

**THE MANAGEMENT OF RELIGIOUS MOSLEM'S CONSELOR ON  
DEVELOPING SOCIETIES WILL ON WAQF  
(Study at Religious Affairs Office of Lowokwaru, Malang City)**

**THESIS**

**By:**

**Bayu Setiyawan**

**SIN 18210007**



**DEPARTMENT OF ISLAMIC FAMILY LAW**

**FACULTY OF SYARI'AH**

**STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM**

**MALANG**

**2021**

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MALANG**

**2021**

## STATEMENT OF THE AUTENTICITY

In the name of Allah,

With consciousness and responsibility toward the development of science, the write declares that thesis entitled:

### **THE MANAGEMENT OF RELIGIOUS MOSLEM'S CONSELOR ON DEVELOPING SOCIETIE'S WILL ON WAQF**

**(Study at Religious Affairs Office of Lowokwaru, Malang City)**

Is truly writer's original work which can be legally justified. If this thesis is proven result of duplication or plagiarism from another scientific work, it as precondition of degree will be stated legally invalid.

Malang, 10 Desember 2021

Writer,



Bayu Setiyawan  
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## APPROVAL SHEET

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Department of Islamic Family Law, Syari'ah Faculty of The State Islamic  
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### **THE MANAGEMENT OF RELIGIOUS MOSLEM'S CONSELOR ON DEVELOPING SOCIETIE'S WILL ON WAQF**


**(Study at Religious Affairs Office of Lowokwaru, Malang City)**

The supervisor stated that this thesis has met the scientific requirements to be  
proposed and to be examined on the Assembly Board of Examiners.

Malang, 17 January 2022

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## PENGESAHAN SKRIPSI

Dewan Penguji Skripsi saudara/i Bayu Setiyawan, NIM 18210007, mahasiswa Program Studi Hukum Keluarga Islam Fakultas Syariah Universitas Islam Negeri Maulana Malik Ibrahim Malang dengan  
Judul:

**"THE MANAGEMENT OF RELIGIOUS MOSLEM'S CONSELOR ON  
DEVELOPING SOCIETIES WILL ON WAQF"**

Telah dinyatakan lulus dengan nilai: A

Malang, 19 Januari 2022

*Scan Untuk Verifikasi*



Dekan,

A blue circular official stamp of the Faculty of Shariah at Universitas Islam Negeri Maulana Malik Ibrahim Malang. The stamp contains the text: "KEMENTERIAN AGAMA", "UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG", "MALANG", "FAKULTAS SYARIAH", and "REPUBLIK INDONESIA". A handwritten signature in black ink is written over the stamp. Below the stamp, the name and NIP of the official are printed: "Dr. Sudirman, M.A." and "NIP. 197708222005011003".

**MOTTO**

هُم رِجَالٌ

نَحْنُ يَا رِجَالٌ

**They Are Men,**

**We Are Also Men**

**(Prof. Dr. Kyai H. Achmad Mudlor S.H)**

## ACKNOWLEDGMENT

*Alhamdulillah* *rabbi'l'amin*, all praise due to Allah, the Cherisher and Sustainer of all the worlds. With only his Grace and Guidance, so we can finish this theses entitled “The Management of Religious Moslem’s Conselor On Developing Societie’s Will on Waqf (Religious Affairs Office of Lowokwaru, Malang City). Peace be upon into the Rasulullah SAW who has aught us guidance (*uswatun hasanah*) to do activity correctly in our life. By following Him, may we belong to those who believe and get their intercession on the last day of the end. Amien.

From all the teaching, advice, guidance, and helps of service for us to finish this theses, then with all humility the writer will expresses the gratitude which is unequaled to:

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2. Dr. Sudirman, M.A., as the Dean of the Sharia Faculty of the State Islamic University Maulana Malik Ibrahim Malang.
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4. Miftahuddin Azmi, M.HI., as advisor. The Researcher would like to thank for his guidance and motivation that have given during completing this theses.

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7. All of my family, Arya Khiyyatul Qudsi, Lia Rahmawati, and Sulistyarini being a supporting system in my theses.
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9. Islamic Boarding School Luhur of Malang, as a small miniature of society before plunging into society.
10. All of my friends, especially to my comrades in arms the members of Islamic Family Law Department in International Class Program 2018 (ICP).

With the completion of this theses report, the author hope that knowledge we have gained during our studies can provide the benefits of life in the world and the hereafter. As a human who has never escaped fault, the researcher hopeful for the forgiveness, criticism and suggestion from all parties for future improvement efforts.

Malang, 10 December 2021  
Author,

Bayu Setiyawan  
SIN. 18210007



## TRANSLITERATIONS GUIDENCE

### A. Consonant

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	DI		

### B. Vocal, long-pronounce and dipthong

Vocal *fathah* = a

Vocal *kasrah* = i

Vocal *dlomah* = u

Long-vocal (a) = Â e.g. â قال become Qâla

Long-vocal (i) = Î e.g. î قيل become Qîla

Long-vocal (u) = Û e.g. û دون become Dûna

Diphthong (aw) = **او** e.g. قول become Qawlun

Diphthong (ay) = **اي** e.g. خير become Khayrun

### C. Ta' marbuthah (ة)

Ta' marbûthah translited as “t” in the middle of word, but if Ta' marbûthah in the end of word, it translited as “h” e.g. الرسالة المدرسة become *alrisalat li al-mudarrisah*, or in the standing among two word that in the form of mudhaf and mudla ilaih, it transliterated as t and connected to the next word, e.g. الله يرحمة become *fi rahmatillâh*.

### D. Auxiliary Verb and Lafadh al-Jalâlah

Auxiliary verb “al” (ال) written with lowercase form, expect if it located it the position and “al” in lafadh al-Jalâlah which located in the middle of two or being or become *idhafah*, it remove from writing.

- a. Al-Imâm al-Bukhâriy said...
- b. Al-Bukhâriy in muqaddimah of his book said
- c. *Masyâ Allah kâna wa mâ lam yasya 'las yakun.*

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## ABSTRAK

Bayu Setiyawan, NIM 18210007, 2021. **Manajemen Penyuluh agama Islam Dalam Upaya Membangkitkan Minat Masyarakat Untuk Melaksanakan Ibadah Wakaf (Studi Kasus Di Kantor Urusan Agama Kecamatan Lowokwaru)**. Skripsi. Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri, Maulana Malik Ibrahim Malang.

Pembimbing: Miftahudin Azmi, M.HI

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**Kata Kunci:** Manajemen, Penyuluh Agama Islam, Minat.

Kecamatan Lowokwaru Kota Malang memiliki potensi wakaf yang cukup besar dan luas. Fakta yang terjadi dilapangan menunjukkan bahwasanya perkembangan wakaf di Kecamatan Lowokwaru masih belum maksimal dan pengelolanya masih bersifat konvensional. Sangat disayangkan sekali apabila pengelolaan harta benda wakaf masih belum maksimal, mengingat manfaat wakaf yang begitu besar untuk kehidupan manusia di dunia dan di akhirat. Berdasarkan data Akta Ikrar Wakaf dari Kantor Urusan Agama Kecamatan Lowokwaru menunjukkan bahwa minat masyarakat Kecamatan Lowokwaru untuk melaksanakan ibadah wakaf masih tergolong rendah. Hal tersebut menjadi salah satu tugas dari penyuluh agama Islam untuk melaksanakan penyuluhan kepada masyarakat mengenai pemahaman berwakaf. Tujuan dilaksanakan kegiatan tersebut agar masyarakat Kecamatan Lowokwaru meningkat minatnya untuk melaksanakan wakaf.

Penelitian ini merupakan penelitian empiris atau lapangan dengan metode penelitian kualitatif yang dilakukan di Kantor Urusan Agama Kecamatan Lowokwaru Kota Malang. Adapun data sampel penelitian ini berupa data Akta Ikrar Wakaf di KUA Lowokwaru sebelum terjadi pergantian jabatan penyuluh agama Islam pada tahun 2016 sampai dengan tahun 2018. Data sampel tersebut difokuskan selama 3 tahun terakhir sebelum penyuluh agama Islam berganti jabatan. Teknik pengumpulan data dalam penelitian ini menggunakan teknik wawancara dengan dua orang penyuluh, *Nadzir* NU dan masyarakat sekitar Kecamatan Lowokwaru.

Berdasarkan hasil wawancara dengan Para penyuluh agama Islam dan *Nadzir* NU Kota Malang menunjukkan bahwa minat masyarakat Kecamatan Lowokwaru untuk melaksanakan ibadah wakaf masih tergolong rendah. Terdapat beberapa faktor yang menyebabkan masyarakat Kecamatan Lowokwaru kurang berminat memberikan harta benda wakaf mereka untuk kepentingan agama dan kemaslahatan orang banyak. Faktor tersebut diantaranya yaitu: *pertama*, belum memahami mengenai keutamaan dan manfaat berwakaf. *kedua*, nilai wakaf yang tergolong cukup besar dan tidak semua masyarakat mampu untuk melaksanakannya. *Ketiga*, pemahaman masyarakat mengenai prosedur berwakaf yang ribet, rumit, dan lama. Penyuluh Agama Islam harus mempunyai kreativitas dan inovatif yang menarik supaya masyarakat tergerak hatinya untuk menyalurkan harta benda wakaf

mereka untuk kemaslahatan umat. Upaya tersebut masih terus dilakukan oleh penyuluh agama Islam untuk memacu motivasi berwakaf masyarakat Kecamatan Lowokwaru Kota Malang. Penyuluh Agama Islam menerapkan metode fungsi manajemen berupa POAC (Planning, Organizing, Actuating, and Controlling) dalam upaya membangkitkan minat masyarakat untuk melaksanakan ibadah wakaf. Harapannya akhirnya, masyarakat Kecamatan Lowokwaru lebih banyak yang berwakaf dan bisa mewujudkan pengelolaan wakaf yang produktif.

## ABSTRACT

Bayu Setiyawan, SIN 18210007, 2021. **The Management of Religious moslem's conselor Developing Societies Will on Waqf (Study at Religious Affairs Office of Lowokwaru, Malang City)**. Department of Islamic Family Law, Faculty of Sharia, University Maulana Malik Ibrahim Malang.

Supervisor: Miftahudin Azmi, M.HI

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Keywords: Management, Religious moslem's Conselor, societies will.

Lowokwaru, Malang City has a fairly large and wide potential for waqf. The facts that occur in the field show that the development of waqf in Lowokwaru is still not optimal and tends to be conventional. It is very unfortunate if the management of waqf property is still not optimal, considering the benefits of waqf are so great for human life and the life hereafter. Based on data from the Akta Ikrar Wakaf from the KUA, Lowokwaru, it shows that the society's will of Lowokwaru to carry out waqf is still relatively low. This is one of the duties of the religious moslem's conselor to inform the society on waqf understanding. One of The purposes of carrying out waqf is developing societies' will on waqf implementation.

This research is an empirical or field research with qualitative research methods conducted at the KUA of Lowokwaru, Malang City. The sample for this research is in the form of the Akta Ikrar Wakafat KUA of Lowokwaru before the change of position of the religious moslem's conselor in 2016 to 2018. The sample was focused on the last 3 years before the religious moslem's conselor cabinet was reshuffled. The technique to get the data in this study used interview techniques with the employees, *Nadzir* NU and Lowokwaru societies.

The results of interviews with religious moslems' conselor and *Nadzir* NU Malang shows that the interest of the Lowokwaru' societies to carry out *waqf* is still relatively low. There are several factors that cause the Lowokwaru' societies to have a less interest in waqf especially on religion and society purpose. *First*, most people do not understand the virtues and benefits of waqf. *Second*, the value of waqf is quite large and not all people are able to carry it out. *Third*, the public's paradigm about the procedure is still complicated and takes much time. religious moslems conselor must have an interesting creativity and innovation to make the society motivated on waqf for the benefit of the people purpose. These efforts are still being carried out by religious moslem's conselor to motivate the Lowokwaru' society for waqf. a religious moslems' Conselor should apply the management function method in the form of POAC (Planning, Organizing, Actuating, and Controlling) in an effort to arouse public interest in carrying out *waqf*. Hopefully, The Lowokwaru' societies tend to carry out waqf and create lots of productive waqf management's product.



## مستخلص البحث

سنتيوان، ٢٠٢١. إدارة مرشد الدين الاسلامي في محاولة لإثارة الاهتمام العام بأداء الوقف. البحث الجامعي. قسم الاحوال الشخصية. كلية الشريعة. المشرف الاحوال الشخصية: مفتاحدين عزمي، الماجستير.

الكلمة الرئيسية: إدارة، مرشد الدين الاسلامي، فائدة

مِنْطَقَةُ لُوكُوَارُو، مَدِينَةُ مَلَانَجَ لَدَيْهَا أَمْكَانَاتٌ كَبِيرَةٌ وَوَأَسِعَةٌ لِلْوَقْفِ، تَطْهَرُ الْحَقَائِقُ الَّتِي تَحَدَّثُ فِي الْمَجَالِ أَنْ يَكُونَ طَوْرَ الْوَقْفِ لَمْ أَقْصَى، وَ فِي الْمُقَاطَعَةِ لُوكُوَارُو لَا يَزَالُ غَيْرَ مِثَالِي وَإِدَارَتُهُ لَا تَزَالُ تَقْلِيدِيهِ. مِنَ الْمَوْسِفِ لِلغَايَةِ أَنْ إِدَارَةَ إِمْلَاكِ الْوَقْفِ لَا تَزَالُ غَيْرُ مِثَالِيَّةٍ، بِالنَّظَرِ إِلَى الْفَوَائِدِ الْمَهَائِلَةِ لِلْوَقْفِ عَلَى حَيَاةِ الْإِنْسَانِ فِي الدُّنْيَا وَالْآخِرَةِ. اسْتِنَادًا إِلَى بَيِّنَاتٍ مِنْ صَكِّ تَعَهْدِ الْوَقْفِ مِنْ مَكْتَبِ الشُّؤُونِ الدِّينِيَّةِ فِي مَقَاطَعَةِ لُوكُوَارُو، يُظْهِرُ أَنَّ اِهْتِمَامَ مُجْتَمَعِ مَقَاطَعَةِ لُوكُوَارُو بِمُطَابَعَةِ عِبَادَةِ الْوَقْفِ لَا يَزَالُ مُنْخَفَضًا نَسْبِيًّا. هَذِهِ إِجْدَى وَاجِبَاتٌ الْمَعْلَمِ الدِّينِيِّ الْإِسْلَامِيِّ لِتَقْدِيمِ الْمَشُورَةِ لِلْجُمْهُورِ فِيمَا يَتَعَلَّقُ بِفَهْمِ الْوَقْفِ. الْغَرَضُ مِنْ تَنْفِيذِ هَذَا النِّشَاطِ هُوَ زِيَادَةُ اِهْتِمَامِ أَهَالِي مَقَاطَعَةِ لُوكُوَارُو بِتَنْفِيذِ الْوَقْفِ

هذا البحث هو بحث تجريبي أو ميداني مع طرق بحث نوعية أجريت في مكتب الشؤون الدينية في مقاطعة لوكوارو مدينة مالانج. تكون بيانات عينة البحث، هي بيانات سَدَّالْرَهْنِ الْوَقْفِيِّ مُنْذُ ٢٠١٦ إِلَى ٢٠١٨ قَبْلَ تَغْيِيرِ مُنْصِبِ الْمَعْلَمِ الدِّينِيِّ الْإِسْلَامِيِّ. رَكَزَتْ بَيِّنَاتُ الْعِيْنَةِ عَلَى السَّنَوَاتِ الثَّلَاثِ الْمَاضِيَّةِ قَبْلَ أَنْ يَغْيِرَ الْمَعْلَمُ الدِّينِيِّ الْإِسْلَامِيِّ مَوَاقِفَهُ.

اسْتِنَادًا إِلَى نَتَائِجِ الْمَقَابِلَاتِ مَعَ الْمَعْلَمِينَ وَنَا ذِيْرَانِ الْوَقْفِ الدِّينِيِّينَ الْإِسْلَامِيِّينَ، يُظْهِرُ أَنَّ اِهْتِمَامَ سَكَانِ مَنطَقَةِ بَأْدَاءِ عِبَادَةِ الْوَقْفِ لَا يَزَالُ مُنْخَفَضًا نَسْبِيًّا، هُنَاكَ الْعَدِيدُ مِنَ الْعَوَامِلِ الَّتِي تَجْعَلُ سَكَانَ مَنطَقَةِ لُوكُوَارُو أَقْلَ اِهْتِمَامًا بِمَنْحِ مَمْتَلِكَاتِ الْوَقْفِ لِصَالِحِ الدِّينِ وَالصَّالِحِ الْعَامِ. وَتَشْمَلُ هَذِهِ الْعَوَامِلُ: أَوَّلًا، عَدَمُ فَهْمِ فِضَائِلِ وَفَوَائِدِ الْوَقْفِ. ثَانِيًا، الْوَقْفِ قِيْمَةٌ كَبِيرَةٌ جَدًّا وَلَا يَسْتَطِيعُ جَمِيعُ النَّاسِ تَنْفِيذَهُ. ثَالِثًا، فَهْمُ الْجُمْهُورِ لِإِجْرَاءَاتِ الْوَقْفِ الْمَعْقَدَةِ وَالطَّوِيلَةِ. يَجِبُ أَنْ يَتَمَتَّعَ الْمَعْلَمُونَ الدِّينِيُّونَ الْإِسْلَامِيُّونَ بِإِبْدَاعِ وَابْتِكَارِ مَمْتَعِينَ بِحَيْثُ يَتِمُّ تَحْرِيكُ النَّاسِ لِتَوْجِيهِ أَصُولِ الْوَقْفِ لِصَالِحِ النَّاسِ لَا يَزَالُ يَتِمُّ تَنْفِيذُ هَذِهِ الْجُهُودِ مِنْ قِبَلِ الْمَعْلَمِينَ الدِّينِيِّينَ الْإِسْلَامِيِّينَ لِتَحْفِيزِ النَّاسِ عَلَى وَقْ أَنْ يَطْبِقَ الْمَعْلَمِينَ الدِّينِيِّينَ لُوكُوَارُو وَمَدِينَةَ مَلَانَجَ.

فِي يَطْبِقُ الْمَعْلَمِينَ الدِّينِيِّينَ الْإِسْلَامِيِّينَ طَرِيقَةَ إِدَارَةِ الْوِظَائِفِ هِيَ (التَّخْطِيطُ وَالتَّنْظِيمُ وَالتَّشْغِيلُ وَالرَّقَابَةُ) مَحَاوَلَةٌ لِإِثَارَةِ اِهْتِمَامِ الْعَامِ فِي مُمَارَسَةِ عِبَادَةِ الْوَقْفِ. الْأَمَلُ هُوَ أَنَّهُ فِي النِّهَايَةِ، مِنْ الْمَرْجَحِ أَنْ يَكُونَ سَكَانُ مَنطَقَةِ لُوكُوَارُو وَقْفًا وَيُمْكِنُهُمْ تَحْقِيقَ إِدَارَةِ أَوْقَافٍ مُنْتَجَةٍ

# CHAPTER I

## INTRODUCTION

### A. Background Of The Study

The history of Islamic civilization has proven that waqf has been prescribed for Moslems after the Prophet Muhammad moved to Madinah in the second year of *Hijriyah*. The role of Waqf has been able to civilize moslem towards the glory and prosperity of mankind especially for the poor. Indonesia is one of the countries that has the largest Muslim population in the world with that potential it is suitable for implementing the waqf strategic. In addition, the purpose of waqf could also make a real social justice for Moslems and reduce poverty in Indonesia.<sup>1</sup>

The development and empowerment of waqf can be viewed from two main aspects; *the first*, is for social purposes such as waqf for education support, social services, protection of children's rights, renovation of houses for the poor, development of arts and culture, and so on. *The second*, development and empowerment of waqf in terms of economic aspects, such as trading activities development, financial investment, development of industrial tools for the production purpose and so on.<sup>2</sup>

Waqf itself is also an instrument in Islam economics that has a major contribution to finance moslem's will, especially on social and

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<sup>1</sup> Bashlul Hazami, 'Peran Dan Aplikasi Wakaf Dalam Mewujudkan Kesejahteraan Umat Di Indonesia', *Jurnal Analisis*, no. 1(2016), 174.

<sup>2</sup> Zainal Arifin Munir, 'Revitalisasi Manajemen Wakaf Sebagai Penggerak Ekonomi Masyarakat', *De Jure, Jurnal Syariah Dan Hukum*, no. 2(2013), 163.

economic development of the people. The practice of waqf in Indonesia itself has existed since its first year on this nation where the major implementation is on waqf's land form.<sup>3</sup>

Time by time, the role of waqf has become the main support in the life of moslem's. It was proven by the construction of places of worship, Islamic colleges, and Islamic religious institutions that stand on waqf land. Significant progress in the field of waqf was also marked by the legalization of the Law on waqf no. 41 of 2004. This was the first step in reforming national law in the field of waqf after the issuance of the cash waqf discourse. This regulation is a complement to several waqf regulations that have been issued previously as a form of effort to empower waqf to be more productive and professional.<sup>4</sup>

Based on the data on the Akta Ikrar Wakaf that the researcher got from the KUA Lowokwaru, Malang, the data are taken from *wakif* in 2016 to 2018. During this period, the management method has not been implemented in an effort to develop societies will in waqf and the reshuffle of the Islamic religious moslem's instructor in Lowokwaru Has not been held yet. The data are explained below:

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<sup>3</sup> Sayyid Sabiq, *Fiqh Sunnah*, Dar al-Fikr (Beirut, 1980).

<sup>4</sup> Choirun Nissa, 'Sejarah, Dasar Hukum Dan Macam-Macam Wakaf', *Jurnal Keislaman, Kemasyarakatan Dan Kebudayaan*, no. 2(2017), 206.

**Table 1. The Date Akta Ikrar Wakaf KUA Lowokwaru January 2016.**

No	Location	Large	Purpose	Wakif	Nadzir	Certificate		No. AIW
						No.	Date	
1.	Tulusrejo	19 M2	Musholla	Drs. Lukman	Ahmad M	4532	23-02-16	02/II/16
2.	Lowokwaru	185 M2	Masjid	Hj. Maimunah	Mas'ud	824	23-02-16	02/II/16

**Table 2. The Date Akta Ikrar Wakaf KUA Lowokwaru January 2017.**

No	Location	Large	Purpose	Wakif	Nadzir	Certificate		No. AIW
						No.	Date	
1.	Tunggulwulung	587 M2	Yayasan	Ny. Hartini	Siti Farida	2002	10-05-17	01/V/17
2.	Mojolangu	88 M2	Musholla	Ahmad Suwarso	Moh. Kosim	943	07-08-17	02/VIII/17
3.	Merjosari	66 M2	Yayasan	M. Ali Khudori	Moh. Amin	834	30-08-17	03/VII/17
4.	Lowokwaru	159,16 M2	Musholla	Hj. Rusminah	Abdullah	1823	13-09-17	05/IX/17
5.	Merjosari	695 M2	Masjid	Abd. Rachman	Sumarti	1800	26-10-17	06/X/17
6.	Tunggulwulung	24 M2	Masjid	Ending R.	H. Rosali	1554	26-10-17	07/X/17

**Table 3. The Date Akta Ikrar Wakaf KUA Lowokwaru January 2018.**

No	Location	Large	Purpose	Wakif	Nadzir	Certificate		No. AIW
						No.	Date	
1.	Tlogomas	34 M2	Masjid	Lasmari	H. Santosa	2150	24-01-18	01/I/18
2.	Tlogomas	2560 M2	Ponpes	Chasanah	Rokhmad Bukhori	2662	25-01-18	02/I/18
3.	Merjosari	61 M2	Musholla	Abdul Choliq	Abd. Rachman	1532	12-01-18	03/I/18
4.	Tlogomas	315 M2	Paud	Prof. Dr. Hidayat	H. Dasuki S.H, Ms	356	15-01-18	04/I/18

5.	Tlogomas	384 M2	TK& TPQ	Dr. Hartoyo	H. Dasuki S.H, Ms	316	15-01-18	05/I/18
6.	Tlogomas	146 M2	Masjid	H. Ismail	H. Dasuki S.H, Ms	341	19-01-18	06/I/18
7.	Tunggulwulung	563 M2	Masjid	Rendra	Soemin	4851	05-03-18	07/I/18
8.	Merjosari	500 M2	Makam	Wahyudi	Abd. Rachman	14.C 109	29-03-18	08/IV/18
9.	Tunggulwulung	160 M2	Yayasan	Rendra Safaat	Hari Santoso	4513	18-04-18	09/IV/18
10.	Tulusrejo	165 M	Yayasan	Rendra Safaat	Agung	4799	18-04-18	10/IV/18
11.	Tasikmadu	7 M2	Lembaga Dakwah	H. Turiman	Achmadi	1275	31-05-18	02/V/18
12.	Tasikmadu	300 M2	MTS& MA	Hj. Umi Sholihah	Nur Laila S.Ag	1430	12-07-18	12/VII/18
13.	Merjosari	1996 M2	Sekolah	KH. Toha	Nur Laila S.Ag	157	12-07-18	13/VII/18
14.	Merjosari	5200 M2	Makam	Alfi C.	Abd. Rachman	C.97	08-08-18	14/VIII/18
15.	Merjosari	170 M2	Ponpes	Musaddoqul S.Pd	H. Mustofa R	1807	10-08-18	15/VII/18
16.	Merjosari	108 M2	Ponpes	Musaddoqul S.Pd	H. Mustofa R	2750	10-08-18	16/VII/18
17.	Tunggulwulung	510 M2	Masjid	Moh. Mu'allim	H. Rosuli	2412	14-09-18	17/VII/18
18.	Merjosari	38 M2	Musholla	Sumadi	Abd. Rachman	C.38	11-10-18	18/X/18
19.	Mojolangu	52, 5 M2	Musholla	Prpto	Suherman	C.51 95	06-11-18	19/XI/18

The results of the data Akta Ikrar Wakaf indicate that the interest of the people of Lowokwaru, Malang City in carrying out waqf is still lacking. There are only 28 people in the Lowokwaru who give their waqf property for the benefit of religion and the benefit of the people. The data on the Akta Ikrar Wakaf were taken over a period of three years, starting from 2016 to 2018 and the position of religious moslem's conselor has not yet implemented the POAC (Planning, Organizing, Actuating, and

Controlling) management function system. Creative and innovative strategies are needed from religious moslem's conselor s to provide waqf counseling and guidance to the community so that interest and trust in carrying out waqf increases.

Management is a process or framework that involves the guidance and direction of a group of people towards achieving organizational goals. Another definition states that management is a series of processes carried out with the aim of realizing organizational goals (in waqf institutions, for example, the purpose of benefiting waqf assets for social justice) using a series of activity processes in the form of planning, organizing, actuating, and controlling organizational resources.<sup>5</sup>

George R. Terry in his book: "Principles of Management", divides four basic functions of management: planning, organizing, actuating, direction and supervision. George R. Terry defines management as an effort to achieve the goals that have been set through or together with the efforts of others.<sup>6</sup>

Strategic management is a collection of decisions and actions that are used to develop and implement a planned strategy, which will result in a match between superiors or competitive leaders between the organization and its environment, with the purpose of being able to achieve the goals of

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<sup>5</sup> Mutia Ulfah, 'Analisis Manajemen Pengelolaan Wakaf Produktif Dalam Meningkatkan Kemanfaatan Harta Wakaf (Studi Pada Pengurus Nazhir Wakaf Di Masjid Al-Furqon Kota Bandar Lampung)', *Skripsi* (Universitas Islam Negeri Raden Intan Lampung, 2019).

<sup>6</sup> Wahyu Akbar dan Jefry Tarantang, *Manajemen Zakat (Hakikat Dan Spirit Al-Qur'an Surah At-Taubah [9]: 103)*, ed. by M.H.I. Dr. Ahmad Dakhoir, S.H.I. (Palangkaraya: K-Media Yogyakarta, 2018).

an organization. The process or series of activities are made by the highest management in an organization and then implemented by all levels of members within the organization to achieve the mission that has been determined effectively and efficiently.

Religious moslem's conselor is a state civil apparatus that carries out the full duties on researcherity, responsibility, and rights granted by the researcherized official onreligious guidance or counseling and development activities through Islamic prespectives.<sup>7</sup> Religious moslem's conselor are part of the state civil apparatus and non-ASN under the house Kementrian Agama RI which assists some of the tasks of the Kementrian Agama (Kemenag) on sub-urban and sub-districts.

In general, the task of the religious conselor are carrying out guidance, information, and direction to the community, especially in the field of religion and society guidance increasing public knowledge about religious teachings and encouraging the implementation as well as possible. Furthermore, on society guidance, the conselor has duties on provide guidance and motivation so that people know what to achieve on social interaction especially on progress and prosper.<sup>8</sup>

The guidance and motivation carried out by religious moslem's conselor the community is waqf guidance services. It was regulated on PMA 34 of 2016 concerning the Organization and Work Procedure of the of

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<sup>7</sup> Menteri Agama Republik Indonesia, 'Petunjuk Pelaksanaan Jabatan Fungsional Penyuluh Agama Dan Angka Kreditnya', 1999.

<sup>8</sup> Aep Kusnawan, 'Urgensi Penyuluh Agama', *Jurnal Ilmu Dakwah*, no. 17(2011), 279.

Religious Affairs Office District.<sup>9</sup> Religious counselor should have innovative and creative strategies to attract public will in carrying out waqf. The greater the waqf funds collected, the level of community welfare and Islamic development will increase.

Management is necessary for religious mosque's counselor on attracting public will on waqf. The purpose of this management is controlling all activities professionally to achieve the goal. Strategic management on attracting society will is considered in creating public and encouraging society to distribute waqf. Strategic management was formulated as planning, organizing, actuating, direction, and supervision (controlling).

Through this background, the researcher conducts the discussion on "The Management of Religious Mosque's Counselor On Developing Societies Will On Waqf (Study at Religious Affairs Office of Lowokwaru, Malang City)"

## **B. Research Question**

Based on the background above, the analysis of the study was formulated into a number of develop public research question:

1. Why do people in Lowokwaru, Malang lack of will on waqf?
2. How is the strategic management processes used by religious mosque's counselor to develop public will on waqf?

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<sup>9</sup> Pasal 3 ayat 1 Peraturan Menteri Agama RI Nomor 34 Tahun 2016 tentang Organisasi dan Tata Kerja Kantor Urusan Agama Kecamatan.



### **C. Objectives of The Study**

Based on the formulation of the problem above, the researcher analyze the study on several objectives:

1. To analyze the factors that cause the society in Lowokwaru Malang City lack of will in waqf.
2. To analyze the strategic management of Religious moslem's conselor in developing public will on waqf sector.

### **D. Significant Studies**

After the explanation objective of the study, this research has two advantages: theoritical and practical. Both the explanation deliver under the text below:

#### 1. Theoretical Advantages

Theoritically, this research contributes to develop the discussion waqf. In addition this research could be a reference and innovation for the other religious moslem's conselor who interest on developing societywill on waqf.

#### 2. Practically

- a. Addressed to religious moslem's conselor as an innovative reference to developt society will on waqf.
- b. Addressed to Kantor Urusan Agama as an institution that houses waqf services.
- c. Addressed to *Wakif* and Muzakki as a motivation of sharing their property moslem needs.

- d. Addressed to the next researcher as a motivation to expand and elaborate this study under discussion, of waqf.

## **E. Operational Definition**

The guidance on understanding this research, the researcher would deliver some important terms according to the discussion:

1. Management: a typical process, consisting of actions formulated as planning, organizing, actuating, actuating, and controlling, which is carried out to achieve pre-set goals by utilizing human resources and other resources together.<sup>10</sup>
2. Religious moslem's conselor: Guidance partner of the Directorate General of Islamic Community Guidance as well as spearheading the implementation of the task of guiding moslem's in achieving quality and prosperous on hole lifes.
3. Interest: according to Slameto is a favorite that focuses on some activities that he thinks are impressive. A person can show that will verbally or contribute to an activity that he likes.<sup>11</sup> According to Poerwadarminta is a sense of fondness (tendency in the heart) to a process that is fixed to always pay attention and focus on something he wants with a feeling of pleasure and satisfaction.<sup>12</sup>

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<sup>10</sup> Direktur Pemberdayaan Zakat dan Wakaf, *Manajemen Pengelolaan Zakat Dan Wakaf, Angewandte Chemie International Edition*, 6(2017), 952.

<sup>11</sup> Slameto, *Belajar Dan Faktor-Faktor Yang Mempengaruhinya* (Jakarta: Rineka Cipta, 2003), 50. Google

Books' <[https://www.google.co.id/books/edition/Belajar\\_dan\\_faktor\\_faktor\\_yang\\_mempengar/E\\_c0nQEACAAJ?hl=id](https://www.google.co.id/books/edition/Belajar_dan_faktor_faktor_yang_mempengar/E_c0nQEACAAJ?hl=id)> [accessed 6 October 2021].

<sup>12</sup> Siti Khadijah, Henny Indrawati, dan Suarman, 'Analisis Minat Peserta Didik Untuk Melanjutkan Pendidikan Tinggi', *Jurnal Pendidikan Ilmu Sosial*, no. 2(2017), 88.

## **F. Systematic Description**

The systematic description reviews the logic of the discussion that will be used in this study starting from the first chapter of the introduction to the last chapter, conclusions and suggestions. The systematic description of this discussion is made in the form of paragraphs, not in the form of points. The composition of the chapters that the researcher wrote will be stated as follows:<sup>13</sup>

**Chapter I** (first). In this chapter delivered an Introduction of the study that consist of a background of the study. The short view of the discussion guide the reather to understanding the motion fastly the background of the study structured from the cronology, research question, objectives of the study, significant at the study and systematic writing that contains an overview of the research report discussed.

**Chapter II** (second). Some Contains of chapter II are a literature review and theoretical framework in the form of juridical thoughts or concepts as a theoretical basis for the study and problem analysis that has the information and the data development, both substantially and methods relevant to the research problem. The conceptual basis and theoretical framework will be used in analyzing each of the issues raised in the research such as; waqf, religious conselor and the management.

**Chapter III** (third). Discussing research methods conducted in religious affairs office Subdistrict Lowokwaru Malang, in this chapter

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<sup>13</sup> Pedoman Penulisan Skripsi Tahun 2019, Fakultas Syariah Uin Maulana Malik Ibrahim Malang.

researcher discussed again the type of research, research approach, research methods, data processing methods, and conclusions. This method is used to give directions to the researcher in the next chapter, to know what methods to use in research.

**Chapter IV** (fourth). The content of chapter IV would Discuss the results of research and discussion. This chapter describes the data that has been obtained from the results of literature research by reading and reviewing the edited literature, classified, verified, and analyzed to answer the research question.

**Chapter V** (fifth). The chapter V consists of conclusions and suggestions. The conclusion in this chapter is not a final result of the research, a short answer to the research question being a whole discussion. The number of points in the conclusion must match the number of problem formulations. Suggestions are suggestions or recommendations to related parties or parties who have more authority over the topic under study for the good purpose, and the suggestions or recommendations for the next researcher to examine.

## CHAPTER II

### LITERATURE REVIEW

#### A. Previous Studies

Previous research has a purpose as a form of implementation of the specificity and novelty of the research that will be carried out. Previous research discusses research related to one comparison with other studies. In this section, the researcher explains in terms of similarities and differences to find the gap from previous researcher. Some previous studies that have similarities and differences with this study are:

*The First*, thesis written by Machmudah. Student the Faculty of Economics and Islamic Business UIN Walisongo Semarang in 2015 entitled “Manajemen Wakaf Produktif (Studi Perbandingan di Desa Poncorejo dan Desa Pucangrejo Kecamatan Gemuh Kabupaten Kendal)”.<sup>14</sup> This study discusses the management of productive waqf of land in the form of rice fields in a professional manner in order to provide maximum benefits than consumptive waqf.

The results of the research are explaining the institutional, collection, management, and distribution of productive waqf in Poncorejo Village and Pucangrejo Village, Gemuh, Kendal. The productive waqf that is managed productively is only limited to the management of rice fields, so

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<sup>14</sup> Machmudah, ‘Manajemen Wakaf Produktif (Studi Perbandingan Di Desa Poncorejo Dan Desa Pucangrejo Kecamatan Gemuh Kabupaten Kendal)’, *Skripsi* (UIN Walisongo Semarang, 2015).

the optimum results are not obtained. This research uses the type of field research and uses a qualitative approach with the descriptive data method.

There are similarities between the results of Machmudah research and the author research in terms of discussion, namely discussing waqf management from a management implementation, such as: planning, organizing, implementing, controlling and supervising in the discussion. The location being the gap between the results. The subject of the research in this study is the religious moslems conselor who oversees the waqf field at KUA, Lowokwaru, Malang City. While in Machmudah thesis, the research subject is *Nazhir* who manages productive waqf in the two villages. In addition, Machmudah research object is about productive waqf, while the researcher discusses waqf in general.

*The Second*, the thesis written by Salmawati. Student of the Faculty of Sharia and Islamic Law on IAIN Bone in 2020, entitled “Upaya KUA Dalam Meningkatkan Pemahaman Masyarakat Untuk Berwakaf Menuju Sertifikasi Tanah Wakaf Di KUA Kecamatan Ponre Kabupaten Bone”.<sup>15</sup> This study discusses KUA efforts in increasing public understanding of waqf towards waqf land certification in KUA Kec. Ponre Kab. Bone.

The study discusses the great potential of waqf in the Pore, the people are not interested in waqf is being the problem. KUA has made efforts to disseminate information to the public, both those who are already

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<sup>15</sup> Salmawati, ‘Upaya KUA Dalam Meningkatkan Pemahaman Masyarakat Untuk Berwakaf Menuju Sertifikasi Tanah Wakaf Di KUA Kecamatan Pore Kabupaten Pore’, *Skripsi* (IAIN Bone, 2020).

waqf and those who are not yet related to the mechanism and process of certifying waqf land. This research uses the type of field research and uses a research approach in the form of a qualitative approach with the type of descriptive data method.

The similarity of the research lies in the object of research on the efforts of KUA to arouse public interest in carrying out waqf. Other similarities are also found in the discussion that reviews the factors causing the societies' lack of will in waqf. The Gap that arose is in the location of the study, the management analysis tools on her research problems, while the author uses POAC management analysis and management professionalism principles in this study. Another difference is in the research subject, Salmawati research subject leads to KUA universally, while the author focuses on the specifics on religious moslems' conselor.

*The Third*, the journal written by Zainal Arifin Munir entitled "Revitalisasi Manajemen Wakaf Sebagai Penggerak Ekonomi Masyarakat", de jure, *Journal of Sharia and Law*, volume 5, number 2, 2018.<sup>16</sup> This journal discusses the development of waqf in Indonesia which is still not maximized and the need for professional development and management of a *Nadzir*.

The similarity of the research lies in the discussion of the same modern management theory in the form of the principle of management professionalism which consists of four things, namely: *Amanah*, *shiddiq*,

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<sup>16</sup> Zainal Arifin Munir, 'Revitalisasi Manajemen Wakaf Sebagai Penggerak Ekonomi Masyarakat', *Journal de Jure*, no. 2(2013), 71.

*fathanah, and tabligh*. The difference of the research discusses the development and management of waqf that is optimized through professional *Nadzir*. While the researcher reviews the development of waqf which is optimized through religious moslems' conselor. In terms of the type, this research uses library research, while this research uses field research studies.

*The Fourth*, the dissertation series book was written by Dr. Sudirman, M.A., a lecturer from faculty of Syariah UIN Malang. This study was written in 2012 was titled "*Total Quality Management untuk Wakaf*".<sup>17</sup> The dissertation series book discusses about the application of total quality management in waqf management in *dhuafa* wallets in Jakarta and Islamic Boarding School Tebuireng Jombang.

The results of the study are the principle of total quality management has been applied by the *dhuafa* wallet and Islamic Boarding School Tebuireng which are reviewed in terms of focus on customers, for process improvement, and in terms of total management. This research uses this type of field or scene research and uses a research approach in the form of a management approach using data collection methods in the form of interviews, observations, and documentation.

The equation with the research lies in the focus of research in the form of waqf management. The research has similarities in terms of the type of research, namely field research using the type of descriptive approach

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<sup>17</sup> Sudirman, *Total Quality Management untuk Wakaf* (Malang: UIN-Maliki Press, 2012)



method. The location of the difference with the results of Dr. Sudirman research examined only one aspect of waqf, while the researcher discussed two aspects of worship, namely waqf. Another difference lies in the research subject, Dr. Sudirman took the research subject at wallet *dhuafa* in Jakarta City and Islamic Boarding School Tebuireng Jombang. While the researcher used his research subjects to the religious moslem's conselor which houses the field of waqf in the KUA Lowokwaru Malang city.

**Table 4. Comparison Table of Previous Research.**

No.	Name	Research Title	Equation	Difference
1.	Machmudah (Thesis of UIN Walisongo, 2015)	Manajemen Wakaf Produktif (Studi Perbandingan di Desa Poncorejo dan Desa Pucangrejo Kecamatan Gemuh Kabupaten Kendal)	Discusses waqf management from a management function, namely planning, organizing, implementing, controlling and supervising in the discussion.	The research subject of the author is PAI which oversees the waqf sector at KUA Kec. Lowokwaru. Macheasy's thesis, the research subject is Nazir who manages productive waqf in the two villages. Macheasy's research object is about productive waqf, while the researcher discusses waqf in general.
2.	Salmawati (Thesis of IAIN Bone, 2020)	Upaya KUA Dalam Meningkatkan Pemahaman Masyarakat	The object of the two studies has something in common, namely efforts	Salmawati's research did not use a management analysis knife

		<p>Untuk Berwakaf Menuju Sertifikasi Tanah Wakaf Di KUA Kecamatan Ponre Kabupaten Bone</p>	<p>to arouse public interest in carrying out waqf worship. The discussion that reviews the factors causing the public's lack of interest in waqf is also the same.</p>	<p>in her research, while the authors used POAC management analysis and management professionalism principles in this study. Salmawati's research subject leads to universal KUA, while the specific author focuses on religious moslem's conselor.</p>
3.	<p>Zainal Arifin Munir (Journal of Syariah and Law, 2018)</p>	<p>Revitalisasi Manajemen Wakaf Sebagai Penggerak Ekonomi Masyarakat</p>	<p>Discussing the same modern management theory in the form of the principle of management professionalism which consists of four things, namely: Amanah, shiddiq, fathanah, and tabligh.</p>	<p>Zainal Arifin's research discusses the development and management of waqf that is optimized through professional <i>Nadzir</i>. The author reviews the development of waqf that is optimized through religious conselor. Zainal's research type uses literature, while the author uses field research.</p>

4.	Sudirman (Dissertation Book, UIN Malang, 2012)	Total Quality Management untuk Wakaf	The similarity lies in the focus of research in the form of waqf management. Both studies use the same type of research in the form of field or scene research.	Objek studied only one aspect of only, while the researcher discussed two aspects of worship, namely waqf. Another difference lies in the subject of the study.
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From some of the previous studies that have been described above, researchers concluded that the results of this study are in line with previous studies that have been done and have never been studied. There is gap which then belongs the focus of the research. The researcher want to raise a study entitled “The Management of Religious Moslem’s Conselor On Developing Societies Will On Waqf (Study at Religious Affairs Office of Lowokwaru, Malang City)”.

## **B. Theoretical Framework**

### **1. Waqf**

#### **a. Definition Waqf**

The word "Waqf" or "Waqf" comes from Arabic which is rooted from the verb (وقف) which means to hold, stop, stay in place or stand. The word (وقف-يقف-وقفا) has a similar meaning to (حبس-) (حبس-يحبس) means hindered to use. The word waqf in Arabic can be interpreted:

الْوَقْفُ بِمَعْنَى التَّحْيِيسِ وَالتَّسْبِيلِ

"Withholding property for waqf, not being transferred."

The meaning of withholding is associated with the term *Tajwid*, which is a stop sign in reading the Qur'an, as well as when it is associated with the pilgrimage, namely *wuquf* which means staying silent or staying in the arafah field on the ninth of *Dzulhijjah*. In this context, the intention of stopping or waqf having a relationship with property in the view of Islamic law is called waqf.<sup>18</sup> The word *al-waqf* in Arabic contains several meanings, such as:

وَفِي شَرْعٍ : حَسْبُ الْأَصْلِ وَالتَّسْبِيلِ الثَّمَرَةَ. أَيْ حَبْسُ الْمَالِ وَ صَرْفُ مَنْفَعَةٍ

"Waqf according to syara', that is holding objects or goods and using the results for benefit in the way of Allah (fi-sabilillah)."

According to the term syara', taken from the opinion of Muhammad Jawad Mughniyah in the "Fiqh Lima Mazhab" who said that waqf is a kind of gift whose implementation is carried out by holding back (ownership) of origin, then making its use for the public interest.<sup>19</sup> The purpose of holding back in the context of waqf

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<sup>18</sup> Irsad Andriyanto, 'Pemberdayaan Zakat Dalam Meningkatkan Kesejahteraan Umat', *Jurnal Zakat Dan Wakaf*, 2(2014), 235.

<sup>19</sup> Muhammad Jawad Mughniyah, *Fiqh Lima Mazhab* (Jakarta: Lentera, 2011), Google Books' <[https://www.google.co.id/books/edition/Fiqh\\_Lima\\_Mazhab/aWLiCQAAQBAJ?hl=id&gbpv=1&dq=Muhammad+Jawad+Mughniyah,+Fiqh+Lima+Mazhab&printsec=frontcover](https://www.google.co.id/books/edition/Fiqh_Lima_Mazhab/aWLiCQAAQBAJ?hl=id&gbpv=1&dq=Muhammad+Jawad+Mughniyah,+Fiqh+Lima+Mazhab&printsec=frontcover)>, [accessed 6 October 2021].

is related to holding the property owned by the *wakif* (waqf giver) so that it is not sold, rented, pawned and so on, and then makes it for the benefit of the public or the people.

#### **b. Waqf on Holy Qur'an Prespectives**

The verse that discusses waqf in the Qur'an is not found specifically, in other words, that it is *muj'mal* or general. However, it was found that the Qur'an verse is offensive or related to waqf, namely the Qur'an surah Ali Imran. (3): 92 Which reads:

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

*“You will not reach all that you will come to goodness until you spend out of what you love. and whatever you spend - then indeed, Allah knows it.”*. (QS. Ali Imran (3): 92)

Words *الخير* (Kindness) has a difference from the word *البرّ* (kindness). Words *البرّ* or goodness has a close relationship with the word *infaq* (giving). Word *البرّ* This is located between the letters *لن* which means to mean not forever and *حتّى* Which means up to or to what is related to action. So that there are three keywords in this verse that are often used as the main proposition in waqf whose source from the Qur'an is, (1) goodness, (2) infaq actions, and (3) the property owned is the most loved.

Other Qur'ani verses that also have a relationship or relationship with waqf are found in the Qur'an Surah Al-Hajj: 77:

يَأْتِيهَا الدِّينَ ءَامِنُونَ آذَكُوا وَاسْجُدُوا وَعَبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

*“O you who have believed, bow down, prostrate yourselves, worship your Lord, and do good deeds, so that you may be victorious”.* (QS. Al-Hajj (22): 77)

The meaning of the word *الخير* (kindness) Which is generally interpreted as one of them in the form of giving such as waqf, and applies to forms of charity or donation. According to *al-qurtubi*, the meaning of *أَفْعَلُوا الْخَيْرَ* in the verse above is a good deed whose law is *sunnah* not an obligatory act. one form of this sunnah act is waqf worship that offers goodness in the sight of Allah SWT.<sup>20</sup>

### c. Waqf on Al-Hadith's Perspective

In addition to the verses of the Qur'an which are used as the basis for implementing waqf, there are also several hadiths that are used as references to practice waqf. According to Rahmat Djatnika, there are six hadiths that explain non-recurring waqf:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا مَاتَ ابْنٌ أَدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ (رواه مسلم)

*"From Abi Hurairah r.a., Rasulullah SAW said: when a person dies, then all his deeds are cut off from him except for three, namely sadaqah Jariyah, useful knowledge and a pious child who prays for him (to his parents)."*

<sup>20</sup> Abdul Ghofur Anshori, *Hukum Dan Praktik Perwakafan Di Indonesia: undang-undang wakaf nomor 41 tahun 2004* (Yogyakarta: Pilar Media, 2006) 51.

The meaning of *صَدَقَةٌ جَارِيَةٌ* on hadith's is:

ذَكَرَهُ فِي بَابِ الْوَقْفِ لِأَنَّهُ فَسَّرَ الْعُلَمَاءُ الصَّدَقَةَ الْجَارِيَةَ بِالْوَقْفِ

*"This hadith is stated in the waqf chapter, because the ulama interpret shadaqah jariyah with waqf."*

There is a hadith of the Rasulullah SAW which emphasizes the recommendation of *waqf*. the Prophet's command to Umar bin Khattab to donate his land in the Khaibar district:

عَنِ ابْنِ عُمَرَ, أَنَّ أَمْرَ أَصَابَ أَرْضًا مِنْ أَرْضِ خَيْبَرَ فَقَالَ: يَا رَسُولَ اللَّهِ. أَصَبْتُ أَرْضًا بِخَيْبَرَ, لَمْ أَصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ. فَمَا تَأْمُرُنِي؟ فَقَالَ: إِنِ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا, فَتَصَدَّقَ بِهَا عُمَرُ عَلَى أَنْ لَا تُبَاعَ وَلَا تُوهَبَ وَلَا تُرَثَ فِي الْفُقَرَاءِ وَدَوَى الْقُرْبَى وَارْقَابِ, وَالضَّيْفِ وَابْنِ السَّبِيلِ, لِأَجْنَاخِ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرِفِ وَيُطْعِمَ غَيْرَ مُتَمَوِّلٍ وَفِي لَفْظٍ: غَيْرَ مُتَأْتِلٍ مَالًا (روه الجمعه)

*"From Ibn Umar ra, that Umar once got a piece of land from at Khaibar, then he asked: "O Rasulullah, I got a of land in Khaibar, a treasure that I have never gotten at all that is better for me than the other, then what do your suggest to me? Then the Rasulullah SAW replied: If you like it, hold on to the base of it and donate the result from that land. Then Umar gave it to charity, on condition that it should not be sold, should not be given and should not be inherited, it dedicated for the poor, for close family, to free slaves, to welcom guests, and for people who run out of provisions on the way (ibn sabil), and it is not sinful for the person who takes care of it to eat some of it in a reasonable*

way and to feed (to his family) on condition that it does not become property. And in a narration it is said: on condition that the subject is not claimed.” (Narrated by Bukhari, Muslim, Tirmidzi, Nasa’i, and Ahmad).

#### **d. Waqf on Ulama’ Madzhab Perspective**

Terms of the science of fiqh, *ulama fiqh* have different opinions in defining waqf, these differences of opinion have different consequences for the laws imposed by each school. Here the author describes the definition of waqf according to *ulama fiqh*.<sup>21</sup>

##### **a. Mazhab Syafi’i Interpretation On Waqf**

Imam Syafi’i define the waqf as holding property that can be taken advantage of not for himself by maintaining the property, the item is free from the ownership of the person who is waqf (*wakif*), and it is used for goodness and worship purpose. Almost the same definition was expressed by the three great *fuqoha* of the Shafi’i school: Imam Nawawi, Ibn Hajar Al-Haitami, and Shaykh Umairah.

##### **b. Mazhab Hanafi Perspective About Waqf**

Waqf is holding an object which according to law remains the property of the person who is waqf (*wakif*) in order to use its benefits for virtue.<sup>22</sup> The *ulama’ fiqh* who define the same thing are Al-Imam Syarkashi and Al-Mughni. Imam Abu

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<sup>21</sup> Depertemen Agama RI, *Fiqh Wakaf* (Jakarta: Direktorat Pemberdayaan Wakaf, Direktorat Bimbingan Masyarakat Islam, 2007), 2.

<sup>22</sup> Departemen agama, *Fikih Wakaf*, 8.



Hanifah has explained that waqf will end with the death of the person who donated his property, with the consequence that the property will return to the heirs. However, The Hanafi school provides several exceptions regarding waqf assets that cannot be with drawn:<sup>23</sup>

- a) The judge's decision about the waqf is irrevocable
  - b) Waqf is hold on *wasiat* form
  - c) The waqf assets are used to build mosques
- c. Madzhab Maliki Perspective About Waqf

The Maliki's define the waqf as an ownership which is not relinquish ownership of the property as waqf, but waqf could prevent *wakif* from using his property for a certain period and the *wakif* is obliged to provide the benefits of the waqf to the societies.<sup>24</sup> The legal basis used by the Malikiyah for this definition is the hadith of the Prophet Muhammad SAW:

اِحْسَنَ اَصْلَهَا وَسَيِّئَ ثَمَرَهَا

*"Hold the base and donate the mining benefits"*<sup>25</sup>

- d. Madzhab Hambali Perspective About Waqf

Ahmad bin Hambal stated that if a person has donated over his property (waqf), then the *wakif* could not withdraw and unclaim it. Imam Hambali also stated that waqf objects should

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<sup>23</sup> Departemen Agama RI, *Bunga Sampai Perwakafan*, (Jakarta: Direktorat Pemberdayaan Wakaf, 2006), 2-3.

<sup>24</sup> Departemen agama, *Fikih Wakaf*, 3.

<sup>25</sup> Departemen Agama RI, *Bunga Sampai Perwakafan*, 4.

not be sold and must have eternal substance because they are forever.<sup>26</sup>

#### e. Rukun and Condition of Waqf

The main part of a worship is called rukun. Rukun itself has a meaning of main instruction for doing some worship on Islam. Etymologically, rukun is defined as the strongest side. The word *rukun al-sya'i* is defined as anything that becomes a compass from a kind of worship.<sup>27</sup> Many ulama' from the Syafi'i, Maliki and Hambali schools have stated that the pillars of waqf consist of four parts; *wakif, mauquf bih, mauquf 'alaih, shighat*.

##### 1) *Wakif*

*Wakif* is a person or legal entity who donates his waqf property. *Wakif* itself are not only individuals but could also be in the form of organizations and legal entities. The conditions that must be completed as a *wakif* are independent, good mental health, baligh (adult), and not under care (wasteful or negligent), and of their own hearth desire.<sup>28</sup>

##### 2) *Mauquf bih*

*Mauquf bih* is goods or property that is donated as a waqf. In order for the waqf property accepted, the waqf must complete several requirements such as; have a price or value,

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<sup>26</sup> Faisal Haq, *Hukum Perwakafan di Indonesia*. (Jakarta: Rajawali Press, 2017), 78.

<sup>27</sup> Abdul Ghofur Anshori, *Hukum & Praktik Perwakafan di Indonesia*, (Yogyakarta: Pilar Media, 2006), 25.

<sup>28</sup> Hazami.

should on real form, the property is purely their own, and the waqf property could be on form of movable or immovable objects.<sup>29</sup>

3) *Mauquf 'alaih*

*Mauquf 'alaih* is the purpose of waqf or the donatur who donate their property (waqf). The main purpose of waqf is to seek the *ridho's Allah* and get closer Allah. Article 22 of Law Number 41 the year 2004 about Waqf stated that to achieve the purpose and function of waqf property, waqf property is only intended for worship facilities and activities, educational and health facilities and activities, serve the poor, orphans, strongest social economic improvement purpose, civilization and general welfare that suites with sharia and legislation.<sup>30</sup>

4) *Sighat*

*Sighat* waqf is a statement of the will of the *wakif* to waqf his property. *Sighat* waqf must be stated clearly both verbally and in writing, clearly stated the object being waqf, for whom and for what purpose.<sup>31</sup> *The fuqaha* have considered that the conditions *sighat* in waqf is eternal, *sighat* means firm and

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<sup>29</sup> Faoji, 'Wakaf, Nadzir Dan Kesejahteraan Dalam Islam', *Skripsi* (UIN Banten, 2017), 35.

<sup>30</sup> Fisca Ariyanti, 'Penerapan Asas Pertanggungjawaban Wakaf Terhadap Tindakan Nadzir Dalam Menentukan Lembaga Pengelola Wakaf Yang Tidak Sesuai Dengan Keinginan Wakaf', *Skripsi* (Universitas Islam Indonesia Yogyakarta, 2018), 38.

<sup>31</sup> Khasanah, 'Definisi Wakaf', *Skripsi* (UIN Walisongo Semarang, 2017), 24. <[http://eprints.walisongo.ac.id/7266/3/BAB II.pdf](http://eprints.walisongo.ac.id/7266/3/BAB%20II.pdf)>.

cash, *sighat* must contain the certainty of the execution time, *sighat* not allowed by the cancellation requirement.

#### **f. Several Types of waqf**

There are two kinds of waqf on Islam:

##### 1) Expert Waqf or *Dzurri*

Expert Waqf or *Dzurri* is a waqf given from a special person only for relatives, grandchildren, parents and relatives. This expert waqf or *dzurri* is also called waqf '*alal aulad*. The waqf intended for the interests and social security within the family and relatives themselves.<sup>32</sup> This waqf aims to fortify their lives from hardship.

Expert waqf (*dzurri*) is legally permissible based on the Hadith of Rasulullah narrated by Bukhari and Muslim from Anas bin Malik regarding the existence of waqf from the family of Abu Thalhah to his relatives. Waqf experts (*dzurri*) have two sides of goodness, namely the goodness of their waqf acts of worship and the goodness of friendship to families who are given waqf property. However, it is not uncommon for this waqf to cause problems in providing benefits for the general welfare, because it often creates ambiguity in the management and utilization of waqf by families who are given waqf assets.

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<sup>32</sup> Sayyid Sabiq.

## 2) *Waqf Khairi*

*Waqf Khairi* is a waqf given for religious purposes or for the public good Such as waqf for the construction of mosques, schools, hospitals, orphanages and so on.<sup>33</sup> This type of waqf is allowed by Islam based on the Hadiths of Rasulullah SAW which tells of Umar bin Khattab waqf. He gave the results of his the garden for the poor, *ibnu sabil*, *sabilillah*, guests, and slaves who tried to redeem himself.

*Waqf Khairi* waqf has more benefits than *dzurri* waqf because the number of parties who take the benefits of waqf is not limited. In *khairi* waqf, the *wakif* is also allowed to take advantage of the property being waqf, such as waqf of a well, then the *wakif* may take water from the well as the Prophet and his companions Utsman bin Affan did. *Waqf khairi* is considered to be most in accordance with the purpose of waqf in substance because it feels useful for the benefit of humanity, not only limited to family or relatives.<sup>34</sup>

## 2. Religious Moslem's Conselor

### a. The Definition of Religious Moslem's Conselor

According to H.M Arifin, the definition of a conselor is a meeting between the conselor and the person who is being counsole.

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<sup>33</sup> Muhammad Nurudin, 'Memahami Hadis Wakaf Dalam Konstalasi Masyarakat Global', *Jurnal Zakat Dan Wakaf*, no. 1(2015), 136.

<sup>34</sup> Direktorat Pemberdayaan Zakat dan Wakaf, "Fiqih Wakaf" (Proyek Peningkatan Zakat dan Wakaf Direktorat Jenderal Bimas Islam dan Penyelenggaraan Haji, 2003), 53.

The counselor could also be interpreted as all activities that are carried out by someone in an effort to provide assistance to others who have spiritual obstacles in their daily lives.<sup>35</sup> Counseling is a word from English “to counsel“ which means giving advice to others by way of face to face with each other.

Religion is a way of life that comes from God and functions as a guide for human life in order to get happiness in this world and the hereafter.<sup>36</sup> The history of religious muslim’s counselor was first socialized since 1985 with the ratification of the Minister of Religion Decree No. 791/1985 on the Honorarium for Religious Counselor which was used to replace the term Guru Agama Honorer (GAH) used in the official environment of the ministry of religion.<sup>37</sup>

In Arabic, the term of guidance and counseling is known as *al irsyad* and *nafsyi* which means mental guidance. Based on the scope of da'wah, the term Islamic counseling guidance is *Irsyad Islam*. This meaning has similarities with the word guidance and counseling, as well as for the meaning of Islamic religious guidance and counseling.<sup>38</sup>

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<sup>35</sup> Departemen Agama, *Panduan Tugas Operasional Penyuluh agama Islam Utama*, Direktorat Jenderal Kelembagaan Agama Islam, (Jakarta: 2004), 20.

<sup>36</sup> Achmad Mubarak, *Konseling Agama Teori dan Kasus*, (Jakarta: Pt. Binda Rena Pariwisata, 2000), 2.

<sup>37</sup> Imam Abdul Majid, ‘Motivasi Kerja Penyuluh Agama Islam Kecamatan Ciputat Tangerang Selatan’, *Skripsi* (UIN Syarif Hidayatullah Jakarta, 2020).

<sup>38</sup> Hajir Tajiri, ‘Konseling Islam : Studi Terhadap Posisi Dan Peta Keilmuan’, *Academic Journal for Homiletic Studies*, no. 2(2012), 228.

Religious moslems conselor from Pegawai Negeri Sipil (PNS) are also stated the full duties and responsibilities, authorities and rights granted by authorized officials to carry out religious guidance or counseling and development activities through religious language.<sup>39</sup>

Non-PNS religious moslem conselor are government employees with contract, assigned, that given the task, full responsibility for providing guidance, religious counseling, and development to the community with a “Decree of the Head of the Regency or City Ministry of Religion.”<sup>40</sup>

#### **b. Main Duties and Functions of Religious Moslem’s Conselor**

The main point of the religious moslem’s conselor itself is on guidance, information and, direction to the community, especially in the field of religion or society to further increase public knowledge about religious teachings and then encourage them to do it as well as possible. While in the aspect of society, religious moslem’s conselor provide guidance and motivation so that people know about what to do in everyday life in the framework of their progress and well-being.<sup>41</sup>

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<sup>39</sup> SKB Menteri: no. 574/1999 dan no. 178/1999.

<sup>40</sup> Direktur Jenderal BIMAS Islam, ‘Petunjuk Teknis Pengangkatan Penyuluh Agama Islam Non PNS’ (Jenderal Bimbingan Masyarakat Islam, 2016)  
<<https://bimasislam.kemenag.go.id/uploads/files/Juknis-rekrutmen PAH.pdf>>.

<sup>41</sup> Aep Kusnawan.

Non-civil employee religious moslems conselor must coordinate with Islamic Religious Conselor Functional in conducting Islamic religious education in the field of Islam and socio-religious development within the ministry of religion and cross-sectoral partner institutions, with the following certain goals:<sup>42</sup>

- 1) To overcome the Qur'an illiteracy by making the target group able to read and write the Qur'an.
- 2) A sakinah family conselor, provide a counseling to the community about the procedures for forming a sakinah family.
- 3) Zakat conselor are tasked with increasing the utilization of zakat from the community.
- 4) Waqf conselor is tasked with increasing the potential for the utilization of waqf from the community.
- 5) Halal product conselor are tasked with creating Indonesian Islamic communities to be aware of halal products.
- 6) Conselor for societies harmony has the task of providing counseling in order to create harmony in religious life.
- 7) Radicalisme and splinter conselor are tasked with assisting the performance of authorized agencies in preventing radical and deviant behavior in society through a religious approach.

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<sup>42</sup> Iin Handayani, 'Strategi Penyuluh Agama Islam Dalam Pembinaan Keagamaan Masyarakat Di Desa Salemba Kecamatan Ujang Loe', *Skripsi* (UIN Alauddin Makassar, 2018).



8) Drug and HIV/AIDS counselor are tasked with assisting authorized institutions in the process of rehabilitating drug use and *ODHA* with a spiritual approach. preventing radical and deviant behavior in society through a religious approach.

Religious Counselor have three main functions or known as trilogy; the informative and educational function by providing lessons, fostering, and preaching according to the Qur'an and Hadith. The consultative function is to contribute ideas and solve problems that are individual or group in nature. Meanwhile, the advocacy function is to carry out activities to defend and assist the community from all forms of activities that will later damage faith and religious rules.<sup>43</sup>

### **c. Various Religious Counselor**

The following are the types of religious counselor based on their level:

- 1) Young Religious Counselor is an Islamic religious counselor whose placement of duties is in rural environment communities.
- 2) Madya Religious Counselor is an Islamic religious counselor whose placement of duties is in the urban environment community.

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<sup>43</sup> Fajar Fandi Atmaja and others, 'Implementasi Manajemen Strategik Pengelolaan Zakat Produktif Di Lembaga Keuangan Publik Islam (Studi Pada Dompot Dhuafa Yogyakarta)', *Jurnal Dinamika Ekonomi & Bisnis*, no. 1(2017), 60, <<https://ejournal.unisnu.ac.id/JDEB/article/view/569>>.

- 3) The Main Religious Conselor is an Islamic religious conselor whose placement of duties is in the community of government or private agency officials.

#### **d. Goal Islamic Religious Conselor**

The subjects targeted by Islamic religious conselor are Islamic community groups that come from various community backgrounds, social, customs, education, and culture. Islamic religious conselor must also adapt to the conditions of society that follow contemporary developments in their environment. Here are some of the intended target specifications:

- 1) General society groups consisting of rural community building groups, and transmigration.
- 2) Urban communities whose groups consist of housing groups, dormitories, employees of government agencies, industrial communities and others.
- 3) A special society, made up of scholars, the younger generation.
- 4) Community empowerment institute.<sup>44</sup>

#### **e. The Material of Counseling**

The material used by religious conselor regarding the teachings of Islam comes from the Qur'an and Al-Hadith. The material is emphasized on the main teachings that are needed by the

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<sup>44</sup> Zahara Sausan, 'Peran Penyuluh Zakat Dalam Meningkatkan Kesadaran Muzakki (Studi Kasus Di Baitul Mal Kabupaten Pidie)', Skripsi (Universitas Islam Negeri Ar- Raniry, 2020), 51.

target group. The emphasis is more on practical aspects than theoretical aspects. The scope of the material for religious moslem's consists of Islamic religious material and cross-sectoral development material, as follows:<sup>45</sup>

## **1) Moslem's Material**

### **a) The Material of Religion**

The subject matter of the Islamic faith is closely related to the problem of one's faith. Religious counselor must understand the basic material about the Islamic faith material, as follows:

1. *Akidah* knowledge or *tauhid* in form of basic understanding *akidah* Islamiyah was on rukun iman.
2. Traits and behaviors that broke the faith.
3. Comparative religion, concerning on the conception of divinity.

### **b) The Material of Syariah**

Religious counselor must realize that human life should receive guidance according to Islamic sharia in order to create awareness to behave in accordance with the guidance of Allah. The basic materials that must be mastered by religious counselor. as follows:

1. Fiqh *Munakahat* and positive law about marriage

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<sup>45</sup> Ilham, 'Peranan Penyuluh Agama Islam Dalam Dakwah', *Alhadharah*, no. 33(2018), 60.

2. Fiqh worship
3. Fiqh *Mawaris*
4. Fiqh *Jinayah*
5. Fiqh *Siyasah*
6. Fiqh *Muammalah*

**c) The Material of Akhlaq**

Religious counselor must understand that morality is a complement to one's faith and Islam. Moral material is broadly divided into two parts:

1. Morals to Allah SWT with the implementation of religious behavior and attitudes as follows:
  - a. Praise Allah as a form of gratitude for the blessings
  - b. Acknowledging Allah power
  - c. Asking for help and guidance only to Allah
2. *Akhlaq* to the Creature
  - a. Friendship *akhlaq*
  - b. *Akhlaq* to the family and relatives
  - c. *Akhlaq* to the environment
  - d. *Akhlaq* to vegetables and animals

**d) The Material of Holy *Qur'an***

Religious counselor must be able to teach all Islamic material that are sourced from the Qur'an and Al-Hadith. Rasulullah gave a guarantee that Muslims who are

guided by the Qur'an and Hadith will not go astray and will find happiness in this world and the hereafter.

## **2) Cross Sectoral Development Materials**

Some Cross sectoral development material as follows:

- a) Supportive material, Pancasila, UUD 1945 and the rules that society needs.
- b) Development materials according knowledge and public education.
- c) The materials of relatives and society welfare
- d) Usaha perbaikan gizi keluarga (UPGK)

## **3. Management**

### **A. Understanding Management**

In his book, George R. Terry defines management as a typical process, consisting of the act of planning, organizing, mobilizing, and supervising, which is done to determine and achieve the goals or objectives that have been set through the utilization of human resources and other resources.<sup>46</sup>

An expert named James Stoner also provide defines Management is a process consisting of planning, organizing, actuating, and supervising the efforts of the members of the

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<sup>46</sup> George R. Terry, *Principles of Management*, (INC. Homewood, Georgetown, Ontario L7G 4B3, 1977), 4.

organization and the use of other organizational resources to achieve the organization's objectives that have been set.<sup>47</sup>

An expert named Richard also provide defines management as an achievement of an organization's objectives in an effectively and efficiently through a series of processes of planning, organizing, actuating and, controlling organizational resources. An *Sharia* accounting expert named Sofyan Syafri Harahap give defines Management is a certain process that is implemented to determine and achieve certain goals that have been set by utilizing human resources and other sources.<sup>48</sup>

From some of the opinions of the experts above, the researcher can conclude that management is a series of processes consisting of planning, organizing, mobilization and, supervision activities by using human resources and others that are implemented to achieve the goals that have been set effectively and efficiently.

## **B. George R. Terry's Theory of Management Functions**

This theory was pioneered by an expert from the United States named George Robert Terry. George Terry earned the honor of the 14<sup>th</sup> president of the Academy of Management in 1961. George Terry is known of his legendary about Principles of

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<sup>47</sup> T. Hani Handoko, Rokhima Rostiani, dan Andayani, *Kasus-Kasus Manajemen Perusahaan Indonesia* (Yogyakarta: Gadjah Mada University Press, 2017), 30.

<sup>48</sup> Sofyan Syafri Harahap, *Akutansi Pengawasan dan Manajemen Dalam Prespektif Islam* (Jakarta: Rineka Cipta, 1992), 92.

Management, published in 1960 years ago. His work succeeded in making an important formulation in modern management science.

The management function proposed by George Terry on it is divide into four types, planning, organizing, actuating, and controlling. It is known as POAC. Here four basic function of management:

**a. Planning**, is the formulation of future goals. The preparation of steps taken to achieve the goals that have been formulated, and preparing all needs. All planning activities basically refer to the following four stages:

- 1) State the goals
- 2) Formulate and analyze the society condition
- 3) Identify strenght and weakness
- 4) Develop the strategies to reach the goals.<sup>49</sup>

**b. Organization**, process is an activity of some people on the society which has a certain task and goals, which has the responsibilities and abilities under the planning the work. The organizing process consist of:

- 1) State human resource and some event to reach he goals
- 2) Planning and develop the organization under the grop of community

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<sup>49</sup> Mutia Ulfah, “Analisis Manajemen Pengelolaan Wakaf Produktif Dalam Meningkatkan Kemanfaatan Harta Wakaf”(Undergraduate thesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2017), 39-40.

- 3) Share the goals and do it by the team
- 4) Delegating authority to individuals to carry it out.

Islam has advised its people to do everything in a neatly organized manner.

- c. Actuating**, is to move the organization so that it can run according to the division of each task and move all resources within the organization so that activities can be carried out according to plan and achieve goals. In the implementation function, more emphasis is placed on activities related to the parties within the organization.
- d. Controlling**, is overseeing the performance of the organization to fit the plan and providing supervision of resources in the organization to work effectively and efficiently without anything straying from the plan.<sup>50</sup> Supervision in the view of Islam is carried out to justify what is right, and straighten out what is not straight.

Waqf management occupies the top position and has the most urgent role in the management of waqf assets. The level of success in achieving the goals of waqf can be measured from the pattern of waqf management implementation by an institution or organization. The religious moslem's conselor in Lowokwaru

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<sup>50</sup> Iqlimq Dilla, 'Makalah Teori Manajemen (George R. Terry)', Academia.edu, 05 September 2008, [https://www.academia.edu/36213971/MAKALAH\\_Fungsi\\_Fungsi\\_Manajemen](https://www.academia.edu/36213971/MAKALAH_Fungsi_Fungsi_Manajemen)



implementation the POAC (Planning, Organizing, Actuating, and Controlling) management function theory because it is general in nature and covers the entire managerial process. In addition, this theoretical concept is more widely used and applied because it is more suitable for every level of management.

The theory of management functions is also implemented in every organization around the world in order to maintain the continuity of the organization. The religious affairs office of Lowokwaru through the intermediary of religious affairs office applies the POAC (Planning, Organizing, Actuating, and Controlling) management function system on developing societies will on waqf.

### **C. The Principle of Prophetic Leadership**

Prophetic leadership comes from two words, namely leadership and prophetic. Leadership is defined as the art of influencing and actuating people through means of trust, respect, and passionate cooperation in order to achieve common goals.<sup>51</sup> Stephen P. Robbins defines leadership as an ability to influence a group to achieve goals.<sup>52</sup> According to Wahjosumidjo, in organizational implementation, the word "leading" has the connotation of moving,

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<sup>51</sup> Rivai, *Kepemimpinan Pendidikan* (Jakarta: Cahaya Ilmu, 2003), 3.

<sup>52</sup> Stephen P. Robbins, *Essentials of Organizational Behavior* (Prentice-Hall, 1983), 112.

actuating, guiding, encouraging, providing assistance, and setting an example. Based on the definition of leadership above, the author can conclude that leadership is a form of effort to influence other people or members who are led to bring about a change in the organization so that the expected goals can be achieved.

Prophetic comes from English prophet which means prophet or prophecy. The word then becomes prophetic or prophetic (adjective) which means prophetic. This prophetic nature is in a Prophet who has high spirituality, pioneers of change, has the spirit of a leader, is able to guide people towards improvement and struggles relentlessly to fight evil.<sup>53</sup> The term prophetic was first introduced in Indonesia by a historian named Kontowijoyo through the idea of the importance of transformative social science which is also known as prophetic social science. Prophetic social science proposes a change based on certain ethical and prophetic ideals (in the context of Islamic ethics), which reorients epistemology that the source of knowledge does not only come from ratio and empirical, but also from message the god.<sup>54</sup> Based on the description above, it can be concluded that prophetic leadership refers to a prophetic trait. The value of the main prophetic or prophetic character is the nature carried out by the Prophets, consisting of four main aspects, namely:

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<sup>53</sup> S. Wojowasito dan Tito Wasito, *Kamus Lengkap; Inggris-Indonesia, Indonesia-Inggris* (Bandung: Hasta, 1982), 161.

<sup>54</sup> Maulidya Yuniar Elitya Rosita, Chechen Hidayatullah, Dwi Oktaviantari, 'Konsep Kepemimpinan Profetik', *Al-Muaddib: Jurnal Ilmu Sosial Dan Keislaman*, no. 1(2020), 3.

a. *Amanah*

*Amanah* Has the meaning of being trustworthy and responsible. In general, the management pattern is considered professional if the entire system used can be trusted, both in terms of personal and the programs offered. The consequence of a trust is to return every right to its owner, whether it is a lot or a little, not taking more than what he has and not deducting from someone else's property.

b. *Siddiq*

*Siddiq* means honesty in terms of speech, behavior, beliefs, and actions based on the teachings of Islam. The nature of *shiddiq* is related to the personality of human resources and the form of programs offered, so that consumers or the public feel they are not being used.

c. *Fathanah*

*Fathanah* Has the meaning of intelligent or brilliant. Human Resource Intelligence relates to good and advanced programs that will be planned by religious moslems conselor in an effort to arouse public interest in implementing waqf.

d. *Tabligh*

It means conveying correct and transparent information. Someone who is *tabligh* will be communicative and argumentative. Submission of information will be correct

and use the right words. In management, information dissemination is related to marketing patterns and financial reporting.

#### **D. Understanding Strategy Management**

Strategy management is a collection of decisions and actions used to develop and implement strategies, the target is to compete conformity between the organization and its environment, and the best result to be achieve being the core target of this strategy management.<sup>55</sup> The strategy management could also determine as an art and science of the preparation, application, and devaluation of multi-functional decisions, which makes it possible for an organization or company to achieve its vision.

The main focus of strategic management is centered on setting organizational goals or missions, policy development and strategy planning to achieve goals, as well as distributing human resources to implement policy and strategy planning to achieve organizational goals.

The objectives of strategic management according to Suwandiyanto there are four objectives of strategy management, namely:

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<sup>55</sup> Muklisin, 'Strategi Pengelolaan Zakat Dalam Upaya Pengembangan Usaha Produktif (Studi Kasus Pada BAZNAS Kabupaten Bungo)', JURIS (Jurnal Ilmiah Syariah), no. 2(2018), 205.

- a. To provide direction to achieve the goals of an organization or company. A clear direction will be used as a direction of implementation control and the expansion of company.
- b. To accomodate some stake holdes. Strategy management brings together various groups that have certain needs or wills and play an important role in the success or failure of the organization.
- c. To anticipate any form of change to be evenly distributed again. Strategy management is the last bastion in anticipating any changes and preparing guidelines and controls, to have a better contribution to today and tomorrow to come.
- d. To attach to an efficiency and effectiveness on particuler goals. A manager must be able to focus on the wills of efficiency and hard work of his members to do something more effective as well.

#### **E. Management Elements**

Implementation of every activity or management activity in order to achieve effective and efficient goals, it is necessary to have supporting facilities or what is known as 6M, explained by Zaini Muchtaram in his book entitled: “Dasar-Dasar Manajemen Dakwah”, namely: man, money, material, machine, method, and market. In order to further explore the understanding of these management elements, it will be explained as follows:

a. Man

All forms of activities that are carried out in order to achieve goals in terms of the process, require human intervention.<sup>56</sup> Without human intervention as the main actor, it is impossible to carry out a certain plan or activity.

b. Money

The definition of money according to modern economics is something that is available and generally accepted as a means of payment for the purchase of goods and the provision of services and other valuable assets. Money as a substitute medium of exchange in the barter system in ancient times with the aim of providing convenience for conducting economic transactions.<sup>57</sup>

The function of money in the management process can be used to hire people who make plans, conduct supervision, people who work in the production process, buy all needs and equipment, and so on to achieve goals.

c. Material

Materials are one of the important elements in operational activities to produce goods or services for sale. Humans in the production process need materials, such as using

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<sup>56</sup> Malayu Hasibuan, *Manajemen Sumber Daya Manusia* (Jakarta: Bumi Aksara, 2000).

<sup>57</sup> Fajri Dwiayama, 'Unsur Manajemen Dalam Pengelolaan Lembaga Pendidikan Islam Di Indonesia', *ADAARA: Jurnal Manajemen Pendidikan Islam*, no. 1(2018), 676.

natural resources as the main ingredient. Without materials, the production process will not produce goods or final products.

d. Machine

Machines are tools used to achieve organizational goals. Machines as the main tool used in the production process or activities related to organizational goals to be more effective and efficient. Machines are used with the aim of reducing the intensity of work done by humans. Humans use machines to meet production deadlines according to customer demands and promote high quality standards.

e. Method

Methods in the perspective of management science refer to scientific ways of getting things done. The scientific method in question is an activity based on rational, empirical, and systematic science. The method determines the smooth circulation of management in an organization that will produce good products as well, so that it will achieve its goals effectively and efficiently.

f. Market

The results of a company's production of goods will be distributed to consumers through marketing activities. Marketing activities are an important element in the

management process and should not be ignored.<sup>58</sup> Market control is needed to disseminate production results so that consumers have high purchasing power for these products.

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<sup>58</sup> Triyo Supriyatno Marno, *Manajemen Dan Kepemimpinan Pendidikan Islam* (Bandung: Refika Aditma, 2008), 77.



## CHAPTER III

### RESEARCH METHOD

The word method comes from the Greek "methodos" which means the path taken. While the word research comes from English "research" which means the process of collecting information with the aim of improving and developing an investigation.<sup>59</sup>

Research methods are a key aspect in the development of structured science and should be used as a reference for researcher to achieve research goals. Therefore, researcher want to reveal the truth systematically, methodologically, and consistently. Through methodological following certain methods or ways, systematic is based on a system.<sup>60</sup> While consistency itself means the existence of something contrary in a certain framework the research method includes research tools and procedures to obtain solutions to the problems encountered. The research methods used in this study are:

#### **A. Research Type**

The research type of this study is empirical or sociological research which means research is done in the field.<sup>61</sup> The researcher will focus on the results of interviews conducted on sources or informants. Researcher will conduct interviews in person or through online news media because it is still a pandemic period with

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<sup>59</sup> I Made Wirartha, *Metodologi Penelitian Sosial Ekonomi* (Yogyakarta: ANDI, 2006), 69.

<sup>60</sup> Sukandarrumidi, *Metodologi Penelitian: Petunjuk Praktis Untuk Peneliti Pemula* (Yogyakarta: Gajah Mada University Press, 2006), 111.

<sup>61</sup> Muh Fitrah dan Luthfiyah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas & Studi Kasus* (Sukabumi: Jejak, 2017), 10.

Islamic religious counselors in the religious affairs office Lowokwaru district of Malang City.

## **B. The Research Approach**

This research approach uses a qualitative approach, a research method used to examine the condition of natural objects, where the position of the researcher is the main instrument. Researchers use descriptive data presentation techniques, a research methods that try to explain and interpret objects according to the actual situation.

The qualitative research method with a descriptive pattern was chosen by the researcher with the aim of systematically describing the facts and characteristics of the object and subject being studied appropriately. Through descriptive qualitative research methods, it is useful to obtain various problems related to human behavior which in this research subject is religious moslems counselor.<sup>62</sup>

## **C. Research Location**

The location of this research was conducted at the KUA Lowokwaru, Malang as a place that will be the main focus of research, precisely at Jalan Candi Panggung No.54, Mojolangu, Kec. Lowokwaru, Malang City, East Java. The choice of location at the KUA Lowokwaru District was due to the management strategy used by Islamic religious counselor on developing societies will on waqf.

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<sup>62</sup> Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: CV ALFABETA, 2008), 1.

## **D. Data Source**

### 1. Primary Data Source

Data sources are an important component of research. The source of data in a study is the subject from which the data can be obtained.<sup>63</sup>

Primary data is data obtained directly from or related data informants so that valid, accurate and, reliable data is obtained. The primary data source used in this study was excavated from religious moslem's conselor at KUA Lowokwaru, Malang.

### 2. Secondary Data Source

Secondary data sources are some materials that can provide an explanation and understanding of primary legal materials. The secondary material is in the form of waqf literacy, e-books from Telegram online training, pamphlets and promotional media as like brochures, book on waqf discussion.

## **E. Data Collection Methods**

Data collection methods are an important process for determining whether or not a study is good. Therefore, there needs to be a good and systematic design in collecting data, so that the data collected is following what researcher need and achieve objective results. The data collection methods used by researcher are as follows:

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<sup>63</sup> 'Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas & Studi Kasus - Google Books'.

## **1. Interview**

Interviews are data collection techniques used by researchers to obtain some information through conversations and face to face with people who provide information to researchers. The interview used in this study is a structured interview where the questions have been written beforehand and the role of the resource person is an religious moslem's conselor.

## **2. Observation**

The observation is a data collection method that observes directly the object of research with the help of the five senses. Observations or observations are used to collect data in a study through social phenomena and psychological symptoms by observing and staring.<sup>64</sup> Observations made by researchers are direct waqf data collection carried out by researchers at the KUA, Lowokwaru.

## **3. Dokumentation**

The Documentation method is a method used by researchers to find data about a thing or variable in the form of notes, newspapers, books, magazines, agendas and so on. In this context, the data is written data. Researchers use this technique to collect data related to KUA conditions such as KUA history, geographical location, organizational structure and background. Researchers also use documentation techniques to collect data

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<sup>64</sup> Mardalis, *Metode Penelitian* (Jakarta: Bumi Aksara, 2002).

related to the media used by religious counselor for counseling or waqf socialization.<sup>65</sup>

## **F. Data Processing Methods**

Data processing of the method is a process in order to obtain summary data by using certain methods or formulas. The purpose of data processing is to convert raw data from measurement results into more mature data, thus providing a direction for further study.<sup>66</sup>

The data processing method is done by compiling each data obtained and combining one data with other data. Some of the steps in data processing as follows:<sup>67</sup>

### **1. Data Check (*Editing*)**

Editing is a process in re-examining records, files, information collected by researchers or data seekers.<sup>68</sup> This editing has the aim of correcting sentences that are still not quite right in use, adding or reducing words that are not appropriate so that the sentence becomes relevant. Because this research uses qualitative research methods, the data processing is done by describing in the form of regular, logical, coherent and effective sentences so as to facilitate understanding and interpretation of the data.

### **2. Classification**

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<sup>65</sup> Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 274.

<sup>66</sup> Abu Achmadi dan Cholid Narkubo, *Metode Penelitian* (Jakarta: PT. Bumi Aksara, 2005), 80.

<sup>67</sup> Bambang Sunggono, *Penelitian Hukum Normatif*, (Bandung: CV Mandar Maju, 2000), 76.

<sup>68</sup> Narkubo, 85.

Classification is the process of grouping all data that comes from the results of interviews with research subjects, observations, and direct recording in the field or observations. All data obtained were read and reviewed carefully, then classified according to need.<sup>69</sup> The Classification process aims to make the data easy to understand, and provide objective information according to the needs of the researcher. Furthermore, the data will be selected in sections that have equations based on data from interviews and data obtained through references.

### 3. Verification

Verification is the process of checking back the data that has been collected to check the validity of the data so that it can be recognized and used in research. In this verification stage, the researcher checks the level of validity of the data obtained starting from the respondents. After that, it was reconfirmed by submitting the data obtained to the research subject, in this case the religious Moslems and several conselor people in the Lowokwaru.

### 4. Data Analysis

Data analysis is grouping data by studying the data and then selecting the data that has been collected in order to obtain data that is important to study. According to Bogdan and Taylor, data analysis is the process of formally detailing efforts to find themes and formulate ideas as suggested by the data and as an attempt to provide assistance to these themes and ideas.<sup>70</sup>

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<sup>69</sup> Wirartha, 90.

<sup>70</sup> Saifullah, *Buku Panduan Metodologi Penelitian*, (Malang: Fakultas Syariah UIN Malang, 2006), 59.

Furthermore, the library and field data were collected, then the researcher compiled the data, described the data, and systematized the data that had been collected for review using a qualitative descriptive method, namely explaining and interpreting objects according to the actual situation, then separated according to classification to obtain conclusions.<sup>71</sup>

## 5. Conclusion

Conclusion is the last step in a research. The conclusion is the answer to a question listed in the problem formulation. The researcher summarizes the answers from the results of the analysis about why the people of Lowokwaru are less willing in carrying out waqf, how the management process is carried out by religious moslems conselor in an effort to arouse public interest in carrying out waqf.

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<sup>71</sup> Suharsini Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktek*, (Jakarta: Rineka Cipta, 2002), 245.

## **CHAPTER IV**

### **RESULT AND DISCUSSION**

#### **A. Background of The Research Object**

##### **1. General Description of KUA Lowokwaru**

The Office of KUA in Lowokwaru is located at Jalan Candi Panggung Number 54, Mojolangu, Lowokwaru, Malang, East Java. The KUA Lowokwaru office is located at the coordinates of - 7°57'32.73" South Latitude and 112°37'22.98" East Longitude - 7°56'22.6" South Latitude 112°37'25.9" East Longitude with an altitude of 460 m above sea level. The role and function of the Office of KUA in the Lowokwaru is very strategic, because it directly provides services to the community such as recording marriages, fostering sakinah families, organizing religious holidays, hisab rukyat socialization, and fostering good relations with religious leaders. Moreover, in the face of various changes that have occurred due to reform, regional autonomy and globalization, the Office of KUA in the Lowokwaru has a more difficult duty.

Based on these roles and functions, KUA in the Lowokwaru requires optimal performance accompanied by support from qualified human resources from its employees and employees. Every employee and female employee at the Lowokwaru KUA must keep up with technological developments in the face of the times. The current era of globalization demands that everything be resolved quickly and



neatly. Archives from computers, data and writing of marriage certificates are the demands of the times that cannot be avoided anymore. Good and strategic planning support is the first step in strengthening performance that is responsible for realizing the vision and mission of the Ministry of Religion in general and the District of KUA in particular.

Basically every operational policy has determined the goals of an organizational program and activity, in this case the KUA Lowokwaru first makes a policy base that will be taken to determine what goals will be achieved, activities that must be carried out in the future, and how to realize them.

As an effort to achieve this goal, the KUA Lowokwaru, Malang City made a work program as a policy basis, to realize the goals contained in the vision and mission of the KUA Lowokwaru District. The indicators of success are seen by paying attention to the vision, mission and work programs that have been set.<sup>72</sup>

The KUA Lowokwaru oversees 12 village under their obligation, including: Jatimulyo, Lowokwaru, Tulusrejo, Mojolangu, Tunjungsekar, Tasikmadu, Tunggulwulung, Dinoyo, Merjosari, Tlogomas, Sumpersari, and Ketawanggede.

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<sup>72</sup> KUA Lowokwaru Malang, "Pendahuluan," *Blogspot*, 01 Januari 2015, diakses 27 November 2021, <http://kuaLowokwarumalang.blogspot.com/2015/01/pendahuluan.html>

## 2. Vision And Mission of KUA Lowokwaru

In an effort to achieve the goals of the work program and activities that have been planned, the religious affairs office in the Lowokwaru District has a vision and mission. The vision and mission proclaimed by KUA Lowokwaru are as follows:

Vision:

*The realization of religious values as a moral and spiritual foundation in the life of a religious society, advanced, prosperous, intelligent and tolerant in Lowokwaru District.*

Mission:

- a. Optimizing information system services, human resources, society finance and public services,
- b. Improving the quality of marriage administration and referral services based on information technology,
- c. Improving the quality of understanding and developing the sakinah family as well as socializing halal products,
- d. Improving the quality of services for religious social worship and protection of waqf assets,
- e. Empowerment of religious institutions in the development process,

- f. Strengthening religious harmony on the basis of mutual respect,
- g. Increasing the guidance of pilgrims, and
- h. Encouraging the development of civil society based on religious values and noble values of akhlaqul karimah.<sup>73</sup>

### 3. The Social Goals of KUA Lowokwaru

Based on vision and vision above, the office has been stated the goals for support te society as follows:

- a. Improve harmonious coordinating relations between KUA employees in Lowokwaru.
- b. Improve individual skills in the service of reconciliation, zakat waqf, social worship, and office administration.
- c. Improve dynamically harmonious relations with relevant agencies, mass organizations and religious institutions in the Lowokwaru sub-district.
- d. Improve repair and procurement of infrastructure towards excellent service.
- e. Improving the service of religious life and strengthening the quality of understanding, appreciation and practice of religious teachings.

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<sup>73</sup> KUA Lowokwaru Malang, "Visi dan Misi," *Blogspot*, 01 Januari 2015, diakses 27 November 2021, <http://kuaLowokwarumalang.blogspot.com/2015/01/visi-dan-misi.html>

#### **4. Targets Of KUA Lowokwaru For Public Service**

There are some targets from KUA Lowokwaru as follows:

- a. To create a quality productivity, discipline and professionalism of employees as the implementation of public services.
- b. Realization of individual skill specialization of employees in their duties.
- c. synergicity and collaboration with related institutions, mass organizations and religious institutions to program synchronization.
- d. The fulfillment of adequate facilities and infrastructure with good management, in order to provide excellent technology-based services for the community. The creation of excellent service for religious communities to improve the quality of understanding, appreciation and practice about religious teachings.

#### **5. Geographical Research Location**

Lowokwaru District is a sub-district located in the northern part of Malang City, East Java. According to the history of this sub-district since 1942, for 28 years after being appointed as a municipality, Malang City was only divided into 3 sub-districts,

namely Klojen District, Blimbing District, and Kedungkandang District. While Lowokwaru is still part of Blimbing District.<sup>74</sup>

The boundaries of the Lowokwaru District are in the north with Karangploso District, in the east with Blimbing District, in the south with Klojen District and in the west with Dau District. Lowokwaru District has an area of 2,089,513 Ha with a minimum temperature of 200C and a maximum of 280C with an average rainfall of 2.71 mm and an average height of 400-525 meters above sea level.

**6. Religious Muslims Conselor, Lowokwaru, Malang.**

Based on the Decree of the Director of Islamic Information Number 5023 of 2019 and the Order of the Head of the Office of KUA Malang No. 71/Kk.13.25.1/Kp.02.3/01/2020 dated January 3, 2020, the Head of KUA, Lowokwaru, Malang, Assigned Non-PNS Religious Moslem Conselor:

**Table 5. Data of Non-PNS KUA Lowokwaru Islamic Conselor.**

No.	Name	NIK	Task Field / Specialization
1.	Badrun	5023	Kerukunan Umat Beragama
2.	Syaifu Nu'man	5024	Pengelolaan Zakat
3.	Basthomy Putra Romadlon	5025	Produk Halal
4.	Moh Na'im	5026	Radikalisme dan Aliran Sempalan
5.	Samsul Arifin	5027	Pemberdayaan Wakaf
6.	Ulva Hiliyatur Rosida	5028	NAPZA dan HIV/AIDS

<sup>74</sup> Agung Wearemania, "Profil Kecamatan Lowokwaru Kota Malang," *Blogspot*, 27 Agustus 2017, diakses 28 November 2021, <https://mlg-87.blogspot.com/2017/08/profil-kecamatan-Lowokwaru-kota-malang.html?m=1>

7.	Solikah	5029	Keluarga Sakinah
8.	Khoirul Anam	5006	Buta Huruf Al-Qur'an

Here the detail task of religious moslems conselor as follows:

- a. Collecting data on the potential of da'wah,
- b. Forming groups of counselling,
- c. Carry out Islamic religious guidance and counselling,
- d. Carry out other additional tasks, outside of the main duties and functions,
- e. Submit a report on the implementation of tasks every month to the Head of KUA and the Head of the KUA Lowokwaru.

#### **7. Waqf Potention on Lowokwaru**

The potential of waqf property in Lowokwaru is quite large and wide, but the development of waqf is still slow or not as expected.

Mr. A'la Jazuli as *Nadzir* NU Malang City said that:

*"The potential for waqf in Lowokwaru is very large and wide. The current data shows that there are 105 Waqf Pledge Deed, 81 certified waqf assets and 24 not certified. The data is data that looks physical based on waqf pledges and land certificates. However, this great potential has not been managed properly, and so far it is still limited to securing uncertified waqf property."*<sup>75</sup>

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<sup>75</sup> A'la Jazuli, wawancara, (Malang, 03 Desember 2021)

The society understands that waqf is still traditional, such as for worship activities and has not been able to make waqf to develop productively. Mr. Samsul Arifin as Islamic religious counselor in the field of waqf KUA Lowokwaru said that:

*“The potential for suitable waqf in Lowokwaru District includes the construction of places of worship, construction of places of education, waqf for Islamic foundations, waqf for places of religious organizations, construction of orphanages and waqf of boreholes. He also said that it is no less important for the community in Lowokwaru District to carry out productive waqf where the proceeds of the waqf property will be used for the benefit of the people.”<sup>76</sup>*

Mr. A’la Jazuli as the minister of *nadzir* NU kota Malang said that:

*“In general, people in Malang City understand waqf only to know. However, in prioritizing waqf worship over other worship, it is still not. It is necessary to acknowledge in the society the benefits of waqf and its extraordinary benefits.”<sup>77</sup>*

The management of waqf property must be used in accordance with the initial purpose of waqf which focuses on realizing the welfare and benefit of the people. Religious Moslem counselor,

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<sup>76</sup> Samsul Arifin, wawancara, (Malang, 25 November 2021)

<sup>77</sup> A’la Jazuli, wawancara, (Malang, 03 Desember 2021)

*Nadzir* Waqf and other waqf institutions cannot force the society for doing waqf, but these institutions must provide comfort, tranquility, and convenience to candidates for waqf. Thus, the candidate for *wakif* will be of the view that waqf worship is easy and does not feel burdened in the process.

#### **8. Factors Causing Lowokwaru People Are Lack Interested in Endowments**

The lack of interest in the Lowokwaru District community to carry out waqf worship is caused by several factors. Based on the results of field observations conducted by Mr. Samsul Arifin as a religious muslim's counselor in the field of waqf, he has concluded several factors causing the lack of public interest in waqf. Mr. Samsul Arifin said that:

*"There are several factors that cause Lowokwaru's society less interested in waqf including: first, they do not understand about fadilah and the importance of waqf. Second, the value of waqf is quite large and not all people are able to carry out waqf. Third, the public's understanding about waqf complicated procedure."*<sup>78</sup>

The society thought about waqf only on short understanding. However, the detailed transaction on waqf optimally needed from the

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<sup>78</sup> Samsul Arifin, wawancara, (Malang, 25 November 2021)



religious moslems conselor especially on the procedure. One of jama'ah on al-ghozali at tlogomas, namely mr. suparman stated that:

*“In my opinion, waqf is giving the land that we have for the benefit of the Islamic religion. However, I still don't understand the procedure for waqf.”*<sup>79</sup>

It is the duty of Islamic religious conselor with their expertise in their scientific fields to provide counseling and guidance on waqf to the community. A deep understanding of waqf and the level of religiosity greatly affect people's interest in waqf. Waqf must be an important concern of the government and related waqf institutions so that the community as *wakif* parties can fully contribute to waqf. The legalization of law number 42 the year 2004 is one of the government's efforts to regulate the development of waqf regulations more significantly.

Mr. A'la Jazuli as *Nadzir* NU Malang City added that:

*“The way to provide understanding about waqf to the society is eliminating the public perception about the complicated regulation. Religious conselor and Nadzir Zakat must be able to please the wakif by a simple administration. For the value or cost of the waqf, it is the last thing, the important thing is that they want to do waqf, that is good enough”*<sup>80</sup>

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<sup>79</sup> Sumini, wawancara, (Malang, 02 Desember 2021)

<sup>80</sup> A'la Jazuli, wawancara, (Malang, 03 Desember 2021)

The second factor that causes the lack of public interest in waqf is the economic factor. Most of the people in Lowokwaru District are classified as rich and capable for waqf. The high price of land in urban areas makes it difficult for people to donate the land. The solution offered by religious moslem's to overcome this problem is cash waqf. This is in related with with the statement of Mr. Samsul Arifin:

*“Cash waqf became one solution for the Lowokwaru people who have not been able to pay waqf with a large value. The community can pay partly or jointly for waqf, so that the assets issued for waqf are in accordance with their abilities and do not burden them either.”<sup>81</sup>*

Mr. A'la Jazuli as *Nadzir* NU Malang City emphasized that at this time he is trying to realize waqf that is still conventional towards productive waqf although spending much time. One of the productive waqf that has been realized at this time is the TOSERBA Cooperative (Multipurpose Shop) Sabilillah Mosque, Blimbing District, Malang City. The business uses facilities and infrastructure resulting from waqf assets. The community also feels the benefits of the existence of the cooperative from an economic point of view and the rewards obtained by people who make waqf will be multiplied.

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<sup>81</sup> Samsul Arifin, wawancara, (Malang, 25 November 2021)

The last factor that causes people to have less of will in waqf is the public's understanding of the complicative procedure on waqf activity. People are more likely to choose to give alms, donate, and donate rather than waqf, because the process is quite easy, simple, and fast.

The same thing was conveyed by Mr. Agung Winarno as the chairman of the Takmir at Al-Ghazali Tlogomas Mosque, Lowokwaru. Mr. Agung Winarno stated that:

*“This Al-Ghozali Mosque is only partially certified. Some waqf lands are still waiting for a long certification process. There are some lands that are still not certified by ownership rights and stop at the waqf pledge process only”<sup>82</sup>*

It is the duty of religious counselor to provide understanding to the community through socialization that the process of waqf pledges and the process of certifying waqf land is not too difficult. It refers to Regulation of the Minister of Agrarian Affairs and Spatial Planning/Head of the National Land Agency of the Republic of Indonesia Number 2 of 2017 concerning Procedures for Registration of Waqf Land. The process is as follows:

1. the *wakif* candidates or Legal Entities hold deliberation to endow their land and determine their Nazhir,

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<sup>82</sup> Winarno, wawancara, (Malang, 02 Desember 2021)

2. *Wakif* and Nazhir go to the village or sub-district office to take care of the waqf requirements at that area,
3. *Wakif* and Nazhir come to the District KUA with a letter or legal proof of ownership of the property to be donated,
4. *Wakif*, *Nadzir* and the Witness went to PPAIW to apply for waqf land and PPAIW namely the head of KUA to check the completeness of the requirements,
5. The *wakif* pronounces the waqf pledge in front of the witness. If the *Wakif* is unable to attend for reasons justified by law, then it is allowed to use a power of attorney that is strengthened by two witnesses. The witness and PPAIW made the Akta Ikrar Wakaf (AIW). Next, examine the waqf file and proof of ownership of the waqf land,
6. *Wakif*, Nazhir, and the witness went home with a copy of AIW (W.2.a)
7. PPAIW on behalf of Nazhir goes to the district land office by bringing the application for registration of waqf land with the introduction of form W.7
8. The land office processes waqf land certificates,

9. The head of the land office submits the certificate to Nazhir, and then shows it to PPAIW to be recorded on the Akta Ikrar Wakaf Form W.4<sup>83</sup>

Mr. A'la Jazuli selaku *nadzir* NU kota malang added that:

*"There are several factors that cause the processing of the Waqf Pledge Deed and the waqf certification itself to take a long time. These constraints include the fact that the waqf land is not clear enough on its ownership rights or the rights to ownership of the land have not been converted. Another problem came from the counter at the National Land Agency Office, because the officers serving guests were different every day. The different officers who serve will of course also have different procedures. Yesterday he was told to do this, the next day he was told to do that, yesterday he said he could, now he can't. Such an incident occurs, the counter clerk must contact the supervisor and of course it will slow down the process. I hope that BPN will provide special officers to handle waqf certificates, so that it will reduce misunderstandings between Nadzir and the counter staff at BPN. In addition, obstacles also occur at Kelurahan Office, usually the officers do not understand how to make a*

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<sup>83</sup> Kementerian Agama Tuban, "Prosedur Pendaftaran Tanah Wakaf", diakses pada 29 November 2021, <https://kemenagtuban.com/prosedur-pendaftaran-tanah-wakaf/>

*certificate of non-dispute, a certificate of land history, and a certificate of sporadic land tenure. The last problem is that if the government implements the PTSL (Complete Systematic Land Registration) program and the PRONA (National Agrarian Operations Project) program, of course, it will prioritize the two programs and override the certification process that has been included in the National Land Agency.*”<sup>84</sup>

Based on the experience of Mr. A'la Jazuli while handling land certificates in the field, the time needed to wait for the results of the land certificate if the title has been certified is one hundred days, while land that has not been converted takes about six months. However, in practice, it is far from the timebound that has been determined by the BPN, which should have taken a hundred days for the certificate to be completed, but it could be six months and the time that should have been six months turned out to be one year

## **B. Management of Religious Moslem Conselor to Develop Society Will On Waqf**

Religious moslems instructors are required to have creative and innovative strategies in an effort to arouse public interest in carrying out waqf worship, so that the goals of waqf could be maximally achieved.

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<sup>84</sup> A'la Jazuli, wawancara, (Malang, 03 Desember 2021)

Management is used by religious moslems conselor with the aim of controlling all activities carried out professionally in order to achieve the desired goals. religious moslems conselor in the field of waqf in Lowokwaru use the management function method pioneered by an expert named George Robert Terry POAC (Planning, Organizing, Actuating, and Controlling) in an effort to arouse public interest in waqf. The following is an explanation of the four processes of the management function:

### **1. Planning**

Planning is defined as the preparation of plans to achieve the goals that have been formulated by maximizing the use of natural resources and human resources.<sup>85</sup> In the planning process, there are several processes, namely determining organizational goals, clearly presenting program strategies to be implemented, determining program implementation procedures, and actions needed to achieve overall organizational goals. Mr. Samsul Arifin explained several series of plans that were drawn up in the planning process. Mr. Samsul Arifin as religious moslem's conselor in the field of waqf said that:

*“There are several preparation that I made before going directly to the field, including; plan collaboration with Nahdlatul Ulama and Muhammadiyah management to request data on mosques and prayer rooms that have not pledged and certified waqf, plan media and property to support program implementation, plan collaboration with fellow Islamic religious conselor in the field of zakat, the field of Al-Qur'an illiteracy, and the field of halal products in order to reach the entire Lowokwaru District. Other*

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<sup>85</sup> Mesi Herawati dan Riri Novitasari Esti Alfiah, ‘Manajemen POAC Wakaf Di Indonesia’, *Jurnal Zakat Dan Wakaf*, no. 2(2020), 117.

*religious moslems instructors have a duty to reach the goals come true*"<sup>86</sup>

Mr. A'la Jazuli as *Nadzir* of Malang City added about an innovation that is still in the process of socialization to society. Mr A'la Jazuli said that:

*"Education and socialization of waqf to the community can be realized maximally if institutions and organizations synergize with each other. We can work together with Da'i or missionaries to convey directly to the public about waqf material. In addition, Friday preachers can be asked for assistance in delivering waqf material in delivering their sermons. If preachers, preachers, preachers, and Friday preachers need interesting material about waqf, we have LDNU (Lembaga Dakwah Nahdlatul Ulama) who will be ready to help."*<sup>87</sup>

Generally, all forms of business that carried out by Mr. Samsul Arifin as an religious moslems conselor in the field of waqf and Mr. A'la Jazuli as *Nadzir* NU Malang City are in accordance with the planning management function. Religious conselor have set a series of goals by involving available human and natural resources.

## **2. Organizing**

Organizing is a process consisting of division of labor, working relationships, delegation of authority, and coordination with fellow members of the organization who interact and work together to achieve common goals.<sup>88</sup> The division of work, duties, authorities, and

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<sup>86</sup> Samsul Arifin, wawancara, (Malang, 25 November 2021)

<sup>87</sup> A'la Jazuli, wawancara, (Malang, 03 Desember 2021)

<sup>88</sup> Risal Hamsi, 'Peranan Penyuluh Agama Islam Dalam Mengatasi Kekerasan Terhadap Anak Dalam Rumah Tangga Di Desa Tempe Kecamatan Dua Boccoe Kabupaten Bone.', *Skripsi* (UIN Alauddin Makassar, 2014), 951-952.



responsibilities must be in accordance with the fields and expertise of each person.

In the organizing process, religious Moslems educators in the field of waqf have taken several steps related to organizing. This was conveyed by Mr. Samsul Arifin as an religious moslem's conselor in the field of waqf who stated that:

*"As for some of the activities that I have done and I think they are related to the organizing process, namely coordinating directly with the head of the Office of KUA in the Lowokwaru prior to the implementation of the activity, the division of tasks from the head of the Office of KUA to religious moslem's who will carry out counseling, keeping in touch with prominent figures. -religious leaders around Lowokwaru District to help socialize waqf to the society, and finally stay in touch with the chairman of the mosque and prayer room takmir to invite waqf pledges and waqf land certification for those who have not implemented it"*

To summarize, Mr. Samsul Arifin has carried out the process of organizing the management function, although the majority only coordinate between institutions or organizations. There are several shortcomings in this organizing process. There is still no collaboration with fellow religious conselor to carry out waqf counseling to the community. The impact is the inaccessibility of some areas in Lowokwaru District due to limited human resources.

Mr. A'la Jazuli as a religious conselor and *Nadzir* NU Malang City explained about the pattern of integration between institutions or organizations that can achieve the goal of waqf optimally. Mr A'la Jazuli stated that:

*“Nahdlatul Ulama has three institutions that will have a relationship with the waqf sector if used creatively: LTMNU (Lembaga Takmir Nahdlatul Ulama), LWPNU (Lembaga Wakaf Pertanahan Nahdlatul Ulama) and LDNU (Lembaga Dakwah Nahdlatul Ulama). If the three institutions can work together and coordinate, they will find many breakthrough inputs in the future. When a mosque or prayer room needs a preacher or missionary who will provide waqf counseling, the takmir can work with LDNU. Meanwhile, the LTMNU collaborates with religious moslem’s conselor to collect data on mosques or prayer rooms in their working areas with the aim of knowing whether the land status has been certified or not. LWPNU tasked with managing waqf productively for the benefit of the people by coordinating directly with religious moslems conselor and Nadzir NU Malang”<sup>89</sup>*

It takes a pattern of integration between institutions or organizations in order to achieve the goals of waqf optimally. If the religious moslem’s conselor cooperate with each other to disseminate waqf to the community, then all areas in Lowokwaru will be equally socialized.

### **3. Actuating**

The implementation management function places more emphasis on activities that have a direct relationship with the parties within the organization. Actuating as an effort to move all members to realize a plan. Actuating is closely related to leadership ability to motivate each member in carrying out organizational activities.<sup>90</sup>

The process of implementing this management function, the religious moslems conselor in the field of waqf in the Lowokwaru has

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<sup>89</sup> A’la Jazuli, wawancara, (Malang, 03 Desember 2021)

<sup>90</sup> Yohannes Dakhi, ‘Implementasi POAC Terhadap Kegiatan Organisasi Dalam Mencapai Tujuan Tertentu’, *Jurnal Warta*, no. 9(2016), 99.

taken several steps going directly to the community. This was conveyed by Mr. Samsul Arifin as an religious moslem's conselor in the field of waqf who said that:

*"We doing activities, the Head of KUA Lowokwaru motivates religious moslem's conselor to boost our enthusiasm to achieve maximum goals. Then, the activities that I have carried out include conducting waqf counseling in the target group, conducting socialization to the heads of the takmir of mosques and prayer rooms in Lowokwaru District so that they pledge and certify waqf land, and stay in touch with community leaders to help socialize the importance of waqf."*<sup>91</sup>

The Head of the Office of KUA is responsible for office operational and administrative activities, is responsible for religious activities in the work area of the Office of KUA and supports and succeeds cross-sectoral activities. This is related to the implementation management function, namely the ability of leaders to provide direction and motivation to their members in order to encourage the morale of members, so that they are expected to be able to achieve the expected goals.

The socialization to the head of the takmir of the mosque or musholla that has been carried out by Mr. Samsul Arifin has only been carried out in two places, namely in Tlogomas and Jatimulyo Villages. The purpose of this activity is to invite the chairman of the takmir of the mosque or musholla to carry out waqf land certification. The vast area of

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<sup>91</sup> Samsul Arifin, wawancara, (Malang, 25 November 2021)

Lowokwaru district and limited human resources are problems in carrying out the data collection process.

There are two groups assisted by Mr. Samsul Arifin as an religious moslems conselor in the field of waqf, namely the Majelis Yastais (*Yasin, Tahlil and Istighosah*) which was fostered by Dr. Agung Winarno, Lecturer at the Faculty of Economics, State University of Malang at Jalan Merah Delima Number 30 Tlogomas. The second target group at Al-Ghozali Mosque Jl. Kecubung, No. 10B, Tlogomas, Lowokwaru District, Malang City. The gathering activity for the head of the Nahdlatul Ulama Islamic organization, Lowokwaru District, namely Mr. Mujib, has been carried out by Mr. Samsul Arifin and plans in the future will also visit the chairman of the Muhammadiyah Islamic mass organization in Lowokwaru District to help socialize waqf.

*" Me as a religion moslems conselor in the field of waqf, as well as Nadzir of NU Malang City, when I go directly to the community by going directly or picking up the ball for prospective waqf who have come to the of Religious Office Affairs KUA studied together issues related to waqf assets while preparing the documents or requirements needed. "*<sup>92</sup>

Mr. A'la Jazuli expects the candidate for *wakif* to assume that:

*"Waqf is simple, it is not burdensome and feels comfortable. Visiting a candidate for wakif, it is also an opportunity to convey an understanding of waqf to the public. This method is the most effective as a form of approach and invites the society for doing waqf. "*<sup>93</sup>

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<sup>92</sup> Samsul Arifin, wawancara, (Malang, 25 November 2021)

<sup>93</sup> A'la Jazuli, wawancara, (Malang, 03 Desember 2021)

Activities that have been carried out by Islamic religious counselor in Lowokwaru District through socialization and understanding to the public regarding the benefits and virtues of waqf are in line with the principles of implementation management functions the POAC (Planning, Organizing, Actuating, and Controlling).

#### **4. Controlling**

Controlling is a process to make a job so that it can be carried out as planned. Control is a vital management function because it helps to check for errors and take corrective actions so as to minimize deviations and measure the achievement of the goals of an organization. Controlling is carried out to ensure that the plan has been implemented in accordance with what has been set at the beginning.<sup>94</sup>

After conducting interviews with resource persons about the controlling management function, information was obtained from the informants regarding the efforts made by religious moslem's counselor to carry out the controlling management function. Mr. Samsul Arifin said that:

*"We have finished carrying out an extension activity, a joint evaluation will be carried out with the Head of the KUA. The results of the evaluation will be used as material for future corrections to be better and will be reported in the form of a monthly report."*<sup>95</sup>

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<sup>94</sup> Ria Wati, 'Implementasi Fungsi Manajemen dalam Meningkatkan Kinerja Perusahaan pada PT. Pegadaian (Persero) Syariah Kantor Cabang Simpang Skip Kota Bengkulu', *Ayan*, no. 5(2019), 55.

<sup>95</sup> Samsul Arifin, wawancara, (Malang, 25 November 2021)

The evaluation activities are carried out by religious moslem’s conselor in Lowokwaru routine after they carry out their activities. The evaluation work programs are carried out by religious moslems conselor at least once a month. Supervision and monitoring activities are carried out directly by the Head of the religious affairs office as the person in charge of operational activities, office administration and supporting cross-sectoral activities. This was conveyed by Mrs. Yeni as an religious moslem’s conselor.<sup>96</sup> Controlling needs to be done with the aim that any deficiencies in the activities carried out can be perfected for future activities.

Below is the data on the Akta Ikrar Wakaf that the researcher got from the religious affairs office, Lowokwaru District, Malang City from 2019 to 2021. During that period, the position of the religious moslem’s conselor in the new person Lowokwaru District, namely Mr. Samsul Arifin, has implemented the POAC management function. (Planning, Organizing, Actuating, and Controlling) to increase public interest in waqf. The data on the Akta Ikrar Wakaf as follows:

**Table 6. The Date Akta Ikrar Wakaf KUA Lowokwaru January 2019.**

No	Location	Large	Purpose	Wakif	Nadzir	Certificate		No. AIW
						No.	Date	
1.	Merjosari	486 M2	Masjid	Febrian Kusuma	M. Ali Khudlori	214	14-01-19	01/I/19
2.	Merjosari	35 M2	Makam	Husin Al Hadar	Abd. Rachman	169	08-04-19	02/IV/19

<sup>96</sup> Yeni, wawancara, (30 November 2021)

3.	Merjosari	45 M2	Makam	Husin Al Hadar	Abd. Rachman	169	08-04-19	03/IV/19
4.	Lowokwaru	60 M2	Musholla	Palsan	Mohammad	C.67	07-05-19	04/V/19
5.	Merjosari	137 M2	Pondok Tahfidz	Muhadi	M. Nadhif	1334	04-10-19	05/X/19
6.	Jatimulyo	70 M2	Musholla	Imam Mukdi	Samsul Hadi	6061	04-10-19	06/X/19
7.	Tunggulwulung	108 M2	Ponpes	Ir. Moh Solikhin	Abdul Karim	5530	30-10-19	07/X/19
8.	Tlogomas	46 M2	Masjid	H. Sugeng	Yudi Harianto	3568	30-10-19	08/X/19
9.	Tlogomas	82 M2	Masjid	H. Danu	Yudi Harianto	2974	30-10-19	09/X/19
10.	Tunggulwulung	399 M2	Masjid	Iwan Setiawan	M. Fahmi Hubeis	5284	08-11-19	10/XI/19
11.	Tunggulwulung	370 M2	Masjid	Kamil Hasan	M. Fahmi Hubeis	5386	08-11-19	11/XI/19

**Table 7. The Date Akta Ikrar Wakaf KUA Lowokwaru January 2020.**

No	Letak	Luas	Tujuan	Wakif	Nadzir	Sertifikat		No. AIW
						No.	Tanggal	
1.	Tunggulwulung	120 M2	Rumah Tahfidz	Ahmad Djalaludin	Muh. Slamet	2686	21-01-20	01/I/20
2.	Merjosari	264 M2	Masjid	Abdul Hafid	Alfin Scoleh	5720	21-01-20	02/I/20
3.	Tanjungsekar	160 M2	Musholla	Solikin	Mujib Shovy	141	17-02-20	03/II/20
4.	Tulusrejo	42 M2	Masjid	Siti Rukiyah	Mujib Shovy	6	17-02-20	04/II/20
5.	Tunggulwulung	1,069 M2	Pendidikan Islam	Ahmadi	Ludfi Djakfar	3636	03-03-20	05/III/20
6.	Tunggulwulung	73 M2	Musholla	Ngariyono	Mujib Shovy	5162	15-07-20	06/VII/20
7.	Tlogomas	67 M2	TPQ	Syaiful Mustofa	Yudi Harianto	2786	26-08-20	07/III/20
8.	Dinoyo	275 M2	Masjid	Didin Yudhadini	Dikun Efendi	3677	26-08-20	08/VIII/20
9.	Tlogomas	470 M2	Masjid	Susilowati	H. Sutrisno	4904	23-09-20	09/IX/20

10.	Merjosari	127 M2	Yayasan	Suhermanto	Mujib Shovy	2590	07-10-20	10/XI/20
11.	Merjosari	990 M2	Masjid	Nurul Hasanah	Sudirman S.Ag,	2617	23-11-20	11/XI/20
12.	Dinoyo	1,175 M2	Kegiatan Keagamaan	Prof. Imron Arifin	Fajar Syafi'i	225	24-11-20	12/XI/20
13.	Tulusrejo	60 M2	Masjid	Nurul Hasanah	Tulus Widodo	173	24-11-20	13/XI/20
14.	Tulusrejo	57 M2	Masjid	Hamid Rusdhi	Tulus Widodo	165	24-11-20	14/XI/20
15.	Tanjungsekar	51,56 M2	Musholla	Satria Witrantra	Mujib Shovy	1613	14-12-20	15/XII/20
16.	Dinoyo	146 M2	Kemaslahatan Umat	Herra Tri Novita	Drs. Marzuki, M.Ag	1606	15-12-20	16/XII/20
17.	Dinoyo	112 M2	Kemaslahatan Umat	Herra Tri Novita	Drs. Marzuki, M.Ag	1607	15-12-20	17/XII/20

**Table 8. The Date Akta Ikrar Wakaf KUA Lowokwaru January 2021.**

No	Letak	Luas	Tujuan	Wakif	Nadzir	sertifikat		No. AIW
						No.	Tanggal	
1.	Merjosari	308 M2	Masjid	Suhermanto	Fajar Syafi'i	2768	05-02-21	01/II/21
2.	Merjosari	696 M2	Masjid	Suwoko	A. Musyafak	1346	18-02-21	02/II/21
3..	Merjosari	888 M2	Ponpes	Sutrisno SE	Dr. Abdul Aziz	1614	14-04-21	03/III/21
4.	Tanjungsekar	943 M2	Ponpes	H. M. Mas'ud	Dr. Abdul Aziz	457	14-04-21	04/IV/21
5.	Jatimulyo	130 M3	Masjid	Ramiuten	M. Anwar	1639	26-04-21	05/IV/21
6.	Jatimulyo	208 M2	Yayasan	H. Kastoeri	Masruchin SH. MSi	2442	26-04-21	06/IV/21
7.	Tanjungsekar	264 M2	Masjid	H. Soechami	Masruchin SH. MSi	2431	27-08-21	07/IV/21
8.	Tasikmadu	1.246 M2	Yayasan	Maya Novita	Ahmad Jalaludin	1100	05-05-21	01/V/21
9.	Merjosari	530 M2	Musholla	Tiwik Sulistyowati	Ahmad Basori SE	1506	09-05-21	02/V/21



10.	Tanjungsekar	86 M2	TPQ	Edy Autoko	Mujib Shovy	573	28-05-21	03/V/21
11.	Merjosari	78 M2	Musholla	Sanah	Ahmad Basori SE	1041	04-06-21	04/VI/21
12.	Merjosari	113 M2	Musholla	Sulistya Widodo	Ahmad Basori SE	258	15-09-21	05/IX/21
13.	Lowokwaru	50 M2	Mushola	Sumini	Mujib Shovy	613	05-11-21	06/XI/21

The results of the Akta Ikrar Wakaf data indicate that there is an increase in the interest of the people of Lowokwaru District to waqf after the implementation of the POAC management function (Planning, Organizing, Actuating, and Controlling) and creative and innovative strategies from Mr. Samsul Arifin as an Islamic religious educator in the field of waqf. Prior to the implementation of the management function by the religious moslem's conselor in the field of waqf, the data showed that as many as 28 people of Lowokwaru District were waqf. However, after the implementation of the management function by Islamic religious conselor in the field of waqf, the data shows a significant increase in public interest. As many as 41 people of Lowokwaru District have implemented waqf.

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the results of research and discussion in previous chapters, the researcher stated the following conclusions:

1. There are several factors that cause the people in Lowokwaru less of will in distributing waqf assets. These factors include: not understanding about fadilah and the importance of waqf, the value of waqf is quite large and not all people are able to carry out waqf, and people's understanding of waqf procedures that are complicated, complicated and long.
2. In general, Islamic religious moslem's in Lowokwaru District have used the POAC (Planning, Organizing, Actuating, and Controlling) management function system in an effort to generate public interest in waqf. In the planning process, religious moslem's conselor plan all forms of activities whose purpose is to arouse the interest of the waqf community. In the process of organizing, religious moslems conselor integrate institutions or organizations with a clear division of tasks so that they can achieve the goals of activities that have been planned optimally. In the actuating process, religious moslem's carry out the waqf counseling process to the community with various creative and innovative models. In the controlling process, Islamic religious conselor carry out evaluations with the Head of KUA as the person in charge of operational activities and cross-sectoral activities.

## **B. Suggestion**

Suggestions for the next researcher as follows:

1. It is expected to be able to build a more harmonious synergy between Islamic religious counselor and institutions or organizations that are involved in the development and management of waqf assets.
2. It is hoped that Islamic religious counselor can maximize waqf counseling to the community by collaborating with preachers, preachers, and Friday preachers to provide understanding to the public about waqf.
3. It is hoped that the Office of the National Land Agency will provide a counter officer who specifically handles waqf certification issues. The frequent occurrence of misunderstandings between *Nadzir* and the BPN counter officer is one of the inhibiting factors for the waqf land certification process.

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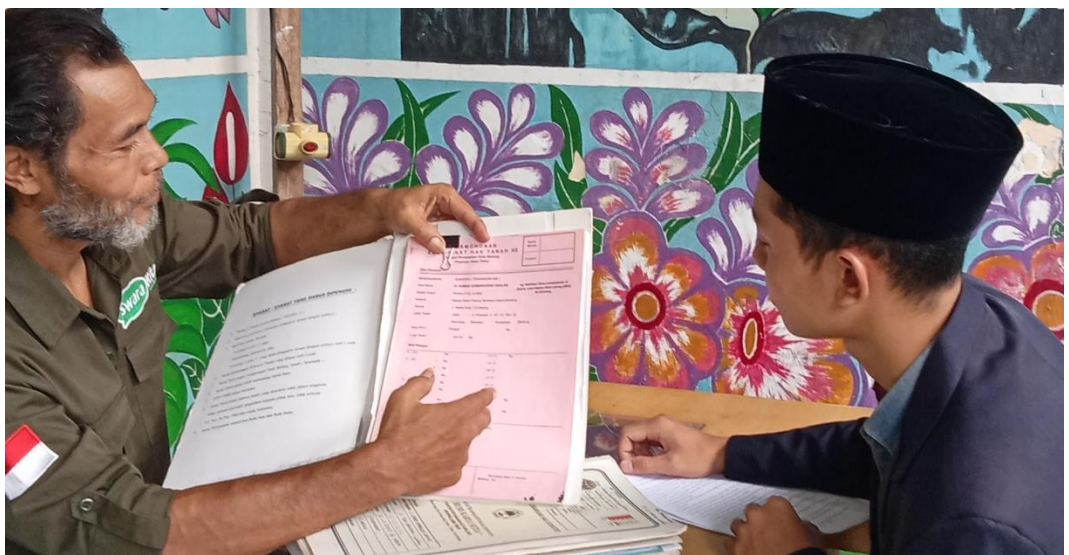
## APPENDIXES

- **Process of Interview with Religious Moslem's Conselor at Her Home**  
**(Tlogomas, Malang)**



Picture with Mr. Samsul Arifin

- **Process of Interview with Nadzir Nahdlatul Ulama at Her Home**  
**(Blimbing, Malang)**



Picture with Mr. A'la Jazuli

- **Process of Interview with Societies Mrs. Sumini**  
**(Blimbing, Malang)**



Picture with Mrs. Sumini

### List Interview Questions

1. What are your efforts or strategies on developing societies will on waqf so far?
2. What work programs have you worked on in the waqf sector so far?
3. What is the community's understanding of waqf and how do you improve that understanding?
4. What are the obstacles faced by the community when implementing waqf?
5. What are the future work programs to increase public interest in waqf?
6. What is there a group or community that helps you run a work program in the waqf sector?
7. How do you divide your work assignments to members who help you?
8. Who did you coordinate with before carrying out the socialization in the field of waqf?
9. How does the head of religious affairs office motivate and give directions to religious moslem's conselor ?
10. How are the evaluation activities after the socialization of waqf?
11. How to increase trust in prospective *nadzir*?
12. What are the potential waqfs that are suitable for the Lowokwaru community?
13. What were your obstacles while being an Islamic conselor?
14. What is the solution in the future so that the community for waqf increases?

### List Interview Questions

1. What are your main duties and functions as an religious moslem's conselor in Lowokwaru District?
2. How many people in Lowokwaru carry out waqf as long as you are an religious moslem's conselor in the field of waqf?
3. Why do people in Lowokwaru District lack interest in carrying out waqf ? what factors are the cause?
4. What is the understanding of the Lowokwaru community regarding waqf?
5. What types of waqf are in accordance with the potential in Lowokwaru District?
6. What strategies have you implemented to arouse public interest in carrying out worship?
7. What provisions have you received while you were an religious moslem's conselor in the field of waqf?
8. What is the strategy or business that you are working on in the planning process so that public interest in carrying out waqf worship increases?
9. What is the strategy or business that you are working on in the process of organizing so that public interest in carrying out waqf increases?
10. What is the strategy or business that you are working on in the implementation process so that public interest in carrying out waqf increases?

11. What is the strategy or business that you are working on in the process of controlling and evaluating so that public interest in carrying out waqf increases?
12. What media do you use to implement programs on developing societies will on waqf?
13. What is your long-term plan to increase the number of *wakif* especially in Lowokwaru District?
14. What are the obstacles or obstacles that you face in the process of generating public interest in carrying out waqf?
15. What solutions did you face in the process of generating public interest in carrying out waqf?
16. Who will the *wakif* hand over their waqf property?

## **CURRICULUME VITAE**

### **Personal Detail**

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### **Education Details**

2006-2012 Nurul Iman Elementary School Trosono

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### **Organisational Experience**

- A member of Santri Pagar Nusa Gasmi Malang City
- A member of KBMB Maulana Malik Ibrahim Islamic State University  
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- A member of UKM LKP2M Maulana Malik Ibrahim Islamic State  
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