

INCREASING PUBLIC LEGAL AWARENESS IN THE PROTECTION OF WAQF ASSETS THROUGH THE PAPANIZATION PROGRAM IN BANJAR CITY, WEST JAVA, INDONESIA

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Abstract

Abstract: Introduction: The protection of waqf assets in Banjar City, West Java, faces significant challenges related to misuse and potential asset seizure. This study explores how the land registration program and regulatory awareness approach can enhance the legal protection of waqf assets within the framework of Islamic law. **Methods:** This research employs a juridical empirical approach with a descriptive analytical method. Data were collected through interviews, field observations, and document reviews regarding the implementation of the land registration program and related regulations in Banjar City. The analysis focuses on the effectiveness of these initiatives in safeguarding waqf assets. **Results:** The study finds that the land registration program has positively contributed to the protection of waqf assets, though challenges remain, including insufficient socialization and training for nadzir (waqf managers). Additionally, regulatory awareness programs, such as waqf land certification, offer significant potential for strengthening legal protection.

However, a lack of understanding about the importance of land registration remains a major obstacle. **Discussion:** There is a need for stronger synergy between government policies and community participation to better protect waqf assets. Enhanced socialization and awareness campaigns are crucial for improving understanding of legal protections. The roles of the Ministry of Religious Affairs and Banjar City Government are vital in supporting these initiatives. **Conclusion and Novelty:** This study offers a novel contribution by identifying the importance of land registration programs and regulatory awareness in strengthening the protection of waqf assets, as well as providing practical recommendations to overcome the obstacles to their implementation. The novelty of this study lies in mapping the local context in Banjar City as a model for other regions in managing more secure waqf assets.

Keywords: Protection of waqf assets, land registration, regulatory awareness, Banjar City, Islamic law.

A. Introduction

This research outlines the importance of the land signage program for waqf as a strategic step to protect waqf assets from potential misuse and takeover. Despite existing efforts, a broader focus on a "waqf regulatory awareness" approach in Banjar City, West Java, is essential. This approach includes not only signage but also the certification of waqf land, strengthening the professionalism of nadzir, and comprehensive legal protection for waqf assets. Realizing the welfare and security of community assets through the signage program is urgent, especially to avoid frequent disputes. This

program aims not only to establish administrative order but also to standardize the form and specifications of waqf land signage.

Waqf, in the Islamic context, is a trust that must be managed properly to provide maximum benefit to the community.¹ Therefore, steps such as mapping waqf assets and professional management are² crucial. However, the success of the signage program requires cooperation from various stakeholders, including the government, religious institutions, and the community. With a holistic and sustainable approach, the goal of enhancing the welfare of the community can be achieved.

Regarding the issue of waqf land in Banjar City, there are challenges in implementing the signage program. Currently, only 394 waqf land locations have been certified, while 207 locations still lack certification. Although the Ministry of Religious Affairs of the Republic of Indonesia has opened opportunities for assistance in waqf land signage, its implementation in Banjar City remains far from optimal. Therefore, it is essential to conduct further research on how the signage program can be effectively realized in this region. This is expected to make a significant contribution to the protection of waqf assets and the welfare of the community.

This research outlines the importance of the waqf land signage program to protect these assets from potential takeover and misuse. However, there is a need to expand the focus of the study. It would be more engaging if it included a more comprehensive approach, namely "waqf regulatory awareness" in Langensari District. This approach encompasses not only signage but also the certification of waqf land, strengthening the professionalism of nadzir, and overall legal protection for waqf assets.

Realizing the welfare and security of community assets, such as waqf land, through the waqf land signage program in Langensari District, Banjar City, West Java, is currently urgent. This initiative aims to avoid various disputes related to community assets, such as waqf land in the area. Additionally, achieving the welfare and security of these assets through the signage program is a strategic step for the Ministry of Religious Affairs in Banjar City to ensure administrative order and accountability in the implementation of waqf land signage, as well as to standardize the form and specifications of waqf land signage.

Waqf in Islam, which is fundamentally a trust granted by individuals or institutions for the public good, must be managed effectively to maximize benefits for the community. Several steps can be taken to realize the welfare and security of waqf land assets, including mapping waqf assets, collecting legal data, implementing signage, professional management, asset development, education and information dissemination, cooperation with the government and private sector, monitoring and evaluation, and more. However, realizing the welfare and security of community waqf assets through the signage program requires collaboration from various stakeholders, including the government, religious institutions, and the community. With a holistic and sustainable approach, these goals can be achieved to enhance community welfare and utilize waqf as a sustainable resource.

Regarding the issues of waqf land in Banjar City, one of the challenges is the suboptimal implementation of the waqf land signage program by the Ministry of Religious Affairs in Banjar. The central government, in this case the Ministry of Religious Affairs of the Republic of Indonesia, has opened opportunities for assistance in waqf land signage at several mosques and prayer halls across Indonesia. However, in Banjar City, as of now, the total number of certified waqf land assets is only 394 locations, covering an area of 21.37 hectares. Through the waqf land signage assistance program,

¹ Moh Mahrus, "Settlement of Waqf Disputes and Its Asset Protection in East Java, Indonesia," *Mazahib* 20, no. 2 (December 31, 2021): 357–91, <https://doi.org/10.21093/mj.v20i2.3833>.

² Asma Hakimah et al., "The Implementation of Land Waqf Law in Indonesia and Malaysia as a Stage to Land Waqf Law Reform in Indonesia: A Comparative Study," *LAW REFORM* 18, no. 2 (August 16, 2022): 164–83, <https://doi.org/10.14710/lr.v18i2.46673>.

funding has been allocated via the Directorate of Zakat and Waqf Empowerment at the Directorate General of Islamic Community Guidance since 2023. This signage program is not merely a physical renovation but also a preventive measure to protect waqf land from potential takeover and misuse.

The total number of waqf land in Indonesia is 440,512 locations, according to data from the Directorate of Zakat and Waqf Empowerment in 2024. The total area of waqf land in Indonesia is 57,263.69 hectares. The province with the highest number of waqf land is Central Java, with 112,834 locations, followed by West Java with 87,795 locations. In Banjar City, West Java, there are 394 locations of waqf land that have been certified, while 207 locations still lack certification.³

From the data above, the author concludes that the lack of certification for 207 locations of waqf land in Banjar City, covering a total area of 7.88 hectares, raises concerns about the legality and security of these community assets. Meanwhile, the waqf land signage program in Banjar City, which falls under the responsibility of the Ministry of Religious Affairs, aims to ensure administrative order regarding waqf land. Therefore, the author believes it is important to conduct research on how to realize the welfare and security of community assets through the waqf land signage program in Banjar City, West Java, particularly for certified waqf land in Langensari District.

The strategic steps taken by the Ministry of Religious Affairs regarding waqf land signage aim to protect religious assets. For instance, several regions that have implemented waqf land signage include West Java, with notable areas such as Pangandaran,⁴ Indramayu, Ciamis, and Banjar City, among others. In other provinces, such as Bengkulu, waqf land signage has also been carried out for several mosques and prayer halls.⁵

Various disputes over waqf land have recently arisen in West Java, particularly in Sukabumi, largely due to the actions of certain individuals in the Office of Religious Affairs (KUA) in Cidahu Sub-District.⁶ In Banjar City, specifically in Langensari District, disputes related to waqf land continue to occur. One significant issue is the lack of signage for waqf land designated for mosques, prayer halls, schools/madrassas, pesantren, burial sites, and other places of worship. Based on preliminary observations by the author, many schools and pesantren in Langensari District are located on waqf land that has not yet been signed. Signage is crucial for protecting waqf land from potential takeover and misuse by irresponsible parties. Implementing waqf land signage is also an effort to minimize the frequency of waqf land disputes. The responsibility for this signage falls on the Ministry of Religious Affairs, which aims to safeguard religious assets from such risks. Signage not only provides a layer of physical protection for waqf properties but also raises community awareness about the importance of preserving religious assets like waqf land.

Based on observations at 10 of the largest waqf land locations in Langensari District, Banjar City, which have already been certified but have not yet undergone signage, the details are as follows:

1. Al-Ikhlas Mosque in Rejasari Village (waqf land area: 1,303 m²)
2. Al Ijtihad Mosque in Langensari Village (waqf land area: 1,610 m²)

³ Direktorat Pemberdayaan Zakat dan Wakaf, Direktorat Jenderal Bimbingan Masyarakat Islam, and Kementerian Agama Republik Indonesia, "Sistem Informasi Wakaf," 2024, https://siwak.kemenag.go.id/siwak/grafik_jumlah_tanah_wakaf.php.

⁴ Humas Polres Ciamis, "Musyawarah Tentang Rencana Warga Akan Melakukan Pemasangan Papan Tanah Wakaf," *Situs resmi Polres Ciamis* (blog), 2020, <https://tribratanewspolresciamis.com/2020/08/08/musyawarah-tentang-rencana-warga-akan-melakukan-pemasangan-papan-tanah-wakaf/>.

⁵ Kementerian Agama Provinsi Bengkulu, "Langkah Strategis Kementerian Agama: Papanisasi Tanah Wakaf Untuk Melindungi Aset Keagamaan," <https://bengkulu.kemenag.go.id>, 2023, <https://bengkulu.kemenag.go.id/berita/langkah-strategis-kementerian-agama-papanisasi-tanah-wakaf-untuk-melindungi-aset-keagamaan-dSTSsL>.

⁶ Carles, "Mediasi Konflik Sengketa Tanah Wakaf Libatkan Kepala KUA Cidahu Berujung Penegakan Hukum," *Sinar Pagi Baru* (blog), November 3, 2023, <https://sinarpagibaru.com/mediasi-konflik-sengketa-tanah-wakaf-libatkan-kepala-kua-cidahu-berujung-penegakan-hukum/>.

3. Madrasah Aliyah (MA) PK. Yaba Al-Ma'arif School in Bojongkantong (waqf land area: 3,389 m²)
4. Prayer room Jl. Sukanegara in Kujangsari Village (waqf land area: 1,822 m²)
5. Muhammadiyah Langkaplancar Junior High School in Bojongkantong (waqf land area: 2,965 m²)
6. Al Hikmah Mosque in Rejasari Village (waqf land area: 2,708 m²)
7. Elementary School (SD) Negeri 1 Rejasari in Rejasari Village (waqf land area: 2,125 m²)
8. Elementary School (SD) IT Darul Hikam in Bojongkantong (waqf land area: 1,970 m²)
9. Baituttabiin Mosque in Waringinsari Village (waqf land area: 1,111 m²)
10. Nurul Huda Grand Mosque in Rejasari Village (waqf land area: 1,090 m²)

Of the ten waqf land locations mentioned, these are the largest areas that have already been certified but have not yet undergone signage. This has led the author to be interested in and consider it important to conduct research on the role of the Ministry of Religious Affairs in Banjar City in realizing the welfare and security of waqf land assets through the signage program in Langensari District. The signage of waqf land is an effort to protect these assets from potential takeover and misuse by irresponsible individuals.

In addition, building a sense of community in protecting waqf land is an integral part of religious heritage. Since 2019, the waqf land signage program has been initiated by the Ministry of Religious Affairs of the Republic of Indonesia, as part of a larger effort to enhance the protection of various religious assets across Indonesia, including in Langensari District, Banjar City, West Java. Based on the background outlined regarding the importance of protecting waqf assets through the signage program and regulatory awareness approach in Banjar City, the author formulates several research questions that will be the focus of this study. These questions include the constraints and challenges faced in implementing the waqf land signage program in Banjar City, the effectiveness of the signage program in protecting waqf land from potential misuse and takeover, and potential solutions to address the challenges in implementing the program. Additionally, this research will also examine the application of the waqf regulatory awareness program to enhance legal protection for waqf assets comprehensively. Through these objectives, the research aims to make a meaningful contribution to the management and protection of waqf assets in Banjar City, as well as to improve community welfare.

B. Literature Review

Previous studies related to the research on "Strengthening Waqf Asset Protection through the Papanization and Regulation Awareness Program in Banjar City" were conducted through a review of literature relevant to this theme. The research conducted by Manara and Pani discussed institutional pluralism and land registration as a solution to protecting property rights in poor urban areas.⁷ They highlighted the importance of land registration in providing legal protection for property rights, despite challenges in bureaucracy and resource constraints. Although this study focuses on individual property rights, its approach has similarities with this study in terms of the importance of land registration as an instrument of legal protection.⁸ Meanwhile, Burns analyzes land administration reform, focusing on the efficiency and sustainability of land administration systems in developing countries.⁹ Although this study does not specifically discuss waqf assets, its theme of more efficient land administration management is relevant to waqf asset protection, especially in the context of land

⁷ Martina Manara and Erica Pani, "Institutional Pluralism and Pro-Poor Land Registration: Lessons on Interim Property Rights from Urban Tanzania," *Land Use Policy* 129 (June 1, 2023): 106654, <https://doi.org/10.1016/j.landusepol.2023.106654>.

⁸ Manara and Pani.

⁹ Anthony Francis Burns, Abbas Rajabifard, and Davood Shojaei, "Undertaking Land Administration Reform: Is There a Better Way?," *Land Use Policy* 132 (September 1, 2023): 106824, <https://doi.org/10.1016/j.landusepol.2023.106824>.

registration. On the other hand, Sukmana evaluates the literature on waqf funds and provides recommendations related to more effective waqf fund management.¹⁰ This study focuses more on the economic aspects and management of waqf funds, but does not discuss the legal protection or administration aspects of waqf land in detail. Lestari et al.'s research developed a national waqf index in Indonesia with a fuzzy AHP approach to evaluate waqf management.¹¹ Although this study is important in evaluating the effectiveness of waqf management on a macro scale, it differs from this study which focuses more on the legal protection aspect of waqf land through concrete registration and regulation. Finally, Dallh highlights the philosophy of waqf in Islam and the importance of efficient waqf management for the purpose of welfare distribution. Although this study provides a theoretical perspective on the purpose and benefits of waqf, it does not discuss the application of practical regulations, such as land registration, for the protection of waqf assets.

Previous studies related to the research on "Strengthening Asset Protection of Waqf through the Signage Program and Regulatory Awareness in Banjar City" have been conducted through a review of relevant literature on this topic. Research by Ana Indah Lestari emphasizes the importance of ensuring that waqf managers operate within a clear regulatory framework and are supervised by competent authorities, where certification from relevant institutions can indicate the professionalism of waqf managers.¹² Additionally, research by Moh Mahrus discusses essential patterns for protecting waqf assets to ensure the sustainable use of waqf funds according to their intended purposes, as well as the importance of incorporating a spiritual dimension into the daily management of waqf.¹³ The waqf land signage program, recognized as a legal protection measure, is deemed necessary to prevent unilateral takeovers,¹⁴ and research by Munandar highlights the need for certification of waqf land used for mosques or other buildings.¹⁵ From this literature review, the author concludes that there are both similarities and differences between previous research and this study; both address the protection of waqf land assets, welfare in disputes, and anticipation of waqf land disputes. The main difference lies in the focus of this research, which is on how to realize the welfare and security of waqf land assets through the Signage Program, making legal protection for waqf land assets more comprehensive, beyond mere certification.

Several previous studies have discussed various aspects of waqf management and sharia principles in economics. Such as Vika Annisa Qurrata et al.,¹⁶ examines the sustainability of waqf through a bibliometric approach, highlighting the importance of implementing sustainability principles in waqf management. In addition, Syibly's research,¹⁷ examined cash waqf literacy in

¹⁰ Raditya Sukmana, "Critical Assessment of Islamic Endowment Funds (Waqf) Literature: Lesson for Government and Future Directions," *Heliyon* 6, no. 10 (October 1, 2020): e05074, <https://doi.org/10.1016/j.heliyon.2020.e05074>.

¹¹ Yuliani Dwi Lestari et al., "The Development of National Waqf Index in Indonesia: A Fuzzy AHP Approach," *Heliyon* 9, no. 5 (May 1, 2023): e15783, <https://doi.org/10.1016/j.heliyon.2023.e15783>.

¹² Ana Indah Lestari, "Revitalisasi Wakaf Untuk Kemaslahatan Umat," *Ziswaf: Jurnal Zakat Dan Wakaf* 4, no. 1 (February 15, 2018): 55–72, <https://doi.org/10.21043/ziswaf.v4i1.3031>.

¹³ Mahrus, "Settlement of Waqf Disputes and Its Asset Protection in East Java, Indonesia."

¹⁴ Dodi Irama, Zudan Arief Fakrulloh, and Azis Budianto, "Legal Protection Of Waqf (Wakaf) Land Through Act - Law No. 5 Of 1960 Concerning The Fundamental Regulations Of Agraries (Case Study Of Land In Semarang City)," *Journal Research of Social Science, Economics, and Management* 2, no. 10 (May 25, 2023): 2379–86, <https://doi.org/10.59141/jrssem.v2i10.456>.

¹⁵ Mutiara Hamdalah Munandar, "Legal Protection of Uncertified Waqf Land in Indonesia," *Nurani Hukum* 4, no. 1 (June 10, 2021), <https://doi.org/10.51825/nhk.v4i1.11235>.

¹⁶ Vika Annisa Qurrata et al., "Waqf Sustainability or Sustainable Waqf? A Bibliometric Analysis," *Millah: Journal of Religious Studies*, February 29, 2024, 103–48, <https://doi.org/10.20885/millah.vol23.iss1.art4>.

¹⁷ M. Roem Syibly, "Cash Waqf Literacy in Indonesia and Malaysia: An Analysis of Journal Publications and Trends (2018-2023)," *Millah: Journal of Religious Studies* 23, no. 2 (August 28, 2024): 681–702, <https://doi.org/10.20885/millah.vol23.iss2.art6>.

Indonesia and Malaysia, revealing the trend of the importance of understanding waqf in Islamic economics. Furthermore, Syibly et al.,¹⁸ conducted a comparative analysis of productive waqf regulations in Indonesia and Malaysia, while Priyadi and Achiria,¹⁹ exploring social enterprise models in land waqf management for community welfare. Furthermore, Solehudin et al.,²⁰ discusses sharia principles in halal tourism business in Bandung, providing important insights into the application of sharia in the industry. In addition, Hasan Ali,²¹ offers a view on community-based partnerships for the economic progress of the ummah, while Usman,²² examines the distribution of zakat for marginalized groups such as transgender, prioritizing the perspective of maslahat mursalah. All of these studies highlight the importance of implementing sharia principles in economics, albeit with different focuses, and the relevance of their implementation in the MSME sector, especially in halal businesses.

Several other previous studies that have discussed various dimensions of the application of sharia principles in Islamic economics, both related to waqf, social empowerment, and the development of MSMEs, were also mentioned by Haryanto et al.,²³ which touches on the management of land endowments in Madura, with a focus on the management of endowment assets and the resolution of disputes that often arise in their management. Meanwhile, Rusydiana et al.,²⁴ also developed a model of women's empowerment through waqf related to Maqasid al-Sharia and SDG5 goals, emphasizing the importance of waqf contributions in supporting women's empowerment in Islamic economics. Research by Ahyani et al.,²⁵ examines the development of Rahmatan Lil 'Alamin values in Indonesian economic development, viewing it through the perspective of Islamic economic philosophy and law, which is relevant to strengthening the foundation of sharia economics in the 4.0 era. Furthermore, Iskandar et al.,²⁶ highlights the role of Islamic philanthropy in poverty alleviation, with a focus on integrated Islamic social and commercial financial institutions, which also have great potential to support the MSME sector. These studies share similarities in their focus on the application of sharia principles in economics, albeit in different contexts—from land waqf management, women empowerment, to poverty alleviation through Islamic social financial institutions. This study fills a

¹⁸ M. Roem Syibly et al., "A Comparative Analysis of Legal Products on the Development of Productive Waqf in Indonesia and Malaysia," *Millah: Journal of Religious Studies* 21, no. 3 (December 30, 2022): 1003–24, <https://doi.org/10.20885/millah.vol21.iss3.art14>.

¹⁹ Ungul Priyadi and Siti Achiria, "Social Enterprise Model in Waqf Land Management in Bantul, Indonesia," *Millah: Journal of Religious Studies*, November 29, 2022, 891–914, <https://doi.org/10.20885/millah.vol21.iss3.art10>.

²⁰ Ending Solehudin, Hisam Ahyani, and Haris Maiza Putra, "Study on Sharia Compliance Principles in Halal Tourism Business in Bandung Regency: An Implementation of Islamic Business Ethics Principles (Professional Ethics)," *Millah: Journal of Religious Studies*, February 29, 2024, 39–66, <https://doi.org/10.20885/millah.vol23.iss1.art2>.

²¹ AM Hasan Ali, "Community-Based Economic Development and Partnership Cooperation: The Economics Strategy for Prosperity of the Ummah," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (July 31, 2024): 1280–1300, <https://doi.org/10.22373/sjhk.v8i2.22925>.

²² M. Usman, "Zakat Distribution for Handling Transgender in Indonesia: A Perspective of Maṣlāḥah Mursalah," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 31, 2023): 357–76, <https://doi.org/10.22373/sjhk.v7i1.16934>.

²³ Rudy Haryanto, Lailatul Maufiroh, and Sulaiman Hasan Sulaiman, "Waqf Land in Madura; Its Management and Typical Dispute Resolution," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 18, no. 2 (December 29, 2023): 496–518, <https://doi.org/10.19105/al-lhkam.v18i2.7570>.

²⁴ Aam Rusydiana et al., "Waqf, Maqasid al-Sharia, and SDG-5: A Model for Women's Empowerment," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 2 (December 31, 2022): 325–35, <https://doi.org/10.19105/al-lhkam.v17i2.6572>.

²⁵ Hisam Ahyani, Memet Slamet, and Tobroni, "Building the Values of Rahmatan Lil 'Alamin for Indonesian Economic Development at 4.0 Era from the Perspective of Philosophy and Islamic Economic Law," *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 16, no. 1 (June 27, 2021): 111–36, <https://doi.org/10.19105/al-lhkam.v16i1.4550>.

²⁶ Azwar Iskandar et al., "Islamic Philanthropy and Poverty Reduction in Indonesia: The Role of Integrated Islamic Social and Commercial Finance Institutions," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 2 (December 31, 2021): 274–301, <https://doi.org/10.19105/al-lhkam.v16i2.5026>.

gap by examining risk management in halal-based tahu bulat MSMEs, a theme that has not been widely discussed in previous literature. Overall, despite similarities in terms of emphasizing the importance of asset protection, this study differentiates itself by focusing more on the Islamic legal aspects and management of waqf assets through land registration programs and regulatory awareness. This makes it different from previous studies that have focused more on land theory or administration without considering the application of specific regulations for waqf land. Thus, this study offers a new contribution in the context of waqf asset protection in Indonesia, especially in managing waqf land more safely and securely through a stronger legal approach.

Given that the signage program is the responsibility of the Ministry of Religious Affairs, synergy among various stakeholders, including nadzir, KUA (Office of Religious Affairs) at the sub-district level, and the Ministry of Religious Affairs of Banjar City, is necessary to collaboratively achieve legal protection for religious assets such as waqf land used for schools, pesantren, and burial sites. This research will also discuss the challenges and solutions in implementing the waqf land signage program in Banjar City.

C. Research Method

The methodology of this research involves a design aimed at answering the research problem regarding "Strengthening Asset Protection of Waqf through the Signage Program and Regulatory Awareness in Banjar City." The author outlines the research steps in detail. The approach used is a juridical-empirical one, employing a descriptive-analytical method that includes analyzing the constraints and challenges in implementing the signage program, the effectiveness of the program in protecting waqf land assets, solutions to overcome these challenges, and the application of the regulatory awareness program for legal protection of waqf assets. The subjects of the research include the Head of the Section/Organizer at the Ministry of Religious Affairs in Banjar City and nadzir in Langensari District. The objects of the study are waqf lands that have an official declaration but have not yet been signed in accordance with the Director General of Islamic Community Guidance Decree Number 492 of 2020. The types of data collected consist of qualitative data, such as laws and technical decisions, as well as quantitative data regarding the number of waqf land locations that have not been signed. Data sources are obtained from interviews with respondents, including officials from the Ministry of Religious Affairs and local religious leaders.

The research stages follow Sudjana's guidelines,²⁷ beginning with identifying issues related to the importance of signage for the welfare and security of waqf land assets, where challenges such as the lack of community awareness are evident. The problem is narrowed down to focus on the role of the Ministry of Religious Affairs in realizing welfare and the challenges in implementing the signage program. The research focus is directed at waqf lands that have official declarations but have not yet been signed. The study will be conducted over six months, from May to October 2024, involving stages of data processing and presentation of findings. Data collection techniques include site observations, interviews with various respondents, and document studies. Data validity will be tested through content, criterion, and construct validity, where validity evidence is derived from analyzing the relationship between test content and the constructs being measured. Data analysis techniques will employ descriptive analysis, following steps of reduction, presentation, and conclusion drawing, as explained by Matthew.²⁸ This methodology is expected to provide a deep understanding of waqf asset protection through the signage program in Banjar City.

²⁷ Sudjana, *Desain Dan Analisis Eksperimen* (Bandung: Tarsito, 1989).

²⁸ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013).

D. Discussion

Implementation of the Waqf Land Board Program in Banjar City

Here, the processes and stages of implementing the signage program are outlined, including the roles of relevant agencies involved. Information about socialization activities, training for nadzir, and challenges faced during implementation is discussed. The implementation of the signage program in Langensari District has begun, but there are challenges, such as a lack of socialization to the community. Respondents from Kujangsari Village express that many do not yet understand the benefits of signage. Naelul Azmi states that "more intensive socialization is essential for the community to grasp the importance of this program."²⁹

The process of implementing the papanisasi program in Langensari District has begun, but there are challenges faced, such as the lack of socialization to the community. Respondents stated that many do not yet understand the benefits of papanisasi. Kiyai Mualim said, "More intensive socialization is needed so that the community understands the importance of this program".³⁰ Meanwhile, Kiyai Syamsudin also noted the administrative challenges faced, such as the submission of complicated proposals.³¹ Dr. Moh. Syarif Hidayat added that "Budget issues are also one of the challenges in implementing papanisasi," indicating that financial support is needed.³²

The implementation of the waqf land boarding program in Langensari District is an important initiative to improve transparency and management of existing waqf assets.³³ The first step in this process involves identifying waqf assets that require information boards. Each registered mosque and educational institution will be equipped with a board containing information about the waqif and nadzir, as well as explaining the function and benefits of the asset. Through this activity, the community is expected to be able to access information more easily, thereby increasing their understanding of the waqf assets they own.

Socialization is a key element in the implementation of this program. This activity aims to provide a deeper understanding to the community about the importance of the board. Various discussion forums and community meetings were held to reach residents directly. Many respondents stated that information about the benefits of this program had not been fully received by the community. Kiyai Mualim emphasized the need to increase the intensity of socialization, "More intensive socialization is needed so that the community understands the importance of this program". Without sufficient understanding, the potential of this program cannot be maximized, and the community may not participate actively.

Training for nadzir is also an important aspect of implementing the papanization program. In this training, waqf nadzir gain the knowledge and skills necessary to effectively manage and maintain assets. The material taught covers various topics, from financial management to physical maintenance techniques for waqf assets. Kiyai Syamsudin points out that administrative challenges, such as the complicated proposal submission process, become barriers for many nadzir to actively engage. "The long and complicated administrative process often makes it difficult for nadzir to carry out their duties." Therefore, adequate technical support is essential for nadzir to perform their responsibilities effectively.

The challenges faced also include negative perceptions among some members of the community regarding the management of waqf assets. Concerns about transparency in asset

²⁹ Naelul Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf, 2024.

³⁰ Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land, 2024.

³¹ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf, 2024.

³² Moh. Syarif Hidayat, Explanation from the community who have experience related to waqf in the Langensari District area, 2024.

³³ Hakimah et al., "The Implementation of Land Waqf Law in Indonesia and Malaysia as a Stage to Land Waqf Law Reform in Indonesia."

utilization often hinder their participation. This requires relevant parties to create a clear and accountable management mechanism. By building trust, the community is expected to be more open to engaging in this program. Efforts to explain the use of assets and their impact on the community can enhance participation and support for the papanization program.

Finally, by involving all parties—from nadzir to the community and government agencies—the waqf land boarding program in Langensari District is expected to run smoothly. Successful implementation will increase public awareness of waqf assets and strengthen their management and maintenance. Through papanization, the community can directly see the tangible benefits of the assets they own, thereby encouraging greater participation in the management and maintenance of waqf assets. This step is hoped to be a positive beginning for the development of waqf potential in Langensari District, providing broad benefits to the local community.

Effectiveness of the Papanisasi Program in Protecting Waqf Land Assets in Banjar City

This sub-chapter discusses how effective the papanisasi program is in preventing misuse of waqf assets. The analysis was conducted based on interviews and observations of respondents regarding the impacts felt by the community as well as concrete examples that show the success of this program. The papanisasi program is considered effective in protecting waqf land assets from misuse. Several respondents provided concrete examples where the papanisasi succeeded in preventing potential asset takeovers. One respondent stated, "With a clear board, the community becomes more vigilant and protects waqf assets."³⁴

Other respondents provided concrete examples of how the boarding system successfully prevented potential asset takeovers. Kiyai Mualim stated, "With a clear board, the community becomes more vigilant and guards the waqf assets."³⁵ This shows that the boarding system is not only a marker, but also a reinforcement of ownership. Ahmad Zulfi Fahmi added, "In a prayer room when there is a boarding system, the community does not dare to sue or take over the waqf," showing the positive impact of this program. This shows that the boarding system is not only a marker, but also a reinforcement of ownership.³⁶

This sub-chapter examines the effectiveness of the papanization program in protecting waqf land assets in Langensari District, with a focus on preventing misuse. This analysis is based on interviews and observations conducted with the community to understand the impacts felt and to see concrete examples that demonstrate the success of this program. Through this approach, it can be identified how papanization functions as a tool for protection and supervision of existing waqf assets.

The boarding program has proven effective in protecting waqf land assets from misuse. Many respondents said that the information boards installed provide clarity regarding the ownership and function of the assets.³⁷ For example, N. Azmi said, "With a clear board, the community becomes more alert and protects waqf assets".³⁸ The board not only functions as a marker, but also acts as a reminder to the community about the importance of protecting and maintaining assets that have been donated.

Kiyai Mualim also provided an illustration that shows the effectiveness of this program. He emphasized that the existence of information boards helps prevent potential asset takeovers by irresponsible parties. "With a clear board, the community becomes more alert and guards the waqf

³⁴ Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf.

³⁵ Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land.

³⁶ Ahmad Zulfi Fahmi, Views of Religious Figures in Langensari District Regarding Waqf, 2024.

³⁷ Winda Fitri, "Sharia Compliance in Micro Waqf Bank Business Activities: A Study of Protection of Consumer's Spiritual Rights," *LAW REFORM* 17, no. 1 (March 31, 2021): 107–20, <https://doi.org/10.14710/lr.v17i1.37556>.

³⁸ Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf.

assets."³⁹ This shows that the board functions as a reinforcement of ownership that encourages the community to be more active in guarding and supervising waqf assets in their environment.

From the interview results, respondents also reported positive changes in community behavior related to waqf asset management after the implementation of the papanization program. The community became more proactive in involving themselves in asset care and maintenance activities, and were more careful about efforts that could harm waqf interests. This awareness not only strengthens relationships between residents, but also creates a sense of collective responsibility for existing assets. Overall, the papanization program has succeeded in creating a positive impact on protecting waqf land assets in Langensari District. With clear and easily accessible information boards, the community feels more ownership and responsibility for waqf assets. This not only prevents misuse, but also strengthens the sense of community and awareness of the importance of maintaining assets that are beneficial to the wider community. The success of this program shows that collaboration between the government, nadzir, and the community is very important to protect and utilize waqf assets optimally.

Implementation of Waqf Regulation Awareness Program for Comprehensive Legal Protection of Waqf Assets in Banjar City

This section explains the efforts to implement a waqf regulation awareness program. The explanation includes the level of public understanding of existing regulations, training that has been carried out, and recommendations to increase legal awareness of waqf assets. The implementation of the regulation awareness program has been carried out, but there is still much that needs to be improved. Many people are not familiar with the regulations governing waqf. The results of the interview showed that "Training and socialization about regulations are very important to increase public legal awareness."⁴⁰

The implementation of the regulation awareness program has been carried out, but there is still much that needs to be improved. Many people are not yet familiar with the regulations governing waqf. The results of the interview showed that "Training and socialization about regulations are very important to increase public legal awareness".⁴¹ In addition, Kiyai Mualim also emphasized the need for a more structured program to educate the public about existing laws and regulations.⁴² Dr. Moh. Syarif Hidayat stated that "Meetings must be more intensive to facilitate these matters," emphasizing the importance of good communication between all parties.⁴³ Although the regulation awareness program has been started, the main challenge faced is the lack of public familiarity with the regulations governing waqf. The results of interviews with a number of respondents showed that many did not fully understand the rights and obligations related to the management of waqf assets. N. Azmi stated, "Training and socialization about regulations are very important to increase public legal awareness".⁴⁴ This shows that there is still an urgent need to provide clearer and more detailed information about the applicable rules.

Kiyai Syamsudin also emphasized the importance of a more structured program to educate the public about existing laws and regulations. In his view, without adequate understanding, the public will have difficulty in protecting their rights to waqf assets. "We need to hold seminars or workshops

³⁹ Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land.

⁴⁰ Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf.

⁴¹ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁴² Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land.

⁴³ Hidayat, Explanation from the community who have experience related to waqf in the Langensari District area.

⁴⁴ Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf.

that focus on waqf regulations," he said.⁴⁵ In this way, the public will not only gain knowledge about regulations, but can also discuss directly with competent speakers in their fields.

The training that has been implemented is expected to bridge the knowledge gap. Several training activities have been held, but community participation still needs to be improved. Evaluation of previous training programs shows that the community is still hesitant to participate due to the lack of information about the benefits that can be obtained from participating in these activities. Therefore, more active promotional efforts are needed to attract the attention of the community and encourage them to get involved. As a recommendation to increase legal awareness of waqf assets, it is important to develop educational materials that are easy to understand and relevant to the daily lives of the community. The use of social media and digital platforms can also be utilized to disseminate information more widely. In addition, collaboration with educational institutions and community organizations can strengthen the dissemination of information about waqf regulations. With these steps, it is hoped that the community of Langensari District will be more legally aware and better prepared to protect and manage existing waqf assets wisely.

Thus, the implementation of the waqf regulation awareness program in Langensari District is expected to run more effectively, have a positive impact on the legal protection of waqf assets as a whole, and empower the community to play an active role in managing assets that are beneficial for the common welfare.

Analysis of Constraints and Challenges in the Implementation of the Waqf Land Papanization Program in Banjar City

This analysis identifies the constraints and challenges faced in the implementation of the papanization program, including administrative challenges, a lack of community awareness, and issues in strengthening existing regulations. The constraints faced in the implementation of the papanization program include administrative challenges and a lack of community awareness. One respondent states, "The community's ignorance about waqf regulations is one of the main obstacles."⁴⁶ Another respondent also states, "The community's ignorance about waqf regulations is one of the main obstacles." Kiyai Mualim adds, "Support from related institutions is also lacking, which makes waqf managers reluctant to carry out papanization."⁴⁷ Dr. Moh. Syarif Hidayat adds, "The lack of community awareness also plays a significant role in the implementation of this program," indicating that there is a need for greater educational efforts.⁴⁸

The main obstacle in implementing the boarding program is the complex administrative challenges. The application and approval process is often hampered by complicated bureaucracy. One respondent, N. Azmi, stated, "The public's ignorance about waqf regulations is one of the main obstacles."⁴⁹ This shows that the public is not only lacking information, but also does not understand the importance of existing regulations for the protection of waqf assets.

Kiyai Mualim added that support from related institutions was also very lacking, which made waqf administrators reluctant to implement the boarding. Without institutional support, efforts to protect waqf assets through the installation of boards would be difficult. Mualim said, "Support from related institutions is also lacking, which makes waqf administrators reluctant to implement the boarding".⁵⁰ This indicates the need for collaboration between institutions and the community to

⁴⁵ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁴⁶ Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf.

⁴⁷ Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land.

⁴⁸ Hidayat, Explanation from the community who have experience related to waqf in the Langensari District area.

⁴⁹ Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf.

⁵⁰ Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land.

increase the effectiveness of the program. Dr. Moh. Syarif Hidayat also emphasized the important role of public awareness, stating, "Lack of public awareness also plays a big role in the implementation of this program".⁵¹ Without adequate understanding of the benefits and importance of papanisasi, the community may not feel motivated to actively participate. This suggests that more intensive education and information campaigns are needed to explain the value of this program.

Overall, to overcome the obstacles and challenges in implementing the boarding program, a comprehensive approach is needed. This involves increasing public awareness through education, as well as stronger support from related institutions to ensure that the boarding process can be carried out more smoothly and effectively. Thus, all parties can contribute to protecting waqf assets in Langensari District. From the perspective of Islamic Legal System Theory, this obstacle can be seen as a failure to integrate interrelated legal, social, and administrative elements. Kiyai Mualim added, "Support from related institutions is also lacking, which makes waqf administrators reluctant to carry out boarding." This shows that without synergy between institutions, program implementation will be hampered.

The Regulatory Compliance Theory explains that public awareness of waqf regulations affects their compliance. Dr. Moh. Syarif Hidayat emphasized that "Lack of public awareness also plays a major role in the implementation of this program," indicating the need for effective socialization to improve understanding and compliance with regulations. Overall, to overcome the obstacles and challenges in implementing the papanization program, a comprehensive approach is needed, including more intensive education and stronger support from related institutions. This will strengthen the protection of waqf assets in Langensari District. In this context, the Regulatory Compliance Theory is also very relevant. This theory identifies how existing regulations are complied with. Respondent Kiyai Mualim added, "Many nadzhirs do not know the waqf regulations well," indicating a lack of knowledge and training regarding regulations as a factor that hinders compliance. This is in line with Stanley Milgram's view regarding individual compliance with the rules set.⁵²

Overall, to overcome the obstacles in the implementation of the land boarding program, a comprehensive approach is needed that includes education and synergy between institutions.

Thus, the author concludes that the implementation of the land boarding program in Langensari District faces various obstacles and challenges. First, complex administrative challenges are often the main obstacle. The application and approval process is delayed due to complicated bureaucracy, which makes many nadzhirs feel frustrated. This is reinforced by the statement of Kiyai Mualim who mentioned the lack of support from related institutions, which adds to the burden of waqf administrators to carry out boarding.

Second, the lack of public awareness of waqf regulations is a significant obstacle. Respondents such as N. Azmi and Dr. Moh. Syarif Hidayat stated that the public's lack of understanding of waqf law resulted in them not feeling involved in the asset protection process. Lack of intensive education among the community causes them to not know the importance of boarding to protect waqf land.

Third, to overcome this obstacle, a comprehensive approach is needed that involves education and support from related institutions. Public awareness needs to be increased through educational programs that explain the benefits of boarding and the importance of regulations. Synergy between the community and institutions is very important to ensure that the implementation of the boarding program can be carried out more effectively.

Analysis of the Effectiveness of the Papanization Program in Protecting Waqf Land Assets

⁵¹ Hidayat, Explanation from the community who have experience related to waqf in the Langensari District area.

⁵² Stanley Milgram, *Obedience to Authority: An Experimental View* (HarperCollins, 2009).

In this subsection, the effectiveness of the papanization program is analyzed based on data and responses from respondents. The aspects analyzed include the success rate of the program in preventing asset takeover and the positive impacts felt by the community. The effectiveness of the papanization program is evident from the positive responses from the community. However, the analysis shows that there is still a need for evaluation and improvement in its implementation. Respondents like Kiyai Syamsudin remind us that papanization must be followed by good management so that its benefits can be maximally felt.⁵³ Ahmad Zulfi Fahmi adds that although papanization is effective, "Community support is also crucial for the success of this program," highlighting the importance of active participation.⁵⁴

In general, the effectiveness of the boarding program can be seen from the positive response given by the community. Many respondents felt that the installation of boards as a sign of ownership and status of waqf land had provided a sense of security and protection for the assets. However, further analysis showed that there was still a need for evaluation and improvement in its implementation. This is important to ensure that the program does not only run on the surface, but also provides real, sustainable impacts.

Kiyai Syamsudin, one of the respondents, emphasized that the boarding must be followed by good management so that its benefits can be felt optimally. He stated, "The boarding without effective management will only be a symbol without meaning".⁵⁵ This shows that the act of installing the board alone is not enough; there needs to be ongoing efforts to maintain and manage waqf assets effectively. Ahmad Zulfi Fahmi also added an important perspective, that although the boarding is considered effective, "Community support is also crucial for the success of this program".⁵⁶ Active participation from the community, including in maintaining and supervising waqf assets, is key to ensuring that this program not only runs, but also provides the expected impact. With collaboration between nadzir, the community, and related institutions, the boarding program can provide better protection for waqf assets.

Therefore, although the papanization program shows positive results, a systematic evaluation is needed to identify areas that need improvement. Efforts to increase public understanding of the importance of their role in maintaining waqf assets must also be intensified. With a comprehensive approach, the effectiveness of the papanization program in protecting waqf land assets can be significantly improved.

From the perspective of Maslahah Theory, the effectiveness of the program can be measured by the extent to which its benefits are felt by the community and the benefits generated. Ahmad Zulfi Fahmi added that although the papanization is effective, "Community support is also crucial for the success of this program," indicating the importance of active participation in maintaining waqf assets.

Although the papanization program has shown positive results, a systematic evaluation is needed to identify areas that need improvement. With a comprehensive approach, the effectiveness of the papanization program in protecting waqf land assets can be significantly improved.

In assessing the effectiveness of the papanization program, the Maslahah Theory,⁵⁷ and Maqashid Syariah provide a useful framework.⁵⁸ The program aims to protect waqf assets from misuse. Respondent Kiyai Syamsudin stated, "This program is very important to prevent misuse of waqf land," indicating an awareness of the need for legal protection.

⁵³ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁵⁴ Fahmi, Views of Religious Figures in Langensari District Regarding Waqf.

⁵⁵ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁵⁶ Fahmi, Views of Religious Figures in Langensari District Regarding Waqf.

⁵⁷ Imam Abu Ishaq Asy-Syatibi, *Al Muwafaqat Fi Ushul Asy Syari'ah* (Beirut-Lebanon: Dar Al Kotob Al-Ilmiyah, 2004).

⁵⁸ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought (IIIT), 2008).

The Maslahah Theory focuses on the general benefits generated from the papanization program, while Maqashid Syariah emphasizes the achievement of sharia objectives, such as protecting property. Thus, the evaluation of the program's effectiveness must consider the extent to which the program provides benefits to the community.

Thus, the author concludes that the effectiveness of the boarding program can be seen from the positive response of the community to this initiative. Many respondents felt the benefits of installing boards that mark the ownership status of waqf land. However, an in-depth evaluation showed that despite the positive results, there is still a need for improvement and enhancement in the implementation of the program. Kiyai Syamsudin emphasized that the success of the boarding program does not only depend on the installation of boards, but also on effective management.

From the perspective of the Maslahah Theory, the effectiveness of the program must be assessed based on the extent to which its benefits are felt by the community. Ahmad Zulfi Fahmi highlighted the importance of community support to ensure the success of the program. Active community participation in maintaining and supervising waqf assets is key so that the program is not just a symbol, but provides a real, sustainable impact.

Finally, a systematic evaluation needs to be carried out to identify areas that need improvement. Continuous education regarding the importance of the community's role in maintaining waqf assets must be improved. With a more holistic approach, the effectiveness of the boarding program can be significantly improved, so that it can provide better protection for waqf land assets.

Analysis of Solutions to Overcome Challenges in the Implementation of the Papanization Program for Waqf Land*

This analysis discusses various solutions proposed by respondents to address the challenges faced in the implementation of the papanization program. Recommendations are also provided based on interview results and literature studies. Respondents offer several solutions, including training for nadzir and increasing knowledge about waqf regulations. One respondent suggests, "Socialization from waqf institutions is very important to enhance community understanding."⁵⁹

Other respondents also provided several solutions, including training for nadzir and increasing knowledge about waqf regulations. One respondent suggested, "Socialization from waqf institutions is very important to increase public understanding".⁶⁰ Meanwhile, Kiyai Mualim also suggested that the papanization program be made simpler so that it is more easily accessible to the public.⁶¹ Dr. Moh. Syarif Hidayat also recommended "Increasing the budget and handling of waqf land that has not been papanized," to smooth the implementation process.⁶²

Several respondents emphasized the importance of training for nadzir, who serve as managers of waqf assets. This training is considered crucial to increase their capacity to understand and implement existing regulations. N. Azmi emphasized, "Socialization from waqf institutions is very important to increase public understanding," which indicates the need for comprehensive education to strengthen knowledge about the rights and obligations related to waqf assets.⁶³

In addition, Kiyai Syamsudin also provided similar input by suggesting the need for a more focused approach to socialization. He expressed, "The importance of joint efforts in providing clear information to the public to raise awareness of waqf regulations," reflecting the urgent need to reach

⁵⁹ Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf.

⁶⁰ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁶¹ Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land.

⁶² Hidayat, Explanation from the community who have experience related to waqf in the Langensari District area.

⁶³ Azmi, Opinions of Kujangsari Village Community about Experiences related to Waqf.

more people with accurate information.⁶⁴ Meanwhile, Kiyai Mualim proposed that the papanisasi program be designed in a simpler way, so that the public can more easily understand and access it. He argued that the ease of managing information related to waqf assets would reduce the obstacles faced in implementing this program.⁶⁵ This proposal is important to ensure that all levels of society can actively participate.

Dr. Moh. Syarif Hidayat also provided valuable insights on the need for budget enhancement. He recommended "Increasing the budget and handling of un-boarded waqf land," which is expected to expedite the implementation process of the boarding program.⁶⁶ With better financial support, the implementation of this program can be carried out more effectively, enabling the fulfillment of the overall waqf asset protection objectives.

From the perspective of Community Participation Theory, this solution reflects the need for active community involvement in the education process and management of waqf assets. Kiyai Mualim proposed that the papanisasi program be made simpler so that it is more accessible to the community.⁶⁷ To increase the effectiveness of program implementation, there needs to be collaboration between institutions, nadzir, and the community. Thus, financial support and capacity building through training can facilitate the implementation process of the papanisasi program.⁶⁸

From the interview results, many respondents proposed solutions such as training for nadzir and increasing socialization regarding waqf regulations. Referring to the Community Participation Theory, community involvement in supervising waqf assets can strengthen compliance with regulations. One respondent noted, "Having socialization involving the community will make them care more."⁶⁹

By involving the community in the implementation of the program, not only will compliance increase, but the effectiveness of the papanization program will also be more assured. Thus, the author concludes that various solutions to overcome obstacles in the implementation of the papanization program have been proposed by respondents. First, training for nadzir is very important to increase their capacity in understanding and implementing waqf regulations. N. Azmi emphasized that socialization from waqf institutions needs to be carried out to increase public knowledge about the rights and obligations related to waqf assets. Kiyai Syamsudin also highlighted the importance of joint efforts in providing clear information to the community. He argued that a more focused socialization approach would help increase public awareness of waqf regulations. In addition, Kiyai Mualim suggested that the papanization program be made simpler so that it is easy for the community to understand and access, reducing the obstacles faced in its implementation. Budget support is also a crucial factor in the implementation of this program. Dr. Moh. Syarif Hidayat recommended increasing the budget and handling of waqf land that has not been papanized to facilitate the implementation process. With a combination of training, effective socialization, and financial support, the effectiveness of the implementation of the boarding program can be significantly increased, making the protection of waqf assets more optimal.

Analysis of the Implementation of the Waqf Regulatory Awareness Program for Comprehensive Legal Protection of Waqf Assets

⁶⁴ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁶⁵ Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land.

⁶⁶ Hidayat, Explanation from the community who have experience related to waqf in the Langensari District area.

⁶⁷ Mualim, Explanation of Religious Figures in Langensari District Regarding Waqf Land.

⁶⁸ Hidayat, Explanation from the community who have experience related to waqf in the Langensari District area.

⁶⁹ Hidayat.

This section analyzes the implementation of the regulatory awareness program in the context of legal protection for waqf assets. The explanation includes the community's understanding of regulations, the effectiveness of the socialization conducted, and the steps that need to be taken to enhance legal awareness regarding waqf assets. The implementation of the regulatory awareness program needs to be improved by involving more parties. Many community members express the need for further training to understand the laws and regulations governing waqf. Kiyai Syamsudin notes that a good understanding of the law will help the community protect their waqf assets.⁷⁰ Ahmad Zulfi Fahmi emphasizes that "It is important to continue socialization so that the community understands the importance of the law regarding waqf assets," highlighting the need for ongoing education.⁷¹

The implementation of a regulatory awareness program in the context of waqf is an important step in protecting assets that have social and religious value. This program aims to increase public understanding of the laws governing waqf, so that they can actively participate in its management. However, to date, many individuals do not fully understand the existing regulations. This lack of understanding can result in potential misuse of waqf assets, which risks harming the wider community.

The community needs more structured training to educate them about the rights and obligations associated with waqf assets. Adequate knowledge of the regulations will help individuals and groups understand how to protect and manage these assets effectively. Thus, this program not only functions as a legal protection tool, but also as a means of community empowerment. Activities such as workshops and seminars can be an effective platform for conveying important information about waqf law.

Furthermore, the effectiveness of socialization carried out by various agencies and institutions is also a key factor in the implementation of this program. More innovative strategies are needed to reach the community, especially in areas that are difficult to access. Interactive and interesting communication methods, such as the use of social media and mobile applications, can increase the reach and understanding of the community. This will allow them to be more involved in the waqf asset management process.

More concrete steps must be taken to ensure that the regulatory awareness program can function properly. Coordination between government agencies, civil society organizations, and religious figures is essential to create synergy in disseminating information. In addition, adequate budget support is also key to the implementation of this program. Without sufficient financial support, efforts to increase legal awareness among the community can be hampered.

Finally, a good understanding of waqf law will give the community the ability to protect their assets from misuse. Kiyai Syamsudin emphasized that in-depth knowledge of waqf regulations is very helpful in maintaining the sustainability of these assets.⁷² In addition, Ahmad Zulfi Fahmi also highlighted the importance of ongoing socialization activities to ensure that the community remains educated about their rights to waqf assets.⁷³ Thus, the implementation of this program needs to be a priority for all parties involved in the management and protection of waqf assets.

From the perspective of Regulatory Compliance Theory,⁷⁴ there is a need for more structured training to educate the public about the rights and obligations related to waqf assets. Ahmad Zulfi Fahmi emphasized that "It is important to continue to conduct socialization so that the public

⁷⁰ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁷¹ Fahmi, Views of Religious Figures in Langensari District Regarding Waqf.

⁷² Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁷³ Fahmi, Views of Religious Figures in Langensari District Regarding Waqf.

⁷⁴ Haris Maiza Putra and Hisam Ahyani, "Internalization in Islamic Law Progressive in Criminal Law Changes in Indonesia," *Jurnal Ilmiah Al-Syir'ah* 20, no. 1 (June 30, 2022): 68–90, <https://doi.org/10.30984/jis.v20i1.1861>.

understands the importance of the law on waqf assets," which indicates the need for ongoing education.⁷⁵ Concrete steps, such as workshops and seminars, can be an effective platform to convey important information about waqf law. In addition, adequate budget support is also key to the implementation of this program. Kiyai Syamsudin emphasized that in-depth knowledge of waqf regulations is very helpful in maintaining the sustainability of these assets.⁷⁶

With a comprehensive approach, the implementation of a regulatory awareness program will provide the community with the ability to protect their assets from misuse and contribute to more effective waqf asset management. The implementation of a regulatory awareness program is an important step in protecting waqf assets. Using the Regulatory Compliance Theory,⁷⁷ more structured training is needed to increase public awareness of existing regulations. Ahmad Zulfi Fahmi emphasized that "Without adequate knowledge, the community will not be able to protect their assets".⁷⁸

Through workshops and seminars, information on waqf law can be delivered effectively. This program will not only provide understanding to the community, but also strengthen legal protection for waqf assets, in line with the objectives of Law Number 41 of 2004 concerning Waqf. With a comprehensive approach that integrates various theories, the implementation of the regulation awareness program will be able to create better legal protection for waqf assets in Langensari District.

Thus, the author concludes that the implementation of the regulation awareness program is an important step in protecting waqf assets. The community needs to receive training to understand the laws and regulations governing waqf as a whole. Kiyai Syamsudin reminded that a good understanding of the law will help the community in maintaining their waqf assets. Ahmad Zulfi Fahmi emphasized the importance of ongoing socialization to ensure that the community understands their rights and obligations regarding waqf assets.

Furthermore, the effectiveness of socialization from various institutions is also very important in the implementation of this program. A more innovative communication strategy is needed, such as the use of social media, so that information can reach more people. Concrete steps, such as workshops and seminars, must be taken to improve public understanding of waqf regulations.

Adequate budget support is also key to the success of the program. Without sufficient financial support, efforts to increase legal awareness among the community will be hampered. With a comprehensive approach that integrates training, socialization, and budget support, the implementation of the regulatory awareness program will be more effective in protecting waqf assets in Langensari District.

E. Conclusion

Based on the research findings regarding the protection of waqf assets through the papanization program and regulatory awareness in Langensari District, the following conclusions can be drawn:

1. Waqf Land Asset Data: There are numerous waqf land assets in Langensari District that already have declaration deeds but have not undergone papanization. The lack of clear recording in waqf administration complicates the process of monitoring and protecting these assets.
2. Implementation of the Papanization Program: The implemented papanization program still faces various challenges, including insufficient socialization to the community. This results in a low understanding of the benefits of papanization as a protective measure for waqf assets. The

⁷⁵ Fahmi, Views of Religious Figures in Langensari District Regarding Waqf.

⁷⁶ Syamsudin, Opinions of Religious Figures in Langensari District Regarding Waqf.

⁷⁷ Solehudin, Ahyani, and Putra, "Study on Sharia Compliance Principles in Halal Tourism Business in Bandung Regency."

⁷⁸ Fahmi, Views of Religious Figures in Langensari District Regarding Waqf.

implementation of the waqf land papanization program in Langensari District encounters several key obstacles, such as complex administrative challenges, a lack of public awareness regarding waqf regulations, and minimal support from related institutions. The community's lack of understanding about the importance of papanization leads to suboptimal management of waqf assets.

3. Effectiveness of the Papanization Program: Despite the challenges, the papanization program proves effective in protecting waqf land assets from misuse. The presence of clear signage provides a sense of security for the community and helps prevent potential takeovers of waqf assets. Although the program demonstrates effectiveness in providing security and protection for waqf assets, there remains a need for evaluation and improvement in its implementation. Positive community responses indicate that signage can prevent potential misuse; however, the program's success heavily relies on good management and active community participation. Proposed solutions to address existing challenges include training for nadzir and more intensive socialization to enhance public knowledge of waqf regulations. Simplifying the papanization procedures will also improve accessibility for the community. Additionally, increasing the budget and institutional support is key to ensuring the smooth execution of this program.
4. Application of the Regulatory Awareness Program: The regulatory awareness program has not been fully embraced by the community. Many individuals do not understand the regulations governing waqf, necessitating further efforts to raise legal awareness, including through more intensive training and socialization. The waqf regulatory awareness program can be effectively implemented by actively involving the community in education and asset management. Structured training and ongoing socialization will enhance the community's legal understanding, allowing them to take a more active role in the protection of waqf assets. With a comprehensive approach, this program can provide better legal protection and strengthen overall waqf asset management.
5. Solutions to Overcome Challenges: Some solutions proposed by respondents include increasing socialization, training for nadzir, and outreach regarding waqf regulations. These efforts are expected to improve public understanding and involvement in protecting waqf assets.

Overall, collaboration among various stakeholders—including government agencies, waqf institutions, and the community—is crucial to enhancing the effectiveness of waqf asset protection programs in Langensari District. Thus, waqf assets can be optimally managed and protected for the benefit of the community.

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