the DKM administrators of Asyafi'ie Bayasut Masjid, stated that one of the obstacles is that one of the Masjid's waqf properties in the Bedeng Baru area is still controlled by the local community to this day.

CONCLUSIONS

Waqf is the withholding of property, either permanently or temporarily, to be utilized directly or indirectly, with its resulting benefits repeatedly derived for the path of goodness, whether for general or specific purposes. Productive waqf, meanwhile, is waqf that is invested to generate profits. In brief, the concept of waqf is to retain ownership of property and distribute its benefits to others.

Asyafi'ie Bayasut Masjid has an appeal in the dissemination and promotion of Islamic preaching activities. Therefore, regular religious study sessions and other religious education activities are held there, such as Arabic language learning, short-term Islamic boarding school programs, and Itikaf activities under the theme of Ramadhan Festivities. This is part of the outcomes of the management and utilization of waqf assets,

In general, the management and utilization of waqf assets carried out at Asyafi'ie Bayasut Masjid have been quite good. This Masjid manages waqf funds or assets in the form of cash waqf effectively, which are then empowered and utilized both for the masjid's internal needs and for the benefit of the local community and the Muslim community who are the beneficiaries of the waqf assets. However, regarding other aspects of knowledge and management in waqf development, in the author's personal opinion, there are still quite a number of shortcomings that need to be addressed, and significant improvements are necessary.

The ideal strategy for developing productive waqf based on the results of the analysis at As-Syafii Bayasut Masjid and several sources related to productive waqf in Masjids consists of approximately 5 (five) types, namely: First, the implementation of the Waqf Core Principles (WCP). Second, a fundraising strategy based on the paradigm of "donating something one loves". Third, a strategy for empowering waqf assets by utilizing vacant land for productive waqf. Fourth, a strategy for developing human resources and cash waqf. Fifth, a strategy for marketing waqf products. Allahumma shalli 'alâ Nabiyyinâ Muhammad wa 'alâ âlihi washahbihi wa sallim. Walhamdulillâhi rabbil 'âlamîn.

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