

Analysis of the Implementation of Productive Waqf in Community Economic Empowerment at the Baitul Muttaqin Mosque, Brebes, Central Java

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Abstract. *Implementation of productive waqf at Baitul Muttaqin Mosque, Brebes Regency, Central Java in the management of waqf assets, such as land and buildings, which are converted into productive businesses that can generate income. The income generated from this business is used to fund various community empowerment programs. This study aims to analyze the implementation of productive waqf at Baitul Muttaqin Mosque, Brebes, and identify obstacles and solutions in empowering the community's economy. The management of productive waqf at Baitul Muttaqin Mosque, Brebes Regency, Central Java is also supported by training and education for administrators and congregations, ensuring that management runs effectively. This study is an empirical legal research with a qualitative approach that aims to analyze the implementation of productive waqf in empowering the community's economy at Baitul Muttaqin Mosque, Brebes, Central Java. A qualitative approach is used to explore an in-depth understanding of the concept of productive waqf applied in a local context, as well as its impact on the economic welfare of the local community. The data analysis method used is descriptive, where the researcher describes the process of managing waqf assets and the form of business developed, as well as its impact on the economic life of the community. In addition, this study uses two theories as analytical tools in data processing, namely the theory of the workings of law and the theory of legal effectiveness. The main focus of this study is to understand how productive waqf is managed by mosque administrators and community participation in the process. The results of this productive waqf show great potential in empowering communities and supporting sustainable social development.*

Keywords: *Analysis; Implementation; Productive.*

1. Introduction

Due to the decline in the country's economy, the number of poor people or dhuafa families, which is increasing and the number is increasing along with the growth of the Indonesian economy. As a Muslim majority citizen, this plays an important role in economic empowerment, such as waqf. An alternative that can be done is Waqf empowerment.

Waqf is one of the sharia economic instruments that has great potential for economic development and community welfare. Traditionally, waqf is often used to finance the construction of mosques, schools, hospitals, and other public facilities. However, the use of this waqf is often static and limited to less productive uses, so it does not provide a significant economic impact on the wider community.

In a hadith narration it is explained that one of the human deeds that will not be cut off is sadaqah jariyah (waqf), the reward of waqf will continue to flow and will still be received by the wakif even after death. As in the hadith of the Prophet SAW: Meaning: From Abu Hurairah, the Messenger of Allah SAW said: *"If the child of Adam (human) dies, then his deeds will end, except for three things: sadaqah Jariyah, useful knowledge and pious children who pray for their parents"* (HR. Muslim)¹.

The explanation of the hadith according to scholars agrees that what is meant by the reward of continuous charity is the reward of a waqf that is given while someone is still alive and this reward will continue to flow even though the waqif has died. Waqf is one of the sources of public finance that can improve the economic status of the people. Waqf is an act in Islam that plays a role both economically and socially which is used to develop human life to achieve fair and prosperous welfare.²

Waqf here has been stated in article 1 of Law No. 41 of 2004 concerning waqf which aims to strengthen waqf as a productive for social welfare. A manager and development of waqf in Indonesia greatly increases an obligation to a government, scholars and the surrounding community. So that in this case waqf is a property that must be waqf, a provider of nazhir and a reliable waqf manager. Then the waqf will be given to someone who is special or an expert in a skill and is able to process and provide good mandates.³

Explanation of Article 43 paragraph (2) of the Law on Waqf states that the management and development of waqf assets must be carried out productively. However, the implementation of productive waqf still faces various challenges.

¹CD Mausuh al-hadir al-Syarif al-Kutub al Tis'ah, Sunan al-Tirmidhi, hadith number 2784

²Anas, A. 2017. "Productive Waqf in Poverty Eradication Through Economic Empowerment at Nurul Hayat Foundation Surabaya." Journal of Islamic Economics Theory and Application Vol.4 No.3, p. 253. https://ejournal.unair.ac.id/JESTT/article/view/6875?articles_By_SameAuthorPage=2 accessed on May 27, 2024 at 11.00 WIB.

³Solikhul Hadi, 2018, "Economic Empowerment Through Waqf", ZISWAF: Journal of Zakat and Waqf, Vol 4. No. 2. p. 229. https://www.researchgate.net/publication/335580445_PEMBER_ECONOMIC_POWER_THROUGH_AKAF, accessed on May 27, 2024 at 14.00 WIB

Regulations that are not yet fully supportive, the lack of public understanding of the concept of productive waqf, and limited human resources with managerial skills are some of the obstacles that need to be overcome. In addition, the need for transparency and accountability in waqf management is also an important aspect to ensure public trust and participation.

Director of Zakat and Waqf Empowerment, Ministry of Religious Affairs (Kemenag), Waryono Abdul Ghafur revealed that the problem is, first, the gap between potential and reality. "The potential for cash waqf in Indonesia reaches IDR 180 trillion, while the realization of cash waqf in 2023 is IDR 2.3 trillion," he said, at the Indonesia Waqf Outlook 2024-2029 event: Waqf as a Pillar of Sustainable Development: Challenges and Opportunities in the 2024 Era, in Jakarta, Friday, March 1, 2024.⁴

This study aims to analyze the strategy of productive waqf management at Baitul Muttaqin Mosque, especially the education center and waqf asset management. By identifying success factors and obstacles, recommendations are developed that can be applied to maximize Waqf productivity. The results of this study are expected to be a model for other mosques in utilizing productive waqf to strengthen the community through education and training and provide real contributions to Indonesia's socio-economic development.

This study can also be an important reference in developing an effective and adaptive waqf management model to current developments. Therefore, the author is interested in studying and researching more deeply by taking the title: "Analysis of the Implementation of Productive Waqf in Community Economic Empowerment at the Baitul Muttaqin Mosque, Brebes, Central Java."

2. Research methods

This research is an empirical legal research is a legal research that provides a complete understanding of the law. This research uses a qualitative approach method with descriptive data analysis. This method also attempts to draw conclusions from the problems discussed. The data sources in this study come from primary data, such as interview results, and secondary data from various related references. The data collection method is carried out through in-depth interviews with related parties and direct observation in the field to gain a more comprehensive understanding of the research object and the events being studied, as well as to support the conclusions drawn.

3. Results and Discussion

3.1 Implementation of Productive Waqf at Baitul Muttaqin Mosque, Brebes Regency, Central Java in Community Economic Empowerment

Waqf is a form of worship that has a very large reward, where the reward will continue to flow even though the giver of the waqf (wakif) has died. Therefore, many people choose to donate their property to a place of worship, with the belief that everyone who uses the waqf for worship will provide a reward that

⁴Galih Pratama, "Ministry of Religion Opens Up About Waqf Problems in Indonesia", Infobanknews.com, <https://infobanknews.com/kemenag-buka-bukaan-perprobleman-wakaf-di-indonesia/>, accessed on July 13, 2024 at 11.00 WIB.

continues to flow to the wakif. Although waqf for a place of worship is very good, waqf that is used for the welfare of society also has an equally large reward. In addition, this can also have a significant positive impact on the local economy.⁵

Then the legal context of Endowments other than that already regulated in the KHI in Book III on Endowments, in 1960 Law Number 5 of 1960 concerning Basic Agrarian Principles was born, which is more familiarly known as the Basic Agrarian Law (UUPA). In the UUPA, there is a verse that regulates the endowment of land ownership which is stated in Article 49 paragraph (3) which reads: Endowment of land ownership is protected and regulated by Government Regulation.⁶

Various data and studies conducted by authoritative institutions show that waqf has enormous potential. According to the Waqf Information System (SIWAK) of the Indonesian Ministry of Religion, there are 440,512 waqf land locations with a total area of around 57,763 hectares. In addition, the potential for cash waqf in Indonesia, based on various studies, including those conducted by BWI, is estimated to have a very large value, reaching around 180 trillion rupiah per year.⁷

The main purpose of productive waqf is to manage and administer waqf property in such a way that it can provide sustainable benefits to the community, for example in the form of income used for social, educational, or religious purposes using it. An example is waqf land that is used as a productive business such as a shop, shophouse, or other property that can generate profits.

a. The Role and Structure of the Management of the Baitul Muttaqin Mosque

Overall, the organizational structure of Baitul Muttaqin Mosque is quite good and organized, but there are still some areas that can be improved to ensure more effective and efficient operations. The organizational structure of this mosque includes several key roles, such as chairman, secretary, treasurer, and members who each have their own responsibilities. Each administrator carries out their duties with high dedication, but challenges such as limited resources and less than optimal coordination.

The management of waqf at the Baitul Muttaqin Mosque tends to resemble a line organization, characterized by a direct and clear chain of command. This line organization, although efficient in terms of decision-making and task execution, can be less flexible if not equipped with more specialized divisions or sections. Thus, there needs to be an adaptation of the organizational structure to be able

⁵Salsabila Ajwa, 2024, "Waqf Management in Islamic Boarding Schools: Literature Review of Challenges and Opportunities" Religion: Journal of Religion, Social, and Culture, Vol. 3 No. 2, page 12 <https://maryamsejahtera.com/index.php/Religion/article/view/959> accessed on August 14, 2024 at 11.00 WIB

⁶Law Number 5 of 1960 concerning Basic Agrarian Principles

⁷Tatang Astarudin, "Indonesian Waqf Movement" <https://www.bwi.go.id/9509/2024/06/09/mobilan-indonesia-berwakaf/> accessed on August 13, 2024 at 21.00

to adjust to the increasingly complex needs of waqf management.

The addition of specific divisions and adaptation to the increasingly complex needs of waqf management are steps that need to be taken to improve organizational performance and effectiveness. For example, it is necessary to form sections that are specifically tasked with empowering the congregation, recruiting new waqf, and managing businesses. The existence of a business section, for example, can focus on developing economic resources derived from productive waqf, while the empowerment section can help increase the participation and involvement of the congregation in various mosque activities.

b. Sources of Funding for the Baitul Muttaqin Mosque

The funding source for the Baitul Muttaqin Mosque in Brebes Regency, Central Java, comes from various contributions from the local mosque community. Most of the funds for the construction and operation of this mosque were obtained through personal donations. In addition, financial support also came from other donors, both individuals and groups, in addition to still getting funds from renting shop land.

The results of the productive waqf management at the Baitul Muttaqin Mosque, where the waqf land is used as a shop that is rented with an income of Rp3,000,000 per year, are used for asset maintenance costs, mosque construction, and entered into the mosque's cash. The implementation of waqf in this mosque still involves traditional elements and beliefs, namely based on mutual trust between the wakif and nazhir. According to religious figures at the Baitul Muttaqin Mosque, the procedures for implementing waqf are in accordance with Islamic law because they are guided by Islamic law. The duties of the nazhir in this mosque include preparing everything needed, both documents and other things related to waqf, supervising and maintaining waqf assets, and managing waqf results.

Funding for routine activities and maintenance of the mosque is also supported by donations and alms from the congregation who routinely contribute. Every donation, whether large or small, is an important part in ensuring that the Baitul Muttaqin Mosque can continue to function as a center of worship and community empowerment, and is able to provide adequate facilities for all congregations.

c. The Role and Strategy of the Management in Managing the Waqf and Mosque Funds of the Baitul Muttaqin Mosque

Based on interviews with the administrators of the Baitul Muttaqin Mosque in Brebes Regency, Central Java, it was revealed that the waqf assets in this mosque are managed by the mosque administrators. In addition, the mosque treasurer is responsible for managing the results of the waqf. This shows that the mosque administrators, in addition to carrying out their administrative duties, are also willing to take on the role of nazhir. This dual role confirms their commitment to managing waqf optimally, although it is not yet fully in accordance with applicable legal provisions. Efforts towards better management and in accordance with regulations continue to be made, with the hope that future

waqf management will be more structured and in accordance with applicable laws.

At the Baitul Muttaqin Mosque, the role of nazhir is not carried out as a main job, but rather as a side task. The mosque administrators who also act as nazhir have other permanent jobs outside of their responsibilities at the mosque. According to a statement from the Baitul Muttaqin Mosque administrators, each mosque administrator is committed to managing waqf and carrying out their responsibilities as nazhir, but this is done outside of their main working hours. However, they still try to carry out this task as best they can.

"The nazhirs in this mosque carry out their duties as a side job. All mosque administrators, including the nazhirs, carry out these responsibilities outside of their main jobs, because each of them has other permanent jobs."⁸

The duties carried out by the nazhir in this mosque include preparing documents and administrative requirements related to waqf, supervising and maintaining waqf assets, and managing the results of the management of the waqf. Although carried out as a side job, the management of the Baitul Muttaqin Mosque strives to maintain the waqf mandate by carrying out all their obligations in accordance with Islamic guidelines and laws. Trust between the wakif and nazhir is the main basis in carrying out these duties.

d. Community Participation in Productive Waqf Activities at the Baitul Muttaqin Mosque

Community participation plays an important role in the success of productive waqf activities at the Baitul Muttaqin Mosque. The community not only contributes as waqf donors, but is also actively involved in the implementation. The establishment of the Baitul Muttaqin Mosque implements productive waqf which has waqf land for development and a land for a shop. From this development, it produces very good empowerment.

"In the Baitul Muttaqin Mosque, there is a fairly large mosque porch that is used for religious activities for small children every after Maghrib. However, along with the increasing number of students, even though there is a small remaining land area, the mosque management agreed that they would later widen the mosque porch where there is still remaining waqf land. Routine activities in this mosque include the five daily prayers, mujahadah which is held every Thursday Pahing night, Khataman Al-Qur'an every Sunday Pon night, religious education, and commemoration of Islamic holy days. In addition, the mosque also has a building which is now used as a grocery store, selling basic necessities, snacks, and various other necessities"⁹

The development of religious activities at the Baitul Muttaqin Mosque plays an important role in supporting religious education for children in the surrounding community. With the increasing number of students interested in studying religion, the mosque management took the initiative to widen the mosque's porch on the waqf land. This allows children to receive a more structured and

⁸Interview with (Drs H. Sanawi) Administrator of Baitul Muttaqin Mosque on August 1, 2024

⁹Ibid

well-facilitated religious education.

These religious activities not only teach religious knowledge such as reading the Qur'an, fiqh, and morals, but also instill moral and spiritual values that are important for the development of children's character. With a more conducive learning environment, children can focus on their learning, which has the potential to increase their interest and love for religious knowledge.

In addition, its existence also supports the role of the mosque as a center of education and moral development for the younger generation. The development of facilities and becoming an important investment for the future of society, ensures that children grow up with a strong religious foundation and are ready to face future challenges with good values.

e. Economic and Social Impact of Productive Waqf Activities at Baitul Muttaqin Mosque

From a social perspective, productive waqf activities strengthen solidarity among the congregation, especially the community around the Baitul Muttaqin Mosque. In addition, the utilization of waqf at the Baitul Muttaqin Mosque is running well and providing significant benefits to the local community, especially in the village. In addition to educational benefits, this waqf also opens up business opportunities for residents. For example, Mrs. Wati, who rents a shop land owned by the mosque waqf, said:

"In the past, there were very few students. However, over time, the children's interest in learning increased and the number of students increased. I am also happy because I was allowed to rent this shop, which at first I was just a housewife, Alhamdulillah I can open a business."¹⁰

Renting a shop land to Mrs. Wati around the Baitul Muttaqin Mosque has had a significant economic impact on the local community. The business run by Mrs. Wati, who was initially just a housewife, is now a source of income for her family and also creates economic opportunities for the surrounding community. By opening a grocery store that sells daily necessities such as basic necessities, snacks, and other household products, Mrs. Wati not only meets the needs of the surrounding community, but also encourages economic turnover in the environment.

In addition to providing direct benefits to Mrs. Wati and her family, the rental of the shophouse land also provides financial contributions to the mosque. The rent money is used to maintain the mosque and support various social and religious activities, thus strengthening the function of the mosque as a center of community activities. This economic impact, although small in scale, creates a positive ripple effect, where the local community can enjoy easy access to basic necessities, while the mosque obtains a sustainable source of funds to continue its social mission. This shows how productive waqf can play an important role in the economic empowerment of the community around the mosque.

Baitul Muttaqin Mosque, despite its limited land, has managed to achieve some success in managing productive waqf. By optimally utilizing the limited land, the

¹⁰Interview with (Mrs. Wati) the shop tenant on August 1, 2024

mosque has been able to develop various productive activities that provide economic benefits to the surrounding community. Various initiatives, such as small business management and waqf-based empowerment programs, have shown positive results and are examples of how resource limitations can be overcome with good planning and active community participation.

The theory of how law works according to Chambliss and Seidman focuses on the interaction between legal rules, law enforcement actors, society, legal culture, and facilities and infrastructure in the implementation of law. In the context of the implementation of productive waqf for community economic empowerment at the Baitul Muttaqin Mosque, this theory can be analyzed and applied to understand how the law related to waqf functions in practice.

1. Related Regulations

The main regulation governing waqf in Indonesia is Law Number 41 of 2004 concerning Waqf, which provides a legal framework for the management and utilization of waqf, including productive waqf. In the Baitul Muttaqin Mosque, this regulation serves as the legal basis for the management of waqf land used for productive businesses, such as renting shophouses. This law regulates how waqf should be managed, its results distributed, and ensures that its benefits are in accordance with the intentions of the waqif and the provisions of sharia.

2. Law Enforcement Actors

Law enforcement actors in the context of productive waqf at the Baitul Muttaqin Mosque include nazhir, mosque administrators, and local religious authorities who are responsible for supervising and implementing waqf laws. Nazhir here plays a central role in managing and utilizing waqf assets, such as ensuring that shophouse rentals are managed transparently and the proceeds are used for the benefit of the community. In addition, religious authorities may also be involved in providing guidance and ensuring that waqf management is in accordance with Islamic law and applicable regulations.

3. Society and Legal Culture

The legal culture of the community around the Baitul Muttaqin Mosque greatly influences how productive waqf is implemented. The community's awareness and understanding of the concept of productive waqf and their trust in the nazhir and mosque administrators determine the extent to which the law can be implemented effectively. Here, a strong legal culture, where the community supports and utilizes facilities built from productive waqf, such as religious schools and grocery stores, shows that the law is not only accepted but also actively practiced.

4. Facilities and Infrastructure

The facilities and infrastructure in the Baitul Muttaqin Mosque, although the land is limited but can be utilized well is a concrete result of the implementation of productive waqf. These facilities are not only physical evidence of the implementation of the law, but also tools that allow the law to function in everyday life. Good management of this infrastructure, supported by competent nazhir and adequate administrative facilities, ensures that the

objectives of waqf are achieved and its benefits are felt by the community.

The author's analysis of the theory of how law works according to Chambliss and Seidman emphasizes that the success of implementing the law, including the law of productive waqf at the Baitul Muttaqin Mosque, is highly dependent on the dynamic interaction between regulations, law enforcement actors, society and legal culture, as well as facilities and infrastructure. All of these elements must function harmoniously to ensure that productive waqf truly empowers the community's economy in accordance with the intentions of the waqif and the applicable legal provisions.

It is concluded from the analysis that the management of waqf at the Baitul Muttaqin Mosque, when reviewed based on Law No. 41 of 2004 concerning Waqf, is included in the category of productive waqf which has benefits in accordance with the initial purpose of waqf. In fact, this waqf has had a positive impact on the surrounding community, both in socio-religious and economic aspects.

3.2 Obstacles to the Implementation of Productive Waqf at the Baitul Muttaqin Mosque, Brebes Regency, Central Java in Community Economic Empowerment and Its Solutions

Baitul Muttaqin Mosque has successfully optimized the potential of productive waqf, so that it not only provides spiritual benefits, but also encourages local economic growth in accordance with sharia values. Although productive waqf has great potential to provide sustainable economic and social benefits, several challenges may arise in its implementation. At the Baitul Muttaqin Mosque, there are several main obstacles in implementing productive waqf:

a. Lack of understanding and awareness of the community

Lack of understanding and awareness of productive waqf is a major challenge in managing waqf at the Baitul Muttaqin Mosque. Although waqf has great potential to provide sustainable economic benefits for the mosque and its community, many parties do not fully understand this concept. At the Baitul Muttaqin Mosque, waqf is still often understood traditionally, limited to the construction or physical maintenance of the mosque, such as building renovation. As a result, existing waqf assets do not have long-term socio-economic activities and are not optimally utilized.

This limited understanding has a direct impact on participation and support from various parties, both from mosque managers and the general public. Mosque managers, who should be the driving force in developing productive waqf, may not have adequate knowledge or skills to identify opportunities for developing waqf assets. They may feel comfortable with existing management patterns, even though they are not productive, due to concerns about the risks or uncertainties in managing waqf more dynamically and innovatively. Without a clear understanding of the benefits of productive waqf, it is difficult for managers to initiate or support programs aimed at turning waqf assets into sustainable sources of income.

In addition, public awareness of the importance of productive waqf at the Baitul

Muttaqin Mosque is still low. The public is generally more familiar with waqf in traditional forms, such as donations for the construction of physical mosque facilities. They are not yet aware that productive waqf can provide a broader and more sustainable impact on the welfare of the community. This low awareness causes the collection of funds or assets to be processed productively often not to receive an adequate response from the community. This hampers the initiative of mosque managers to start or develop productive waqf programs that require greater financial support and participation from the community.

b. Human Resource Limitations

The limited human resources in managing productive waqf at the Baitul Muttaqin Mosque is one of the main obstacles that hinders the optimization of waqf assets. Waqf, as one of the Islamic economic instruments with great potential, requires careful and strategic management in order to provide sustainable benefits to the community. However, at the Baitul Muttaqin Mosque, the limited expertise and knowledge of waqf managers is a significant challenge.

The waqf managers at Baitul Muttaqin Mosque, who are often members of the local community, may have limited education or training relevant to asset management and financial management. This may be due to a variety of factors, including limited access to formal education, lack of specific training opportunities on productive waqf, or even lack of experience in business management or investment. As a result, they may lack an understanding of how to leverage existing waqf assets to develop sustainable and profitable businesses.

This lack of knowledge can have an impact on various aspects of productive waqf management.

First, In terms of planning, managers may not be able to design effective strategies to develop waqf assets. They may not understand the basic principles of asset management, such as risk analysis, portfolio diversification, or long-term financial management. Without this understanding, the planning that is made tends to be less focused, and opportunities to maximize the potential of waqf assets cannot be utilized properly.

Second, Limited expertise also impacts the ability of managers to identify and evaluate investment opportunities that are in accordance with sharia principles. In managing productive waqf, it is important to ensure that every investment made is not only profitable, but also in accordance with Islamic values. Less experienced managers may have difficulty assessing whether an investment meets these criteria, which can lead to investment decisions that are not optimal or even contrary to sharia principles.

In addition, limited human resources also affect the ability of managers to manage the daily operations of productive businesses owned by the mosque. For example, if the Baitul Muttaqin Mosque rents out a shop selling basic necessities as a form of productive waqf.

Furthermore, limited human resources also impact the ability of managers to conduct transparent reporting and accountability. In waqf management, transparency is very important to maintain the trust of the waqif (waqf providers) and the general public. However, if managers do not have the ability to prepare accurate financial reports or carry out internal audits, this can reduce public trust and hinder further support for productive waqf programs managed by mosques.

Overall, the limited human resources at the Baitul Muttaqin Mosque are challenges that must be addressed seriously if we want to optimize the management of productive waqf. By increasing the capacity of managers through training, cooperation, and internal improvements, the mosque can maximize the potential of the waqf assets it has and provide greater benefits to the community. Professional and sustainable waqf management will not only strengthen the mosque's finances, but will also be a good example for waqf management in other places, so that the contribution of waqf to the welfare of the community can increase.

c. Incidental Productive Waqf Planning

Planning is a key element in the success of waqf management in various institutions, including the Baitul Muttaqin Mosque. Good planning includes physical planning and cost planning or financial planning. Physical planning relates to the management of physical waqf assets such as buildings, land, or other facilities, while financial planning relates to strategies for obtaining and managing the financial resources needed to realize the goals of the waqf. Unfortunately, the Baitul Muttaqin Mosque has not had a clear and structured plan for the management of its waqf.

For example, if a waqf shop is not well maintained, the building may experience structural damage that requires large repair costs. Furthermore, without physical planning, the manager will not be able to maximize the potential of the asset, such as renting out the shop for commercial activities that can generate income for the mosque.

Financing planning is related to the management of funds needed to support various activities and programs designed through waqf. This planning involves identifying financial sources, both from the results of waqf asset management and from donations or other income. In addition, financing planning must also include the management and allocation of funds appropriately for various programs and operational needs of the mosque.

Currently, the waqf Nazhir at the Baitul Muttaqin Mosque has not designed a clear plan regarding the things to be produced from the waqf, both materially and immaterially. The management pattern that has been carried out so far is still incidental, namely only carried out based on urgent needs faced by the mosque. This shows that the management of waqf at the Baitul Muttaqin Mosque is still not optimal and is not oriented towards long-term goals.

The lack of proper planning in the management of waqf at the Baitul Muttaqin Mosque has several negative impacts. First, the potential benefits of waqf

cannot be optimized. The assets that are donated are not managed with the right strategy, so they are unable to provide maximum benefits to the community. Second, without good financing planning, the mosque can face financial difficulties that hinder the implementation of social and religious programs. Third, the lack of clarity in the use of funds can cause problems of transparency and accountability, which can ultimately reduce public trust in the management of waqf in the mosque.

Hans Kelsen's theory of effectiveness is an important foundation in understanding law as a function in society. According to Kelsen, law is considered effective if the norms contained therein are obeyed and applied consistently by society. In the context of the implementation of productive waqf at the Baitul Muttaqin Mosque, Brebes Regency, this theory is relevant to assess the extent to which the law on productive waqf has been successfully implemented in real terms.

Successful implementation shows that the law is recognized and respected by the community, so that the objectives of productive waqf can be achieved. At the Baitul Muttaqin Mosque, the concept of productive waqf aims to optimize waqf assets such as land and buildings so that they can provide sustainable economic benefits to the community. This is done by converting waqf assets into productive businesses that generate income, which are then used to fund community empowerment programs, including education and social activities.

Author's Analysis related to the Effectiveness of the law in this case can be seen from how the norms related to productive waqf are practiced by mosque administrators and recognized by the surrounding community. When the community and mosque administrators together implement and comply with the existing rules, the effects of the productive waqf become real, namely in the form of economic empowerment and increasing the welfare of the local community. Thus, Hans Kelsen's theory of effectiveness helps in understanding the importance of compliance with legal norms in achieving the desired social and economic goals through productive waqf at the Baitul Muttaqin Mosque.

4. Conclusion

Baitul Muttaqin Mosque has successfully implemented the concept of productive waqf as an effort to empower the economy of the surrounding community. By utilizing waqf land for economic activities, such as renting building land for shops to local residents, this mosque not only improves social and economic welfare. Although the implementation of productive waqf at the Baitul Muttaqin Mosque is running well, there are several obstacles that need to be overcome, such as lack of understanding and awareness of productive waqf, limited human resources, and incidental productive waqf planning. However, with the right solutions, such as increasing community awareness and participation, preparing a strategic plan for waqf management, forming a professional waqf management team, implementing a transparent bookkeeping system, and periodic evaluation and adjustment. These solutions can be overcome to ensure more effective and sustainable waqf management.

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