ISSN 2808-4314

Optimizing the Role of the Indonesian Waqf Board of North Sumatra Province in Increasing the Professionalism of Nazhir in Managing Waqf Productively in Medan Marelan District, Medan City

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This study aims to examine the optimization of the role of the Indonesian Waqf Board (BWI) of North Sumatra Province in improving the professionalism of waqf managers (nazhir) in managing productive waqf in Medan Marelan District. The background of this research is based on the fact that waqf management is still predominantly traditional and consumptive, which limits its potential as an instrument for socio-economic empowerment. This study employs a qualitative method with an empirical juridical approach, analyzing law not only as a set of norms but also as it is implemented in practice. Data were collected through interviews with representatives of BWI North Sumatra and local nazhir, supported by a literature review of relevant laws and academic sources. The findings indicate that the professionalism of nazhir remains relatively low, particularly in terms of managerial skills, administrative capacity, and understanding of productive waqf concepts. Furthermore, the role of BWI North Sumatra in guiding and supervising nazhir has not been fully optimized due to limited resources, insufficient training programs, and uneven distribution of capacity-building initiatives. As a result, the development of productive waqf management in the research area has not yet been achieved. Therefore, strengthening the role of BWI through intensive training, continuous mentoring, and improved supervision mechanisms is essential to enhance nazhir professionalism and to maximize the economic benefits of waqf for the community.
Keywords: Productive Waqf, Nazhir Professionalism, Indonesian Waqf Board, Nazhir Medan Marelan.

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1. Introduction

Waqf is a crucial instrument in Islamic teachings, possessing significant potential for supporting the well-being of the community. From a normative perspective, waqf is not only understood as a purely spiritual act of worship, but also as a social and economic instrument capable of providing long-term benefits to society. The existence of waqf enables the sustainable distribution of welfare due to its inexhaustible nature and its continued benefit. Therefore, waqf plays a strategic role in the social development of Muslims, particularly in efforts to improve welfare and reduce economic disparities within society [1].

In Indonesia, waqf management has undergone significant development, particularly since the enactment of Law Number 41 of 2004 concerning Waqf. This regulation provides a strong legal basis for more professional and structured waqf management. However, the implementation of this regulation still faces various challenges, particularly in terms of optimizing the use of waqf assets. One of the main problems that is still frequently encountered is the low professionalism of nazhir (managers) in managing waqf assets, so that the vast potential of waqf cannot be optimally utilized for the welfare of the community [2].

In practice, waqf management in society still tends to be traditional and consumptive. Most waqf assets, especially waqf land, are used to build religious facilities such as mosques, prayer rooms (mushallas),

madrasas (Islamic schools), and cemeteries. Although these uses have high religious value, this management pattern has not been able to tap the potential of waqf as a productive economic instrument. As a result, waqf has not made a significant contribution to improving the economic welfare of the wider community [3].

This phenomenon is also evident in the Medan Marelan District, where waqf land management is still dominated by traditional practices. Based on initial observations, the majority of waqf land is used solely for religious purposes without any efforts to develop it into a productive waqf. This situation indicates that the nazhir's understanding of the concept of productive waqf is still relatively low, resulting in waqf management not yet being able to provide a tangible economic impact for the surrounding community [4].

The suboptimal management of waqf is inseparable from the characteristics of the nazhir (Islamic trustees) in society. Generally, nazhir are selected based on community trust or their position as religious figures, rather than on managerial competence or an understanding of waqf law. As a result, waqf management tends to be simplistic, without thorough planning, and is more oriented toward asset maintenance than development. This condition causes waqf to become a stagnant and less productive asset [5].

The Nazir, as the party entrusted with managing waqf, plays a very strategic role in determining the success of waqf management. The Nazir's professionalism is a key factor in optimizing the use of waqf assets to provide sustainable benefits. The Nazir is not only required to be trustworthy, but must also possess managerial skills, an understanding of waqf law, and a clear vision for developing waqf productively and oriented towards the welfare of the community [6].

Productive waqf management requires a paradigm shift in how we view waqf. Waqf is no longer understood as a static asset, but rather as an asset that can be dynamically developed to generate economic benefits. In this regard, the professionalism of the nazhir is crucial, as they are required to be able to manage waqf using a modern management approach, including planning, organization, implementation, and supervision [7].

In addition to the nazhir factor, society's understanding of waqf also influences waqf management patterns. In some communities, waqf is still understood as a charity that can simply be handed over without needing to be further developed. This perspective indirectly limits innovation in waqf management, as nazhir often face social pressure when trying to develop waqf productively. As a result, the potential of waqf that should be optimally utilized is hampered [8].

In these conditions, the role of the Indonesian Waqf Board (BWI) is crucial as an institution tasked with providing guidance and supervision of waqf management in Indonesia. BWI is expected to encourage professional, transparent, and accountable waqf management. Through various coaching, training, and mentoring programs, BWI can increase the capacity of nazhir (Islamic trustees) so they can manage waqf more productively [9].

At the regional level, the Indonesian Waqf Board (BWI) of North Sumatra Province plays a strategic role because it is closely connected to the realities of waqf management in the community. The BWI of North Sumatra Province is expected to understand the problems faced by nazhir (Islamic waqf administrators) in the field, including in the Medan Marelan District. With this understanding, the BWI can design more targeted development programs tailored to the needs and characteristics of the local area [10].

The success of waqf development depends heavily on synergy between various parties, including the government, the supervising institution, and the nazhir as the implementer in the field. Without systematic and continuous guidance, the nazhir will experience difficulties in improving the professionalism and quality

of waqf management. Therefore, the role of the Indonesian Waqf Board (BWI) as a supervising institution is crucial in encouraging the optimization of productive waqf management [11].

Based on the above description, it can be concluded that waqf management in Medan Marelan District still faces various challenges, particularly related to the professionalism of the nazhir and the effectiveness of the role of the Indonesian Waqf Board (BWI) of North Sumatra Province. This condition indicates a gap between the ideal concept of waqf and practice in the field. Therefore, an in-depth study is needed to optimize the role of BWI in improving the professionalism of nazhir, so that waqf can be managed productively and provide broader benefits for the welfare of the community [12].

2. Literature Review and Problem Statement

Concept of Waqf and Productive Waqf

Waqf is an instrument in Islamic law that has both worship and socio-economic dimensions. Terminologically, waqf is defined as the retention of assets whose principal remains fixed and whose benefits are used for the public interest or the welfare of the community. This concept indicates that waqf has the characteristic of sustainability, because waqf assets must not be reduced or lost, but must continue to provide benefits over time. In its development, waqf is not only understood as a means of ritual worship, but also as an instrument for empowering the community's economy with great potential to improve community welfare [13].

Over time, the concept of waqf has expanded its meaning, particularly in the context of productive waqf. Productive waqf is the management of waqf assets by developing them to generate economic value that can be utilized sustainably. In practice, productive waqf can be realized in various forms, such as agricultural land management, commercial property development, micro-enterprises, and sharia-based investments. With this approach, waqf functions not only as a social asset but also as a source of income that can be used to support education, health, and community welfare activities [14].

However, the implementation of productive waqf still faces various challenges, particularly related to public understanding and waqf management itself. Many people still understand waqf conventionally, thus lacking support for efforts to develop waqf in a more productive direction. However, from an Islamic legal perspective, productive waqf management does not conflict with sharia principles as long as its primary objective remains for the benefit of the community. Therefore, ongoing education and outreach efforts are needed so that the concept of productive waqf can be accepted and implemented widely in society [15].

Nazir's Professionalism in Waqf Management

A nazhir is a party entrusted with managing and developing waqf assets in accordance with the objectives established by the waqif. Under Law Number 41 of 2004, a nazhir plays a highly strategic role, being responsible for the management, maintenance, and development of waqf assets. Therefore, the nazhir's professionalism is a key factor in determining the success of waqf management, particularly in realizing productive and sustainable waqf [16].

The professionalism of a nazhir is measured not only by integrity and honesty, but also by managerial skills and an understanding of waqf law. A nazhir is required to possess competencies in planning, financial management, business development, and waqf asset oversight. Furthermore, a nazhir must possess a clear vision for developing waqf so that it can provide broader benefits to the community. Without such professionalism, waqf management tends to stagnate and fail to provide significant added value [17].

In practice, many nazhir still carry out their duties in a traditional and voluntary manner, thus lacking the capacity to manage waqf professionally. This is one of the main obstacles to the development of

productive waqf in Indonesia. Therefore, efforts are needed to increase the capacity of nazhir through training, education, and ongoing mentoring. With increased professionalism, it is hoped that nazhir will be able to manage waqf more effectively, efficiently, and oriented towards empowering the community's economy [18].

The Role of the Indonesian Waqf Board in Nazir Development

The Indonesian Waqf Board (BWI) is an independent institution established under Law Number 41 of 2004 with the aim of developing and advancing waqf in Indonesia. BWI's primary responsibility is to foster, supervise, and develop waqf management to ensure it complies with sharia principles and applicable laws and regulations. BWI's existence is crucial in fostering a professional, transparent, and accountable waqf management system [19].

In carrying out its role, the Indonesian Waqf Association (BWI) is responsible for improving the capacity of nazhir through various development programs, such as training, certification, and mentoring. These programs aim to improve the nazhir's competence in managing waqf productively. Furthermore, BWI also plays a role in supervising waqf management to ensure that deviations do not occur and that it remains in line with the waqf's objectives. With systematic development, it is hoped that nazhir will be able to carry out their duties more professionally [20].

At the regional level, the role of the Provincial BWI is highly strategic because it is directly related to the real-world conditions of waqf management in the community. The North Sumatra BWI, for example, is responsible for understanding the challenges faced by nazhir (Islamic waqf administrators) in the field, including limited resources, limited understanding, and administrative constraints. By understanding these conditions, the BWI can design more targeted development programs that are tailored to local needs. Synergy between the BWI and the nazhir is expected to encourage the optimization of productive waqf management in various regions [21].

3. Method

This research is a legal research using qualitative methods that are descriptive and analytical in nature. This research aims to describe and analyze in depth the role of the Indonesian Waqf Board of North Sumatra Province in improving the professionalism of waqf administrators, both based on applicable legal provisions and empirical realities in the field. Qualitative methods are used because this research focuses on understanding naturally occurring social phenomena, particularly related to waqf management and nazhir guidance in Medan Marelan District. This approach allows researchers to obtain a comprehensive picture of the real conditions that occur in the field [22].

The approach used in this research is an empirical juridical approach, namely an approach that examines law not only as norms written in laws and regulations, but also as real behavior that lives and develops in society. The juridical approach is carried out by examining various legal provisions related to waqf, such as Law Number 41 of 2004 concerning Waqf and its implementing regulations, as well as the policies of the Indonesian Waqf Board in fostering nazhir. Meanwhile, an empirical approach is carried out through direct data collection from the field to determine how the rules are implemented in practice [23].

This research was conducted at the Indonesian Waqf Agency Representative Office of North Sumatra Province and in the Medan Marelan District, Medan City. The selection of the research location was based on the consideration that the area has a strong relevance to the research focus, namely related to waqf management and nazhir guidance. Informants in this study consisted of parties who have a direct relationship with the research object, namely the management of the Indonesian Waqf Agency of North

Sumatra Province and the waqf nazhir in Medan Marelan District. The determination of informants was carried out using a purposive sampling technique, namely based on the consideration that informants have knowledge and experience relevant to the problem being studied [24].

The type of data used in this study is qualitative data sourced from primary and secondary data. Primary data was obtained directly through interviews with research informants to obtain information related to the implementation of guidance, supervision, and the level of professionalism of nazhir in managing waqf. Meanwhile, secondary data was obtained through a literature study that includes primary legal materials such as laws and regulations, secondary legal materials in the form of books, scientific journals, and previous research results, as well as tertiary legal materials such as legal dictionaries and encyclopedias relevant to this study [25].

Data collection techniques in this study were conducted through interviews and documentation studies. Interviews were conducted directly and in-depth with informants to obtain valid and comprehensive data regarding the condition of waqf management and the role of the Indonesian Waqf Agency in developing nazhir (Islamic trustees). Furthermore, documentation studies were conducted by reviewing various documents, literature, and regulations related to waqf to strengthen the research data and provide a theoretical basis to support the analysis [26].

The data analysis technique used in this study is qualitative analysis with an interactive model. This analysis includes three main stages: data reduction, data presentation, and conclusion drawing. Data obtained from the field are then selected and classified according to the research focus, then presented systematically for easy understanding, and analyzed by linking the empirical data with applicable legal provisions. Through this analysis process, it is hoped that comprehensive conclusions can be obtained regarding optimizing the role of the Indonesian Waqf Board in improving the professionalism of waqf nazhir [27].

4. Results and Discussion

Productive Management of Waqf by Nazhir in Medan Marelan District

a. Factual Conditions of Waqf Management in the Field

Based on the results of research conducted in Medan Marelan District, it can be seen that the management of waqf by the nazhir is generally still traditional and has not yet led to productive waqf management. Available waqf assets are dominated by land used for religious purposes such as the construction of mosques, prayer rooms, and public cemeteries. This utilization indicates that waqf is still positioned as a means of mahdhah worship, not as an economic instrument that can provide sustainable benefits to the community. This condition shows that the potential of waqf as a source of economic empowerment of the community has not been optimally utilized [28].

Field observations also indicate that waqf management remains limited to consumptive purposes, with no efforts to develop it toward productivity. No business activities, economic-based management, or innovation in waqf asset development were found. This is reinforced by an interview with a nazhir (Islamic administrator) on Jalan Rengas Pulau, who stated that waqf management remains limited to religious purposes and has never been developed into a business venture due to limited knowledge and capabilities. This statement indicates that waqf management remains at a basic level, namely maintaining and utilizing assets for religious purposes.

b. Nazir's Level of Understanding of Productive Waqf

One of the main factors influencing waqf management is the nazhir's level of understanding of the concept of productive waqf. Based on interviews, most nazhir do not yet have a comprehensive understanding of

this concept. They still view waqf as a static form of worship that cannot be developed into economic activities. This perception indicates a misunderstanding of the concept of waqf from both Islamic and positive legal perspectives [29].

Interviews revealed that some nazhirs expressed concerns that managing waqf as a business could thwart the purpose of waqf. However, Islamic law encourages productive waqf management as long as its benefits align with the waqf's objectives. Academically, this finding aligns with the view that the nazhir's lack of understanding is a major obstacle to the development of productive waqf, necessitating ongoing education and capacity building efforts.

c. Waqf Management Pattern by Nazir

Based on research results, the waqf management pattern in Medan Marelan District has several main characteristics, namely it is individualistic, lacks clear planning, is not supported by a good administrative system, and is based on community trust. Nazir generally carries out their duties independently without a structured management system. This causes waqf management to be simple and unfocused [30].

Furthermore, there was no long-term planning in waqf management. Nazir focused solely on utilizing waqf for current needs without considering future development. Furthermore, administrative aspects such as financial record-keeping and management documentation were not systematically implemented. This situation indicates that waqf management is still far from professional principles that demand transparency, accountability, and thorough planning.

d. Analysis of the Gap between Theory and Practice

Theoretically, productive waqf is the management of waqf assets aimed at generating sustainable economic benefits through a professional management approach. However, research results indicate a significant gap between theoretical concepts and field practice. In theory, waqf management requires professionalism, productive utilization, and competent human resources. However, in practice, waqf management remains traditional, consumptive, and supported by limited human resources [34].

This gap indicates that the implementation of the productive waqf concept has not been optimal. This difference between theory and practice is not only due to the limited knowledge of the nazhir (Islamic waqf administrators), but is also influenced by social, cultural, and institutional factors. Therefore, systematic efforts are needed to bridge this gap through guidance, training, and strengthening of waqf institutions.

e. Factors Inhibiting Productive Waqf Management

Based on research results, several factors hinder the productive management of waqf in Medan Marelan District. The first factor is the limited competence of nazhir, particularly in managerial and entrepreneurial aspects. Nazhir do not yet have adequate skills to develop waqf assets into productive economic resources [36].

The second factor is the lack of guidance and mentoring from relevant institutions, which prevents nazhir from receiving sufficient guidance in carrying out their duties. Furthermore, the community's traditional understanding of waqf management is also an obstacle, as they tend to maintain a consumptive waqf management pattern. Furthermore, the lack of a strong institutional system also causes waqf management to proceed without a clear direction [37].

f. Critical Analysis of Waqf Management

A closer look reveals that the primary problem in waqf management lies not in limited assets, but rather in weak management systems and the quality of human resources. In practice, Nazir (Islamic nazir) plays more

of a passive role as asset guardians than as active managers who develop waqf (productive role). This situation indicates that waqf has not been optimally managed as an economic instrument for the community.

Therefore, the transformation towards productive waqf requires a paradigm shift in waqf management. This shift includes increasing the capacity of nazhir (managers), shifting the mindset of waqf administrators, and strengthening institutional support. With this transformation, it is hoped that waqf can be managed more professionally and make a real contribution to community welfare.

The Role of the Indonesian Waqf Agency of North Sumatra Province in Improving the Professionalism of Nazhir

Based on research findings, the role of the Indonesian Waqf Board (BWI) of North Sumatra Province in improving the professionalism of nazhir has been implemented through various development programs, outreach, and training. However, empirically, the implementation of this role at the local level, particularly in Medan Marelan District, has not been optimal. This is due to various limitations faced by BWI in reaching all areas of development.

Interviews with BWI officials indicate that while the development program has been implemented, it has not been able to reach all nazhir equally. Limited human resources, the vast territory, and budget constraints are the main obstacles to implementing the development program. This situation has resulted in some nazhir not receiving direct and ongoing development. Furthermore, interviews with nazhir indicate that most have never received direct training or mentoring from BWI. This has resulted in a low level of professionalism among nazhir, characterized by traditional management practices, minimal administration, and a lack of innovation in waqf development.

BWI Programs and Strategies in Developing Nazir Professionalism

a. BWI Development Program

The North Sumatra BWI has implemented several development programs, including waqf outreach, nazhir training, mentoring, and nazhir certification. The outreach programs aim to increase public and nazhir understanding of the importance of productive waqf management. However, implementation of these programs has not been uniform and has not reached all regions.

The training program also aims to improve the technical skills of nazhir in managing waqf. However, research shows that most nazhir have not yet benefited from this training, and therefore have not had a significant impact on improving their professionalism.

b. Coaching Strategies and Constraints

In addition to programs, BWI also implements various strategies, such as improving understanding of waqf law, developing managerial capacity, and collaborating with various parties. However, these strategies still face various obstacles in their implementation, such as limited human resources, low participation of nazhir (Islamic administrators), and budget constraints.

Based on the research results, it can be concluded that conceptually, the program and strategy implemented by BWI are appropriate. However, the main problem lies in its suboptimal implementation. This is evident in the still low professionalism of nazhir (Islamic waqf administrators) in the field, characterized by traditional management, a lack of innovation, and a weak administrative system. Therefore, increased intensity and sustainability of the development program are needed to significantly impact the productive management of waqf.

5. Conclusion

Based on the research results and discussion, it can be concluded that waqf management in Medan Marelan District still tends to be traditional and has not yet led to productive management. Waqf assets are generally used for religious purposes such as the construction of mosques and cemeteries, so the economic potential of waqf has not been optimally utilized. This condition indicates that waqf is still positioned as an instrument of consumptive worship, rather than as a means of sustainable economic empowerment of the community. The low professionalism of the nazhir is a major factor influencing this condition, as evidenced by limited understanding of waqf law, weak managerial skills, an unorganized administrative system, and minimal innovation in waqf asset management. In practice, nazhir plays more of a passive role as asset guardian than as an active manager who develops waqf to be more productive, so that waqf management tends to stagnate and does not provide a significant economic impact for the community.

On the other hand, the role of the Indonesian Waqf Board (BWI) of North Sumatra Province in improving the professionalism of nazhir has essentially been carried out through various activities such as outreach, training, and coaching. However, its implementation at the local level is still not optimal. This is due to various obstacles, including limited human resources, the vast area of the coaching area, and the uneven reach of programs to all nazhir. In addition, the nazhir's poor understanding of the concept of productive waqf, limited human resource capacity, minimal ongoing mentoring, and weak waqf administration and legality systems also contribute to inhibiting waqf management. Therefore, a comprehensive and sustainable strategy is needed to improve the professionalism of nazhir, including through ongoing training and certification, strengthening digital-based monitoring systems, intensive mentoring at the local level, and increased cooperation between BWI, local governments, and Islamic financial institutions. With these efforts, it is hoped that waqf management can transform from traditional patterns to more professional, transparent, and productive management, thereby providing sustainable economic benefits for community welfare.

6. Reference

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