

## Getting to Know the Characteristics of Waqf Institutions Through Nazhir's Performance

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### ABSTRACT

Nazhir's performance in managing waqf is a form of improving the characteristics of the institution. For waqf, waqf candidates and the community in general should participate in analyzing the performance of a waqf institution which is an institution mandated by the community in receiving, managing and distributing waqf benefits. Getting to know the characteristics of waqf institutions through Nazhir's performance is one of the efforts to encourage waqf institutions to improve their performance in order to increase trust in the community. Through a qualitative approach trying to dig up several data ranging from literature reviews, observations and interviews to several waqf, Nazhir and the community on the profile of a waqf institution, it was found that the three elements are interrelated. So that each element has a contribution to the development of waqf.

**Keywords:** *Nazhir, Wakif, Waqf*

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## INTRODUCTION

Zakat, infaq, alms, and waqf have the ability to significantly increase the welfare of the populace, but an unreliable and unprofessional Ziswaf organization can undermine this potential and erode public confidence (Firdaus et al., 2019; Gultom & Mihajat, 2024; Majid, 2021; Yulianto, 2023). The following are some traits of unreliable and unethical Ziswaf institutions: poor accountability, lack of transparency in fund management, disregard for sharia principles, incompetence in asset management, and disregard for societal benefits.

Ziswaf institutions implicated in financial scandals or misappropriation of zakat monies are at the center of several lawsuits in Indonesia. For instance, an audit or inquiry

by the Financial Audit Agency (BPK) or the Corruption Eradication Commission (KPK) may have uncovered a case of financial mismanagement by zakat managers (Abdullah et al., 2022; Samir et al., 2023; Sukmana et al., 2024). The public now mistrusts Islamic charitable organizations as a result of these incidents.

A decrease in public trust is one of the effects of unreliable and unprofessional institutions, such as the fact that individuals will be reluctant to give their zakat, infaq, and alms through the Ziswaf institution if it is known to be unreliable (Akbar & Al Ihsan, 2023; Ibrahim et al., 2024; Praja et al., 2019; Widiastuti et al., 2021). Public awareness of zakat money misappropriation instances increases people's vigilance while disbursing funds through Ziswaf institutions, particularly those that are not formally recognized.

Second, because of the institution's lack of expertise, zakat and waqf involvement has declined, which might significantly reduce the possibility of significant waqf and zakat collections. In 2017, Abi Praya, L. G. Third, untrustworthy institutions may be subject to social and legal repercussions as well as reputational damage that will be difficult to repair. Stricter rules will also result from the influence of non-Amanah and unprofessional institutions: To stop such incidents from happening again, the government, through the Indonesia Waqf Agency (BWI) and the National Amil Zakat Agency (BAZNAS), is tightening oversight and regulation of charitable organizations.

The following are instances of unreliable and unqualified Ziswaf establishments in Indonesia :

**Table 1.**

Case of the Management of the Ziswaf Institution

No	Year	Elements	Case
1.	2015	BAZNAS	The Amil Zakat Agency (BAZ) in one of the Indonesian cities was exposed in 2015 as being a part of a case involving multiple managers misusing zakat funds. Money that ought to be given to qualified recipients (mustahik) is instead spent on individualized pursuits. This damaged the institution's reputation, and its manager was disciplined in line with the law after this instance came to light.
2	2018	False Zakat Foundation	There were fictitious zakat institutions that collected money from the community without formal permissions, as the Ministry of Religious Affairs disclosed in 2018. Lacking a transparent management mechanism, the foundation distributes and withdraws zakat funds in an opaque manner. Consequently, those who deposit zakat feel disadvantaged and it is unknown where the cash collected go. The case led to increased oversight of zakat institutions by the Ministry of Religious Affairs.

The aforementioned incidents highlight how crucial it is to administer Ziswaf funds under strict supervision, with accountability, transparency, and formal government permits. It also helps to choose institutions that have these permits in order to prevent

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financial mismanagement. Selecting institutions with a history of transparency, regular audits, and oversight by organizations like the Indonesia Waqf Agency (BWI) and the National Amil Zakat Agency (BAZNAS) is crucial for the public to avoid getting involved with unprofessional institutions.

Understanding the features of Ziswaf institution Zakat, Infaq, Alms, and Waqf through the lens of Nazhir is essential, as Nazhir plays a pivotal role in guaranteeing the efficient and sharia-compliant operation of waqf management. This is significant for a number of primary reasons, including: First, in terms of institutional accountability and transparency, the Ziswaf Institute in particular frequently receives sizable donations from the community, which calls for extremely high standards of responsibility and transparency (Asmara & Abubakar, 2019; Hafandi & Handayati, 2021; Yumarni & Suhartini, 2019). Nazhir is in charge of making sure waqf money are handled correctly, particularly when it comes to productive waqf that seeks to help the society on an economic and social level.

Second, competent Nazhir can optimize Waqf Potential by ensuring that waqf assets are administered properly, boosting their economic value, and expanding the benefits they offer Muslims. Third, waqf managers' professionalism and institutional strengthening should be promoted, notably through training and certification, in order to secure Nazhir's position as a professional manager, namely Ziswaf. Fourth, Nazhir's role as a waqf manager allows them to allocate monies to areas that are in great need, like the building of social infrastructure, aid for the impoverished, and sharia-based economic growth. This increases socio-economic empowerment. The fifth aspect involves the enforcement of regulations and supervision. It is crucial to comprehend the attributes of Ziswaf institutions by examining the role of Nazhir. This will guarantee that the waqf is managed in compliance with relevant regulations and fatwas, while also fostering public confidence in Islamic philanthropic organizations.

In light of this, studies on the function of nazhir in ziswaf institutions aid in highlighting obstacles and chances to enhance waqf management in a way that is more expert, effective, and compliant with Sharia law.

## **RESEARCH METHODOLOGY**

Through a combination of literature review approaches, interviews, and observations, the study titled "Getting to Know the Characteristics of Ziswaf Institutions through the Role of Nazhir" used a qualitative research methodology. An extensive method of gathering data from written sources as well as firsthand experience and perspective is the research model that blends literature review, observation, and interviews.

The process of examining numerous sources of literature that are pertinent to the research question, including books, papers, research reports, and scientific journals, is known as a literature review. Understanding current theories, identifying research gaps, and examining the findings of studies pertaining to the administration of the former ziswaf

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institution are the goals of employing this strategy in order to inform future research findings.

The observation method, which is a technique for gathering data by making direct observations of the object or event under research, is also employed in this investigation. The method is being used with the intention of comprehending conditions, behavior, or interactions in actual situations that take place in the waqf institution's surroundings.

The interview method, which involves asking direct questions and receiving direct answers from Nazhirs, wakif, experts, and the community at large, is another data collection methodology used in this study.

Objective: the method's application is to gather in-depth data on the research topic from the viewpoint of a person or organization. The three procedures (literature review, observation, and interview) are employed in tandem to complement one another in this research methodology.

## **RESULT AND DISCUSSION**

The person in charge of administering and overseeing waqf assets in line with their designation, purpose, and function is known as the nazhir. The purpose of these tasks is to guarantee that the primary objective of waqf-providing long-term benefits for the people and the public interest is met (Harrieti et al., 2023; Jannah et al., 2024; Syarifuddin, 2024). The nazhir, or waqf manager, holds a crucial position in Islamic law since it is his job to make sure that waqf assets are handled and used in compliance with sharia law and the desires of the waqif, or the person who waqfs the property.

The nazhir's responsibilities in this instance involve a number of crucial tasks, such as: first, As soon as waqf assets are received, the Nazhir (the one who grants the waqf) is in charge of accepting them and making sure they comply with the waqf's regulations and approval. Nazhir is in charge of accepting the property waqf from the waqf and making sure the waqf contract is fully executed in compliance with sharia. Nazhir is responsible for confirming that the bequeathed property is legitimate and in accordance with Islamic law.

Developing and managing waqf assets comes in second. Assets under waqf must be handled profitably in order to fulfill the aim of the waqf. In order for the property to grow and be maintained, Nazhir must manage it well and effectively. Maintaining the waqf property to ensure its integrity and protection from harm is the primary responsibility of the nazhir (Ambo Masse et al., 2024; Qurrata et al., 2019). According to Islamic law, waqf assets must be preserved in order for the people to continue benefiting from them. Making sure waqf land is not misplaced, abused, or given to unapproved parties is part of this. Islamic sharia advocates asset management for waqfs rather than just leaving them alone. It is imperative that Nazhir administers the property with a commitment to justice and professionalism. One way to ensure that the advantages are sustained is to invest waqf assets in halal and profitable areas.

Keeping up with and protecting waqf assets comes in third. Waqf assets must be safeguarded by Nazhir against harm or mishandling. In order for waqf assets to be

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valuable in the long run, maintenance is performed. Assuring that the waqf property is preserved and does not sustain damage is the nazhir's primary responsibility (Hikmah et al., 2021; Nagirnyy, 2020; Yumarni et al., 2021, 2023). Waqf assets, according to Islamic law, have to be preserved in order for the people to continue benefiting from them. Keeping an eye out for misplaced, improperly used, or unapproved transfers of waqf land is part of this.

Distributing the outcomes of waqf asset management is the fourth step. In case the waqf property yields outcomes or advantages (like financial gains from the investment of the waqf property), it is the nazhir's duty to allocate it to the rightful recipient in compliance with the waqf purpose as decided by the waqf. In compliance with the terms of the waqf and its intended use, the nazhir's job is to allocate any income or benefits that the waqf property generates to the eligible mustahik (beneficiaries). Benefits are distributed according to the social, religious, or welfare objectives that the recipients have established, and this process must be clear and equitable.

Reporting and responsibility are the fifth. Nazhir is required to inform interested parties, such as the Indonesia Waqf Board (BWI) and the community, on a regular basis on the state of waqf assets and the management's accomplishments. To all interested parties, including waqf, waqf heirs (if applicable), and waqf supervisory organizations like the Indonesia Waqf Agency (BWI), Nazhir is required to deliver reports in an open and responsible way. Given how highly valued trust is in Islam, the nazhir has an obligation to uphold the confidence bestowed upon them.

Sixth, making certain that Sharia is followed. nazhir is responsible for making sure that nothing in the waqf property's management goes against Islamic teachings, as all of its operations must be conducted in compliance with the principles of Islamic sharia. It is the responsibility of Nazhir to guarantee that all waqf management procedures are followed in compliance with sharia, from the point of reception to the dissemination of outcomes. Management must not engage in non-halal business operations, gambling, or usury, for instance. One aspect of this is making sure that waqf profits are derived from halal sources and do not violate Islamic law.

Making sure it aligns with the Waqif Intention is the seventh step. When it comes to waqf implementation, Islamic sharia places a significant emphasis on upholding waqf intentions. If the waqf has aims related to building mosques, education, health, or other social activities, Nazhir is in charge of making sure that these goals are constantly met through the management and use of waqf assets.

The significance of nazhir as a custodian of trust, whose actions must be guided by the values of integrity, effectiveness, and devotion when overseeing waqf assets for the public good, is demonstrated by these responsibilities (Hakim, 2020; Praja et al., 2024; Yusuf & Maulana, 2023). In Islam, the Qur'an, hadith, and the opinions of scholars serve as the foundation for the nazhir's responsibilities as a waqf management. The concept of "nazhir," which refers to the management of trusts and waqf assets, is mentioned in multiple verses of the Qur'an and hadith, despite the word not being included in Hadith or verse.

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The task of nazhir is based on the following postulates: Let us start with the Qur'anic postulates regarding Amanah. As mandated by waqf and Allah, Nazhir is in charge of waqf asset management. Nazhir is entrusted with the management of waqf, and it is his responsibility to carry out this responsibility in compliance with sharia laws. Allah highlights the necessity of carrying out the following commandment in the Qur'an: 2. QS. Al-Baqarah (2): 283.

*"And if some of you believe in others, let the trustee fulfill his mandate (debt) and let him fear Allah his Lord..."*

In relation to the Nazhir's responsibilities for upholding and overseeing waqf assets, this verse highlights the significance of carrying out the mandate correctly. Islam is a religion that does not acknowledge the division between this life and the next, or between faith and politics. Islam is concerned with issues related to economics and human prosperity. Islam's sharia of responsibility, transparency, and accounting serves as proof of this. Additionally, QS. An-Nisa (4): 58 serves as a foundation for Nazhir's responsibilities.

*"Indeed, Allah tells you to convey the mandate to those who are entitled to receive it..."*

One of the key tenets of Islamic leadership is the idea of trust (trust) granted to humanity as the global caliph. Thus, in this relationship, each party the umara, the leader, and the ummah, the followers must bear equal responsibility for the message they convey. It is required of those in positions of authority to treat their subjects equitably. Justice must be the foundation of leadership, and justice must be upheld and administered fairly. It is possible to argue that QS. An-Nisa verse 58's leadership precepts are dependable, equitable, or just. In 2019, Srifariyati, S. and Nugraha, A. S.

Second, Asset Management Proof. A prudent and Islamic-compliant approach is required while managing assets, especially waqf holdings. It is recommended by the Qur'an to handle riches responsibly: 261 QS. Al-Baqarah (2).

*"The parable of the people who spend their riches in Allah's way is like a seed that bears seven grains, which bear a hundred grains apiece. For whatever Allah chooses, the benefit is multiplied."*

The idea of infaq encourages people to use their money to educate others, help the underprivileged, and do acts of social service and obedience. This will have a twice value. The multiples are compared to seven hundred times in order to double the number of times that amount as well as the blessings and worth of the information obtained. (Setiawan, H. B. S. Bagus, 2015). This verse demonstrates that waqf and other assets provided in Allah's way need to be handled in order to continue to be beneficial. As stated in QS. Al-Isra (17): 26

*"And give to the immediate families of their rights, to the poor and those on the way, and do not squander (your wealth) extravagantly."*

This verse instructs on the appropriate management and avoidance of waste of assets, including waqf assets. And do not waste (your riches) in an excessive manner; instead, give the impoverished and the traveling their due. Undoubtedly, the ostentatious hoarders are the offspring of Satan and exhibit great disobedience towards their Lord. And

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when you turn away from them in order to receive the expected grace from your Lord, then address them with the appropriate salutation. It is followed by a reference to being kind to family members and maintaining communication, following the expression of filial devotion to both parents.

A hadith says to :

*"Do good to yourself, your father, your mother, and the person closest to you in order of closestness." One narrative puts it like way: "Then the closest relative (with you), then the close relative."*

Another hadith makes the following statement as well: Let whoever desires to have his life and sustenance prolonged, stay in contact.

"I have related to us the stories of Abbad ibn Ya'qub, Abu Yahya At-Taimi, and Fudail ibn Marzuq, from Atiyyah, from Ibn Sa'id who said that when the following verse was revealed (i.e., His word): And give it to the immediate families of his rights," declared Al-Hafiz Abu Bakr al-Bazzar. (Al-Isra: 26) As a result, the Prophet صلى الله عليه وسلم named his daughter Siti Fatimah and gave her the territory of Fadak. Then Al-Bazzar stated, "Abu Yahya At-Taimi and Humaid ibn Hammad ibn al-Khawwar are the only people we are aware of who narrated this hadith from Fudail ibn Marzuq." This passage is Makiyyah, and the hadith presents a conundrum if the sanad has the predicate of sahih. Moreover, Fadak was only achieved concurrently with the conquest of Khaibar, which occurred in the sixth year of the hijrah. How, then, can this viewpoint be consistent with historical fact? Thus, it can be inferred that this hadith has the predicate munkar; more precisely, it is stated that the Rafidah (a Shi'ah sect) is the source of this hadith.

There's no need to reiterate the lengthy discussion of Ibn Sabil and the impoverished in the commentary on Surah Bara-ah (At-Taubah) in this surah's commentary. And do not waste (your money) carelessly, declared Allah جل جلاله. Al-Isra: 26 After giving the order to provide for one's living, Allah prohibits spending riches excessively; instead, the medium ground is advised.

Third, a hadith regarding the need of upholding trust. The Prophet also stressed the value of upholding trust in the hadith, which is pertinent to the nazhir's responsibilities:

Imam Bukhari and Muslims recounted Hadiths that said, "Fulfill your mandate to those who believe in you, and do not betray those who have betrayed you." This hadith emphasizes the significance of integrity and accountability in fulfilling one's duties, which includes managing waqf.

Muslim-Narrated Hadiths "There is no envy except in two things: a man who is given wealth by Allah and he spends it in righteousness..." This hadith demonstrates the virtue of correctly managing assets, including waqf assets, in compliance with sharia.

The fourth is Ijma' Ulama's Duty of Nazhir. All academics concur that waqf management with efficiency and trust lies with the nazhir. According to the fundamental tenets of Islamic property management, nazhir is required to handle waqf assets sensibly, make sure that the rightful recipients receive their benefits, and refrain from misusing them. By implementing social security to enable individuals to lead honorable lives, Islam

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presents itself as a faith with a charitable aspect. Naturally, as the modern era has progressed, so too have the issues pertaining to Islamic waqf law, particularly with regard to non-Muslim waqf and money waqf. An explanation of the Islamic laws governing money waqf and non-Muslim waqf is given in this article. Wahbah Zuhaili states that Waqf from non-Muslims is acceptable (Abror et al., 2021). Similar to how money, building supplies, and energy are employed in the construction of mosques, schools, and other structures. Such contributions or help are acceptable as long as they are non-binding and won't hurt Muslims or the organization in question in the future. The Hanafi Mazhab, which permits money waqf, is the basis for this belief. Because it has been done by many, for the reason of Istihsan bi al-'Urfi. In al-Fiqh al-Islamiy wa 'Adillatuhu, Wahbah Zuhaili made the following general statement: "Mutaqodimiin from the Hanafi School allows waqf of money and dinars."

As stipulated by the aforementioned postulates, nazhir's role is to appropriately manage, maintain, and distribute waqf asset proceeds in compliance with the mandate and Islamic law. Indonesia's Waqf Law comes in sixth. Law No. 41 of 2004 Concerning Waqf and its Implementation Regulations govern the specific responsibilities and obligations of nazhir in Indonesia. In addition to regulating the responsibilities, rights, and obligations of the Nazhir is a person tasked with overseeing waqf assets-this law establishes a legal foundation for waqf management.

According to the law, some of the nazhir's responsibilities are as follows: First, obtaining Waqf property. The nazhir is entitled to acquire property that is waqf by the waqf (the entity that gives the waqf), according to Article 11 Paragraph

The nazhir receives the waqf property, it is his or her responsibility to administer and develop it in line with the waqf's objectives. (Taking Care of and Growing Waqf Resources. The nazhir is tasked with managing and developing waqf property, as stated in paragraph (2) of Article 11. In keeping with the goals and purposes of the waqf, this management seeks to provide waqf assets with long-term benefits. Proper execution of this management is essential to maintain the waqf assets' value and make them useful for beneficiaries (mauquf 'alaih). Prudence, transparency, and professionalism is stressed throughout.

Taking Care of and Safeguarding Waqf Property. In accordance with paragraph (2) of Article 11, the nazhir is responsible for maintaining waqf assets as well as ensuring their upkeep to prevent destruction or decrease in value. This includes making certain that waqf assets are not abused and are kept in excellent shape over time. Article 53 paragraph (2) also highlights that any transfer of waqf property, such as a change in the property's physical form or usage, needs to be done with the Indonesia Waqf Agency's (BWI) consent in order to preserve the waqf's benefits. (Ropei, A. and D. Ramlan, 2023).

Sharing the outcomes of waqf asset management. According to Article 12, the beneficiaries (mauquf 'alaih) shall receive the outcomes of the administration of waqf assets in conformity with the goals established by the waqf. This distribution needs to be done equitably and in compliance with any applicable laws. Nazhir is in charge of making

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sure the waqf's outcomes are accurate and utilized for the correct reasons-social, religious, educational, or otherwise.

**Reporting and Accountability.** The nazhir's obligation to provide the Indonesia Waqf Board (BWI) with an annual report on the development and management of waqf assets is emphasized in Article 12 Paragraph 2. Everything concerning the state of the waqf property, its management, and the outcomes of such management must be included in this report. Additionally, Nazhir is required to make sure that the report is completed in an open and accountable manner and to give it to the waqif or his heirs upon request.

**Observe and adhere to the rules and laws.** As stated in Article 9, nazhir needs to fulfill a number of requirements, such as being a devout Muslim who is also mature, trustworthy, and capable of managing waqf. All legal requirements, including both positive and sharia law that is applicable in Indonesia, must be followed by Nazhir in the performance of his duties. The Indonesia Waqf Board has the authority to fire Nazhir for negligence or improper performance of his duties, as stated in Article 14.

**Handling Waqf Administration and Licensing.** As per the provisions of Articles 40 and 41, the nazhir bears the responsibility of guaranteeing the smooth operation of all waqf administration procedures, which includes the maintenance of waqf certificates and permits for the management or development of waqf assets in compliance with relevant legislative regulations.

**Make an effort to develop Waqf assets in a productive manner.** As long as it is in line with the goals of the waqf and does not contravene Islamic law, nazhir is encouraged under Article 43 to manage waqf assets profitably through investment or other means. This waqf land is being developed in a way that will maximize the benefits and make them more accessible to more parties.

Apart from Law No. 41 of 2004, the nazhir's responsibilities are also outlined in Government Regulation No. 42 of 2006 on the Waqf Law's Implementation. This regulation offers more information on how the nazhir is to administer and develop waqf assets. In addition to the spiritual imperative found in religion, nazhir has a legal basis for ensuring that waqf is built and administered appropriately, adhering to Indonesian laws as well as the waqf's stated purpose.

Waqif has been formed in numerous Islamic nations due to its potential to overcome socio-economic issues and its associated religious component. Policies concerning nazhir obligations are already in place in a number of nations. Depending on the legal and cultural framework in place, the nazhir's (waqf manager) responsibilities range from nation to nation, but the fundamental idea is always the same: administer the waqf property to ensure that it continues to serve the purpose intended by the waqf (waqf giver).

The following summarizes the responsibilities of the nazhir in several nations: First, Indonesia, Government Regulation No. 42 of 2006 and Law No. 41 of 2004 respecting Waqf govern nazhir obligations in Indonesia. Receiving, preserving, managing, and developing waqf assets; reporting management to the Indonesia Waqf Board (BWI); and sharing management results to recipients are the nazhir's primary responsibilities. In

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Indonesia, nazhir might take the shape of people, groups, or waqf institutions under the registration and supervision of BWI.

Malaysia, Each state's State Islamic Religious Council (MAINS) is responsible for waqf management in Malaysia. In Malaysia, the responsibilities of a nazhir are as follows: managing waqf assets profitably and in compliance with Islamic law; making certain that the management's output is put to good use by building mosques, schools, hospitals, or social institutions. Furthermore, it is Nazhir's duty to inform the overseeing religious authorities of the waqf's management. In Malaysia, official religious or state entities, rather than private citizens, are frequently given the authority to perform nazhir functions.

Singapore, The management of waqf in Singapore is overseen by the Islamic Religious Council of Singapore (MUIS). Managing and developing waqf properties for the benefit of Muslims and ensuring that waqf is used for religious, educational, and social objectives are the responsibilities of the nazhir in Singapore. In Singapore, Nazhir refers to an organization or business that has registered with MUIS and is accountable for periodically reporting on its management operations. As the primary supervisor for waqf management in Singapore, MUIS plays a crucial role.

Egypt, the ministry of waqf oversees waqf in Egypt. The government oversees all waqf matters, and the nazhir's responsibilities are quite clear: managing waqf assets and making sure they are used for waqf purposes and in compliance with sharia. Increasing the social and economic benefits of waqf assets through investment or useful usage In Egypt, nazhir is generally selected by the government, and because government organizations are involved, its administration is somewhat bureaucratic. Egypt is among the nations with the most centralized waqf systems since the Egyptian government is heavily involved in the administration and control of waqf assets.

Saudia Arabia, in Saudi Arabia, the General Authority for Awqaf and the Ministry of Hajj and Waqf are in charge of waqf management. In Saudi Arabia, a nazhir's responsibilities include: upkeep and management of waqf properties, particularly those used for religious endeavors including social services, Islamic colleges, and mosques. utilizing waqf assets to generate income in compliance with sharia law. Large-scale waqf assets are managed in part by nazhir, a public figure or authority recognized by the government in Saudi Arabia. In handling worldwide waqf, particularly waqf pertaining to pilgrims' services for the Hajj and Umrah, Saudi Arabia also plays a significant role.

Jordan, the Ministry of Awqaf, Islamic Affairs, and Holy Places oversees Jordan's waqf administration system. Managing waqf assets and making sure they are used in compliance with sharia law are the responsibilities assigned to Nazhir in Jordan. The upkeep of mosque waqf and other places of worship is another responsibility of nazhir. Similar to Egypt, the government of Jordan regulates waqf management through ministries that are in charge of waqf asset management overall.

Turkey. A government agency with significant jurisdiction over waqf in Turkey is the General Directorate of Foundations, which oversees its management. Overseeing waqf property and allocating revenues for public use are among the responsibilities of the nazhir in Turkey. It is imperative to allocate the waqf revenues towards public health, education,

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and social enterprises. In Turkey, a waqf is frequently managed on a big scale by the government, while nezhir is typically a governmental entity or registered organization.

Pakistan, the Waqf Ordinance of 1979 governs waqf management in Pakistan is managing and overseeing the use of waqf assets, particularly for religious and social reasons, is one of the nazhir's responsibilities in Pakistan. Make that waqf assets are used for what is intended by the waqf and in compliance with sharia. The government-instituted Waqf Properties Management Committees receive the waqf management report. A nazhir in Pakistan is typically an organization or person that has been chosen by the national or local government.

Brunei Darussalam, the Brunei Islamic Religious Council is in charge of nazhir and waqf management in Brunei (MUIB). Among nazhir's responsibilities are managing waqf for religious reasons, which includes constructing mosques and community centers. Creating waqf assets that the community at large can use, for example, in philanthropic and educational endeavors.

The primary responsibility of the nazhir in many nations continues to be: effectively managing and developing the waqf property, despite variations in each nation's institutional structure and legal system. keeping waqf assets in good condition to prevent loss or damage. distributing management outcomes according to waqf goals. Inform the authorities about management operations. Nazhir is essential to ensure that waqf assets assist the community in the areas of religion, education, health, and other social activities.

It is Wakif's responsibility to decide Nazhir, or the person who will oversee the waqf property, as they are the ones who waqf its property. Assuring that the waqf property is administered appropriately and in line with the waqf's original objective requires choosing Nazhir.

Making sure Nazhir satisfies Sharia requirements is the waqif's responsibility while determining Nazhir. Wakif is in charge of making sure the chosen Nazhir satisfies the three standards of sharia, which are: religion, maturity, and common sense. Amanah (reliable and sincere) and capable of overseeing waqf assets. Islamic principles may not be followed in the management of waqf assets if a candidate for Nazhir fails to meet these qualifications.

Selecting a capable Nazhir is another recommendation made to waqfs about management. Waqif should select Nazhir because he possesses the skills and knowledge necessary to manage waqf assets efficiently, grow them so that their benefits can grow over time and be sustained, and has a solid track record in financial and asset management, particularly for sizable or complex waqfs. The effectiveness of waqf management is significantly influenced by Nazhir's skill.

Waqif is the one who grants Nazhir his fortune, he and Nazhir should agree on the waqf's goals and management. It is crucial for a waqf to communicate to Nazhir the goals of the organization and the expectations for the use of its resources. You should also talk about the management of the waqf, including methods for asset upkeep and benefit sharing. Make that Nazhir is willing to manage the waqf in line with the intended goals

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and is aware of its aim. For instance, Nazhir needs to be aware that waqf land designated for a mosque cannot be sold or used for other purposes.

Drafting a precise contract or agreement at the outset of the transfer of waqf assets is another essential step in good waqf management. The waqf is responsible for making sure that the terms of the contract or agreement between him and Nazhir are made explicit, outlining each party's rights and obligations as well as guidelines for managing the waqf's assets. Waqf assets are subject to restrictions and prohibitions, and financial reporting and waqf proceeds are subject to transparency. This agreement is crucial to preventing future misunderstandings and guaranteeing that waqf management complies with sharia.

The waqif ought to be able to make sure that Nazhir is formally registered; it is improbable that any assets were mismanaged. Nazhir's official registration status with the approved organization, like the Indonesia Waqf Board (BWI), must be verified by the Wakif. This is significant for the following reasons: Waqf maintained by registered Nazhir is simpler to oversee and report to the relevant authorities, and registered Nazhir is typically more legally guaranteed and subject to supervision. To prevent negligent management, Wakif must verify Nazhir's legitimacy and current situation.

One method to ascertain the appropriate kind of Nazhir is to look at the experience waqf organizations have with managing waqf assets. Waqif is also responsible for selecting the Nazhir form that best fits the waqf's requirements and circumstances. Nazhir may take the shape of: Personal Nazhir: for the administration of a modest and uncomplicated waqf. An institution or legal body known as a nazhir is responsible for managing waqf that is more complicated or expansive, including commercial buildings, land, or buildings. This type of Nazhir is chosen based on the kind of property to be awarded and the extent of its administration.

The support of waqf, which helps with initial monitoring, is one aspect of waqf's professional administration. Waqif has a moral duty to observe early on how Nazhir performs his job, even if direct supervision is typically the responsibility of organizations like BWI. In this situation, the waqf may: ask Nazhir for a progress report on a regular basis; discuss any anomalies or actions that do not align with the waqf's objectives with Nazhir. It is crucial to have this early oversight to make sure the waqf is run according to the plan that the waqf has requested.

The most adept, the wakif, is tasked with selecting a reliable and accountable Nazhir. In order to fulfill his duties as a waqf manager, Waqif must select Nazhir, who possesses integrity, honesty, and responsibility. Accountable: Prepared to assume accountability for managed assets and furnish transparent reports to regulatory bodies. One of the most crucial waqf jobs is identifying a trustworthy Nazhir since Nazhir's devotion and character play a major role in the success of waqf management.

Making ensuring the person appointed to oversee the waqf is legally, competent, and has excellent moral character is the waqf's primary responsibility when determining the Nazhir. In addition to making sure Nazhir knows the reason behind the waqf, Waqif is responsible for drafting a precise agreement and overseeing the operation of the waqf

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initially. These actions will help the waqf to guarantee that its assets serve the intended and long-term purposes while yielding the greatest possible advantages.

Public oversight of Nazhir's operations is crucial to ensuring that the administration of waqf assets is done accurately, openly, and in line with the waqf's goals. Official organizations like the Indonesia Waqf Agency (BWI) oversee Nazhir primarily, but the community can also play a significant role. (Herianingrum, S., and Yulma, N. L., 2016). The public can follow Nazhir's performance in the following ways: Although not an official participant in the waqf management process, the community does play a part in it through direct observation.

The waqf assets that Nazhir manages are directly visible to the public for monitoring purposes. This type of direct observation is demonstrated by the following: Ensuring the waqf is used for the intended purpose; for example, whether land designated for waqf is used to construct mosques, schools, or other community-beneficial institutions. keeping an eye on the state of waqf facilities to make sure they are used and maintained appropriately for their classification. Determine the efficacy and impact of waqf assets, such as if the community actually benefits from waqf schools or whether the waqf mosques are regularly utilized by the surrounding community.

Reports and suggestions from the general public are welcome to help preserve Nazhir's position in waqf management. In the event that the community discovers any anomalies or issues with the administration of waqf assets, they may: Send suggestions or grievances to Nazhir directly. To report management difficulties to the appropriate entity, like the Indonesia Waqf Board (BWI), write a letter or use other formal procedures. use social media or other channels to offer criticism or suggestions for improving waqf management, in an effort to increase transparency in management. Community members who actively participate can help enhance waqf management, which may not be at its best.

The community is expected to have access to an institution's financial statements and waqf management in light of multiple instances of waqf asset misappropriation, one of which was discovered through community reports that exposed flaws in the management process. In particular, if the waqf is open to the public and includes public amenities, the community has the right to request financial reports or waqf management from Nazhir.

Nazhir is required in this instance to: Provide reports in a transparent manner, including financial accounts and reports on waqf asset management operations. Publicize publicly how money are used and the outcomes of waqf management, for instance, by posting information on notice boards in mosques, releasing annual reports, or publishing stories in the local press. The community will be able to observe from this report how well waqf assets are managed and whether there are any possible anomalies.

The growth of digital technology has made it possible for the general public to monitor and promote via media. Mass media and social media platforms can be used by the community to track and share information regarding: Waqf management successes or setbacks. Encourage Nazhir to be transparent and accountable by offering helpful critiques or fostering a productive dialogue with the public. Promote cooperation amongst Nazhir,

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the community, and governmental organizations to enhance waqf management. Another way to bring up concerns about waqf administration that are opaque or off-target is through the media.

Community Involvement in Waqf Management Initiatives Nazhir offers a range of activities that the community can participate in. These include social projects that are sponsored by waqf proceeds, including building public infrastructure or social services. Allow for open dialogue regarding the development plan or the use of waqf assets so that community members can offer insightful feedback. The community can be involved in this process to ensure that waqf management is transparent and meets community needs.

The community's ability to oversee the harmony between waqf asset management and utilization will be impacted by monitoring this balance. For example, does Nazhir prioritize productive management in order to sustain the growth of waqf assets? Hi, Are the beneficiaries (*mauquf 'alaih*) receiving the proceeds from the management of waqf assets in an appropriate manner? Maintaining this balance is crucial to ensuring that waqf is not only appropriately maintained but also offers genuine benefits to the community.

Access to public information on the management of Iwaqf at an institution will be facilitated by the establishment of official supervisory institutions. To assist the Indonesia Waqf Board (BWI) and other waqf institutions, the community might take the following proactive steps: Notifying authorities of any anomalies or doubts about Nazhir's reliability. supporting BWI's local Nazhir monitoring efforts by supplying field data that might not be gathered by government agencies. Urge BWI or associated establishments to offer instruction and training to Nazhir who lack proper understanding of how to manage waqf in compliance with sharia.

Increasing public awareness of waqf and its management, the community can also aid in the education of waqf by encouraging Nazhir to explain to them how waqf assets are managed, organizing seminars or discussion forums where waqf, Nazhir, and the community can converse about the importance of good waqf management, and raising awareness of the topic. Engage in the Election of Nazhir. When a waqf is public and directly affects the neighborhood, the community may occasionally participate in the Nazhir election process. Candidate Nazhirs who are deemed reliable, skilled, and capable of managing waqf according to expectations can receive feedback from the community.

## **CONCLUSION**

Before making a donation, it is crucial to understand the features of ziswaf institutions (*zakat, infaq, alms, and waqf*) to make sure that the money is handled with integrity and is truly helpful. Before making a donation, it is crucial to understand what makes a ziswaf institution legitimate and trustworthy, transparent and accountable, dedicated to sharia principles, programs and social impact, management and professionalism, legality and regulatory compliance, risk management, and reputation among beneficiaries

Prior to making a donation, you can make sure that your money is handled correctly and safely by looking for certain signs of a ziswaf institution. You can also make

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sure that your contribution will benefit the community and fulfill its intended purpose. The waqf plays a crucial role in supervising the work of the nazhir, the person in charge of waqf property (waqf manager). Among the principal functions of waqf in this context are the following :Choosing the Nazhir, establishing the objectives and rules of the waqf, supervising, and evaluating: offering suggestions, promoting openness, and resolving conflicts. Waqfs have a duty to supervise nazhir's activities in order to guarantee that waqf assets are managed in compliance with sharia and continue to serve the ummah.

Through direct observation, involvement in events, media use, and support for formal oversight organizations, the general public can also play a strategic role in keeping an eye on Nazhir's performance. Waqf management can become more accountable, transparent, and in line with the intended waqf goals with the community's active participation.

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