

NAZHIR'S PERFORMANCE IN THE UTILIZATION AND MANAGEMENT OF WAQF FOR DAYAH OPERATIONS IN PIDIE DISTRICT

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Abstract

Waqf plays an important role in the religious, educational, economic and social development of the population. Waqf is an asset donated to humanity for a relatively long period of time. The purpose of this study was to determine the utilization and allocation of the results of waqf management, the contribution of the results of waqf management and the performance of nazhir in waqf management in Pidie sub-district for dayah operations. This study used a qualitative research method with a descriptive approach. The type of data in this study is primary data through the interview method. Data analysis techniques using descriptive analysis. The research results show that the use of waqf proceeds has been put to good use for the needs of the Islamic boarding school and the surrounding community for religious activities. Contributions from the results of waqf management can improve development facilities and infrastructure at dayah. Nazhir's performance in the productive waqf land management system for the operational needs of the dayah is carried out in an agribusiness manner, the waqf land in which there are dayah in Pidie District is mostly used for religious and educational activities. The use of waqf land chosen by Nazhir is by means of an agribusiness approach, namely by cultivating rice planting. The suggestion in this matter is that Nazhir must try to further maximize management by improving the management and financial aspects so that the results from the utilization of waqf land can also be seen to be even better and the role of the government and related agencies must be even greater to encourage the strategies carried out by Nazirs.

Keywords: Aceh, Islamic Economic Law, Management and Waqf

Abstrak

Wakaf memainkan peran penting dalam pengembangan agama, pendidikan, ekonomi, dan sosial masyarakat. Wakaf merupakan aset yang disumbangkan kepada umat manusia untuk jangka waktu yang relatif lama. Tujuan dari penelitian ini adalah untuk mengetahui pemanfaatan dan pengalokasian hasil pengelolaan wakaf, kontribusi hasil pengelolaan wakaf dan kinerja nazhir dalam pengelolaan wakaf di Kecamatan Pidie untuk operasional dayah. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan deskriptif. Jenis data dalam penelitian ini adalah data primer melalui metode wawancara. Teknik analisis data menggunakan analisis deskriptif. Hasil penelitian menunjukkan bahwa penggunaan hasil wakaf telah dimanfaatkan dengan baik untuk kebutuhan pondok pesantren dan masyarakat sekitar untuk kegiatan keagamaan. Kontribusi dari hasil pengelolaan wakaf dapat meningkatkan sarana dan prasarana pembangunan di dayah. Kinerja nazhir dalam sistem pengelolaan tanah wakaf produktif untuk kebutuhan operasional dayah dilakukan dengan cara agribisnis, tanah wakaf yang di dalamnya terdapat dayah di Kabupaten Pidie lebih banyak digunakan untuk kegiatan keagamaan dan pendidikan. Pemanfaatan tanah wakaf yang dipilih oleh nazhir adalah dengan cara pendekatan agribisnis, yaitu dengan mengusahakan penanaman padi. Saran dalam hal ini adalah Nazhir harus berusaha untuk lebih memaksimalkan pengelolaan dengan cara memperbaiki aspek manajemen dan keuangan agar hasil dari pemanfaatan tanah wakaf juga dapat terlihat lebih baik lagi dan peran pemerintah dan instansi terkait harus lebih besar lagi untuk mendorong strategi yang dilakukan oleh Nazhir.

Kata Kunci: Aceh, Hukum Ekonomi Syariah, Pengelolaan dan Wakaf

INTRODUCTION

According to statistics from the Ministry of Religious Affairs of Pidie Regency, there are 1,088 waqf parcels with a total area of 363.02 hectares, of which 858 parcels have been certified with an area of 59.73 hectares and 230 parcels do not have certificates with an area of 303.66 hectares.¹ Most of the 70 parcels of waqf assets in Pidie Sub-district and Sigli City Sub-district are

¹ Budi Abdullah, Ansari Ansari, and Asmuni Asmuni, "PENYELESAIAN SENGKETA EKONOMI SYARIAH DI PERADILAN UMUM DALAM PERSPEKTIF HUKUM POSITIF DI INDONESIA," *Istinbath* 21, no. 1 (2022), <https://doi.org/10.20414/ijhi.v21i1.483>.

managed consumptively so that they do not contribute to the regional economy. And a small portion, consisting of 12 parcels of waqf assets that meet the requirements of productive management. In addition, there are waqf assets that have not even been reported by the nazir or documented in the Sub-district Religious Affairs Office to the Pidie Regency Ministry of Religious Affairs office because people do not understand the meaning of the waqf oath.²

It is unfortunate that the huge waqf potential obtained from 2020 to 2023 has not achieved good management. Many nazir do not register waqf assets with the Office of Religious Affairs. This has led to many waqf lands being taken back due to the absence of certificates when asked for information on the status of the land. Nazir who only graduated from Aliyah and did not attend nazir training is also one of the factors in the lack of nazir in managing waqf property. So that it does not reach the economic sector as a whole and is not optimal in managing waqf assets in the Dayah.³

According to the results of interviews with officers in the waqf and zakat property section at the Pidie Regency Religious Affairs Office, the author can say that there are still many waqf lands that have not been certified. Waqf land certificates are very important to have because they can avoid the occurrence of waqf dispute problems over the ownership of the waqf land. There are still many land waqfs that are not followed up by making a waqf pledge deed, so it often happens that the heirs of the land waqif ask for the waqf land back. So, land certificates are very important in ensuring the legality of waqf land that is safe from the potential for such things to happen or other unwanted things. With this certificate, it can facilitate management and waqf assets can be maintained legally.⁴

Currently, the nazir at Dayah Ziaul Yaqin Annasiriah is managing and administering waqf by conducting productive waqf, namely by means of agribusiness. Namely planting rice which then the results of the rice harvest can be distributed for the utilisation and management of waqf assets. The emergence of productive waqf is one of the efforts of the nazir

² Nurhadi Nurhadi, "Contradictive Istinbath Akad Murabahah Law Bil of Sharia Financing Time," *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam* 4, no. 2 (2020), <https://doi.org/10.31332/lifalah.v4i2.1518>.

³ Chairul Fahmi, "The Application of International Cultural Rights in Protecting Indigenous Peoples' Land Property in Indonesia," <https://doi.org/10.1177/11771801241235261> 20, no. 1 (March 8, 2024): 157-66, <https://doi.org/10.1177/11771801241235261>.

⁴ Indah Ahdiah, "Peran-Peran Perempuan Dalam Masyarakat," *Jurnal Academica* 05, no. 02 (2013).

in increasing and increasing the benefits of waqf.⁵ The development of productive waqf experiences many obstacles and hurdles, especially in terms of its management, so that the benefits are less felt by the people who need it.

The results of an interview with one of the nazir in the dayah in Pidie District, the contribution of the nazir in carrying out its performance is to administer the assets and manage and develop the waqf assets represented by the waqif, some of which are in accordance with the waqif's request during the waqf pledge and some are not in accordance with his request. The Nazir is also obliged to supervise and protect the waqf, then the nazir also reports the implementation of its duties carried out to the Ministry of Religion and the Indonesian Waqf Board.

Waqf in Pidie Regency is often constrained by a lack of maintenance and administration. This is also a significant difficulty for local nazir. It can be seen from the poor management of waqf, where the waqf assets become neglected. The poor management is due to the absence of additional funds in the waqf and the unprofessional behaviour of the nazir in managing it. The criteria that should occur if waqf is managed properly and successfully will produce great benefits for the management and empowerment of waqf for the community. So that the dayah body is also involved in exploring the role of nazir in managing waqf for the better in the future.

As is the case at Dayah Ziaul Yaqin Annasiriah, there is still a lack of facilities needed. The head of the dayah announced that there were many waqfs or donations from local residents but the facilities had not been fulfilled optimally. Thus, the performance of the nazir has not been maximised in improving the welfare of the dayah in Pidie District. The waqf received by the nazir is not intended to build the dayah but to leave the waqf land abandoned and negligent with personal interests that are not indifferent to their duties.

Apart from this, academic anxiety arises, so the author is interested in examining more deeply the extent of the nazir's performance in the utilisation and management of waqf. Based on the description above, it is interesting to study this problem further entitled "Analysis of Nazir Performance on the Utilisation and Management of Waqf for Dayah Operations in Pidie District". The objectives of this research are: To find out the utilisation and allocation of waqf management results in Pidie sub-

⁵ Iswi Hariyani et al., *Penyelesaian Sengketa Bisnis* (Jakarta: PT Gramedia Pustaka Umum, 2018).

district for dayah operations, to find out the contribution of the results of waqf management carried out by Nazhir for the development of dayah in Pidie sub-district and to find out the performance of nazhir in managing waqf for dayah operational needs.

There are several sources of reading, one of which is a thesis written by Samsudin from the Ahwal Al-Syakhshiyah Study Program, Faculty of Shari'ah and Law, UIN Syarif Hidayatullah in 2011 concerning "The Role of Nazir in the Management and Development of Waqf Land at the At-Taqwa Islamic Education Foundation, Panungganan Village, Pinang District, Tangerang City". The results concluded that the involvement of nazir in the foundation in managing and developing waqf property was not fully in accordance with Islamic law. This condition is due to difficulties in its application in the field. However, nazir plays an important role in the administration and development of waqf land. This is displayed by the growth and scale of the foundation from the beginning, when it only consisted of a mosque, to today, when it has several assets and operates many companies.

The thesis prepared by Samsudin above, his research directly focuses on the role of nazhir in managing, and also how to develop waqf land in the At-taqwa Islamic foundation. So the focus of the author is more on the performance of the nazir, the research location is different and also the author discusses how the allocation of the results of the utilisation and management of waqf on the dayah in the research location that the author examines.

Second, a thesis written by Anita Sari from the Shari'ah Economics Study Programme, Faculty of Economics and Islamic Business, IAIN Metro in 2019 with the title "Analysis of the Role of Nazir in the Management of Waqf Land in Perspective of Law Number 41 of 2004 (Case Study in Umbul Lepuk Village, Sukadana District, East Lampung Regency)". The results concluded that the village nazir plays an important role in maintaining and running waqf. Nazirs are responsible for the management and protection of waqf assets, as well as the issuance of waqf land certificates to prevent conflicts.⁶

Based on the thesis above, Anita Sari examines more about how the role of nazhir in land management is in accordance with the perspective of

⁶ Chairul Fahmi, "The Impact of Regulation on Islamic Financial Institutions Toward the Monopolistic Practices in the Banking Industrial in Aceh, Indonesia," *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 667–86, <https://doi.org/10.26811/PEURADEUN.V11I2.923>.

Law number 41 of 2004 which must be in accordance with existing regulations. Meanwhile, the author only focuses on how the management and utilisation of waqf which the author directly analyses from the nazhir in the dayah where the author researched.

Third, a thesis written by Turismanto Hadinata, Faculty of Shari'ah and Law, UIN Sultan Syarif Kasim Riau on "Nazhir's Performance in the Management of Waqf Assets at the KUA of East Kampar District, Kampar Regency in Review of Islamic Law". The results show that the administrative management of waqf nazir in the local KUA, some of which are contrary to Islamic law. For example, recipients of waqf assets do not carry out their responsibilities in accordance with Islamic law.

From the thesis above, it focuses more on how the management of property in that place and through direct case studies of the Office of Religious Affairs. Meanwhile, the author only focuses more on the utilisation and management of waqf for dayah operations in the author's research location.

Based on the studies mentioned above, the author can conclude that research related to Nazhir's performance has existed, but as far as searches have not been found research on the analysis of nazir performance on the utilisation and management of waqf for operations in one of the dayahs in Pidie sub-district.

RESEARCH METHODS

In this study the authors used a qualitative descriptive approach, where this method is used to research on the conditions of natural objects where the researcher is the key instrument data collection techniques are carried out in triangulation (combined). This type of research is research that is used directly at the research site or can be referred to as field research which focuses on Nazhir in the dayah. How is the utilisation and management of waqf at Dayah Ziaul Yaqin Annasiriah.

In this study the authors used a type of qualitative research that explained the collection of data from field data documents and interview results whose purpose was to find out the correct information. The research location is Dayah Ziaul Yaqin Annasiriah in Gampong Lhok Keutapang, Pidie District. The research instrument is the researcher himself whose function is to determine the focus of research, have informants or

respondents as data sources, conduct data collection, assess data quality, analyse data interpret data and make conclusions.⁷

In this study, the authors used several data sources consisting of: Primary Data and Secondary Data. In this study, several data collection methods are needed to obtain information and data, namely: Interview, Observation and Documentation.

In this study using source triangulation, source triangulation aims to test the credibility of the data by checking the data that has been obtained through several sources. In this study, the authors analysed the data using a qualitative method that describes and describes in writing without any numbers or statistics. Data processing can be done by collecting data related to research, reading, reviewing, and recording the data that has been collected, classifying data, and drawing conclusions.

RESULT AND DISCUSSIONS

Nazir Performance in Productive Waqf Management for Dayah Operational Needs

The identity of the Subject that the researcher interviewed was a nazir who was entrusted by the waqf and the foundation management, namely the dayah leader himself, to manage and develop waqf in Dayah Ziaul Yaqin Annasiriah, Pidie District, Pidie Regency, already registered at the KUA of Pidie District.

The researcher conducted a direct interview with Informant Tgk Muhammad Nazuli as the nazir and at the same time the head of Dayah Ziaul Yaqin Annasiriah in Gampong Lhok Keutapang, Pidie District, Pidie Regency, the researcher asked whether he had administered the Dayah's waqf property to the KUA?

Based on the results of interviews conducted by researchers, Informant Tgk Muhammad Nazuli as nazhir at Dayah Ziaul Yaqin Annasiriah, said that the waqf land of the dayah already has a certificate, fearing that when an additional building is built or the management and utilisation of the waqf for dayah operations, it will be problematic or someone will claim that the waqf belongs to irresponsible people. Because in the past, around or next to this dayah there were problems such as recognition from other people and as those who did not accept that there

⁷ Muhammad Siddiq Armia, *PENENTUAN METODE & PENDEKATAN PENELITIAN HUKUM*, ed. Chairul Fahmi (Banda Aceh: Lembaga Kajian Konstitusi Indonesia, 2022).

were additional buildings such as additional recitation halls which are now still under construction.⁸

Based on the results of interviews conducted by researchers, Informant Tgk Muhammad Nazuli said that for the supervision and protection of waqf assets they continue to control so that the waqf continues to run and can develop, for the construction that is still in the process of being completed, they continue to control and put aside their work to supervise the workmanship by the construction workers so that the results are better. Furthermore, the operational use of waqf proceeds is also organised as well as possible and has a complete report. This proves that the nazir work professionally and have good performance.⁹

Then the research also asked about whether this waqf asset has been managed and developed in accordance with its purpose, function and designation such as for the operational use of the dayah?

Based on the results of interviews conducted by researchers, Informant Tgk Muhammad Nazuli said that the waqf land from the beginning was intended for the construction of a place for children to learn the Koran and increase their religious insight so that they do not forget that religious knowledge is more important than other sciences, because indeed we are in this world only temporarily not eternal in the afterlife. Because the funds at that time were insufficient and finally what was built first was the recitation hall in this dayah with the help of the surrounding community by opening donations for anyone who wants to donate their property can be from money, building materials, even human labour to assist in the construction of the recitation hall at Dayah Ziaul Yaqin Annasiriah this is not only one person working but here working together. Slowly little by little collecting material funds for construction, finally several recitation halls were built. After that, the dayah and residents built a hall as a place of worship to carry out prayers, so children who want to learn to recite Iqra and Al-Qur'an as well as study books and other social activities that are not contrary to Islamic teachings can be carried out in the halls that have been provided. Furthermore, the nazir and the dayah leader as well as the heirs

⁸ 180102180 Azza Nabila, "Praktik Penetapan Royalti Pada Perjanjian Penerbitan Buku Ditinjau Dari Perspektif Fiqh Muamalah (Suatu Penelitian Pada Penerbit PeNA Banda Aceh)," January 11, 2023.

⁹ Nora Tuddini, Muslem Abdullah, and Abbas Pannakkal, "AN EXAMINATION OF THE EFFICACY OF ONLINE PAYMENT OF ZAKAT FITRAH BASED ON YUSUF AL-QARHDAWI'S THOUGHT," *JURISTA: Jurnal Hukum Dan Keadilan* 7, no. 2 (December 31, 2023): 183–200, <https://jurista-journal.org/index.php/jurista/article/view/77>.

of the waqf sit together to discuss that the proceeds from the waqf are to be allowed and utilised for the operational needs of the dayah.¹⁰

Then the researcher also asked whether this waqf had been reported to the Indonesian Waqf Board (BWI)? Based on the results of interviews conducted by researchers, Informant Tgk Muhammad Nazuli said that previously he had never reported this waqf to the BWI, he said that after completing the process everything was completed first then he would report it.

Then the researcher also asked how long he had been a nazir at Dayah Ziaul Yaqin Annasiriah? Based on the results of interviews conducted by researchers, Informant Tgk Muhammad Nazuli said that he was appointed as nazir from the results of deliberations of the Foundation management and village officials for a long time, but was registered with the KUA recently as well as the head of Dayah Ziaul Yaqin Annasiriah. He has been active from adolescence around when he was still studying at dayah, he has been active in helping the activities of the Dayah until now, there are also several people who have helped in the management of the waqf land but he has not confirmed it to the KUA or BWI for a change of management, so that if he is busy working as a grocery trader and nazir as a side job there is still someone who replaces taking care of it, for his last education is high school.¹¹

For obstacles, in our opinion, the Nazir is concurrently the leader of the Dayah, even though there are also many qualified and energetic Quran teachers in the Dayah. Previously, during routine meetings, it was also proposed by the community that the Dayah leader focus on managing the Dayah and developing the Dayah, while the nazir be managed by Dayah teachers or those who can be consulted in meetings. But until now, there has been no change and the nazir is still held by the Dayah Leader himself.

c. Informant Rahmat (Village Official and Community Leader)

The researcher conducted a direct interview with Informant Rahmat as a Village official as well as a Community Leader in Gampong Lhok Keutapang, Kec. Pidie where the Village location of Dayah Ziaul Yaqin

¹⁰ Ayla Natasya, Sayed Mohammad, and Reza Yamani, "THE VALIDITY OF TRANSACTIONS ON THE ACTION MOBILE APPLICATION OF BANK ACEH SYARIAH, INDONESIA," *JURISTA: Jurnal Hukum Dan Keadilan* 7, no. 1 (June 20, 2023): 37–63, <https://doi.org/10.1234/JURISTA.V7I1.68>.

¹¹ Saifullah Ali, Zalva Amalia, and Yusriaina Yusuf, "THE APPLICATION OF MURABAHAH CONTRACTS IN THE INSTALMENT SERVICES OF DHUFAFA PARTNER COOPERATIVES IN INDONESIA," *JURISTA: Jurnal Hukum Dan Keadilan* 7, no. 2 (November 17, 2023): 119–43, <https://doi.org/10.1234/JURISTA.V7I2.70>.

Annasiriah is located. Researchers asked whether this waqf already had a waqf property administration?

Based on the results of interviews conducted by researchers, Informant Rahmat said that this waqf has been developed based on its objectives and uses which continue to run in matters related to Islam and do not conflict with Islamic law, but there are still things that are not optimal, for example, the utilisation of empty waqf land has not been used as well as possible for the sustainability and development of the dayah. So that the community also often provides input so that empty land can be planted with rice or other useful things and not left empty.

Utilisation and Allocation of Waqf Management Results in Pidie District for Dayah Operations

Waqf is no longer synonymous with land intended for educational institutions, cemeteries, places of worship or others, but waqf can also be used as a source of strength to realise potential sectors of economic empowerment and utilization as an operational necessity in picking up something bigger. The larger and more diverse the waqf assets that can be managed by the nadzir professionally with proper management, then the utilisation obtained from the management of waqf dayah in Pidie District will be broader in its allocation so that in turn it can strengthen the role of waqf dayah in the welfare of the people and educate the nation's generation.¹²

In Pidie Subdistrict, waqf land that is managed productively to generate profits is only the use of waqf land in agribusiness by planting rice, while the use for mosques and dayahs is used as it should be, as long as there are positive results in its management. The results obtained are then managed again by the nadzir to be used by creating several religious programmes such as religious competitions. The religious competitions are intended for children and adolescents such as recitation competitions, adhan prayers and others. This aims to introduce and deepen religious teachings among children and adolescents.¹³

In addition, in the dayah there are times when the proceeds obtained from the rice fields of waqf land managed by the nazir are distributed to the

¹² Andrew Shandy Utama, "PERKEMBANGAN PERBANKAN SYARIAH DI INDONESIA," *UNES Law Review* 2, no. 3 (2020), <https://doi.org/10.31933/unesrev.v2i3.121>.

¹³ Wieta Chairunesia, "Performance of Islamic Banks Using the Islamicity Performance Index Approach on Islamic Banks in Indonesia and Malaysia," *Asian Journal of Economics, Business and Accounting*, 2023, <https://doi.org/10.9734/ajeba/2023/v23i7941>.

community through assistance programmes for those in need. More precisely, the nazirs buy rice as much as possible to help underprivileged people fulfil their basic needs.

The lack of waqf land and waqf dayah assets that can be managed to be productive is an obstacle experienced by the nazir. This is a consideration for the nazir to add waqf land and waqf assets in the future so that it can be used as a force to realise the management and utilization of waqf dayah properly through the operational needs of the dayah and mobilise various sectors of economic empowerment that have more potential. Nowadays, what is most needed is a modern management to manage waqf to be more productive. More professional and modern management is expected to be able to make waqf a means to improve dayah operations.¹⁴

Furthermore, in carrying out waqf management, the local KUA and Kemenag routinely provide legitimacy to those who manage waqf, both productive and non-productive waqf. This is done so that waqf management, especially dayah waqf, can be organised systematically. Furthermore, the purpose of this is to facilitate the management of waqf in Dayah Pidie District. As is known before, that indeed the problem of waqf in Indonesia is very complex, starting from regulatory issues, to the problem of unprofessionalism of nazir in managing waqf has always been a problem so far. Therefore, it takes more seriousness in managing this waqf so that it can be a tool to cut poverty in this country.

So far, the most frequent highlight in waqf management is the unprofessionalism of the waqf itself. In fact, it is not uncommon to find nazirs who are frustrated in managing waqf land due to various problems that eventually cause the waqf land to be neglected.

From various observations that have been made by the author, so far the management of waqf in Dayah in Pidie District has various advantages that are beneficial and have a positive impact on the management of waqf to continue moving towards professional management. This is a bit inversely proportional if the author sees the management of waqf in several dayahs that have not been registered with the KUA which has many difficulties in its development.¹⁵

¹⁴ Chairul Fahmi, "Pajak Dalam Syariat Islam : Kajian Normatif Terhadap Kedudukan Wajib Pajak Bagi Muslim," *EKBISI: Jurnal Ekonomi Dan Bisnis Islam* 5, no. 1 (2010).

¹⁵ Prihatin Kusdini, "State Control of Authorities, Responsibilities and Implementing Decisions of Water Resources Management," 2020, <https://doi.org/10.4108/eai.23-11-2019.2301596>.

This is due to various factors, among which the most influential is the lack of strategic location of waqf which results in the difficulty of developing the waqf asset itself to be managed professionally and more modern. In urban areas, it is very possible for waqf land to be built for shops and so on, which of course generate a lot of income. And such a management model is very possible if the waqf land area is in a strategic place in this case is urban, but if the waqf land area is in a less strategic place then the nazir must rack their brains to think of what ways to take so that the waqf land can continue to be productive.

In terms of productive waqf development in dayah as described above, there are 6 dayahs in Pidie District that can be used as examples, less strategic waqf land areas are continuously strived to be productive by the nazir, one thing that deserves appreciation is of course, the management approach used is the agribusiness method. The nazirs, who are also mostly able to grow crops, try to use this method to produce the existing waqf land. Agribusiness activities are the choice of the nazir to develop waqf assets for many reasons. One of the most important is the yield of these agribusiness activities that can generate millions of rupiah in turnover per harvest. Of the various agribusiness activities that exist.

Currently, the majority of waqf land in Pidie Sub-district is waqf land that has been donated for a long time, even from around 1952. And the majority of its allocation is for religious activities such as for mosques, cemeteries, as well as for educational activities such as for schools and dayahs.

Contribution of Funds from Waqf Management Conducted by Nazhir for Dayah Development in Pidie District

Productive Waqf management in Dayah carried out by nazhir emphasises the results obtained from the waqf land while still paying attention to its function and purpose, so that the waqf land assets can still be preserved. However, this has not fully gone according to his wishes, many problems are encountered in the field not only from the nazhir, even waqf institutions and institutions still need to pay attention and find solutions so that productive waqf management can run well and efficiently so that it can get results for improving education for the nation's generation and the economic welfare of the community.

The problems that exist in the development of waqf productively are also a shared responsibility, not only institutions or institutions that take

care of waqf, but nazir who are an important element in supporting the implementation of productive waqf management must also be aware of their responsibilities, because the good and bad of waqf management really depends on how the nazhir's ability to develop the waqf land so that it can provide results that are felt by the community so that it helps empower the operations of dayah in Pidie District. In addition, the community is also not without responsibility, the community should understand the knowledge of waqf, especially understand the function of waqf for the welfare of the community, so that when the waqf is pledged the waqf land does not become empty land that is neglected.

There are several tangible contributions from waqf management funds that need to be improved to be able to solve problems in productive waqf development in dayahs in Pidie District, including:

The first contribution is the increased development of facilities and infrastructure, so as to improve human resources in terms of coaching and education for santri children in dayah. Nazir supervision is needed so that it has an impact on professional management. If there is an inexperienced nazhir, coaching and supervision of the nazir is very important to do this because the achievement of good waqf land management is highly dependent on the creativity carried out by the nazir.

The second contribution is that creativity is closely related to the existence of ideas that can complete a job as well as possible, otherwise if the skills are not owned it will result in a lack of achievement. This also applies in managing waqf, nazir who have creativity and innovation will find it easier to manage waqf land and can even provide benefits for the results of waqf dayah management in the form of operational needs for dayah development, so it is no secret that a waqf land management that is not accompanied by a competent nazhir will certainly not provide benefits for the people, this is due to the neglect of the waqf land.

The implementation of intensive coaching and supervision will increase the creativity of the nazir and also improve the nazir's managerial skills in managing waqf land so that it will certainly have a good impact on the managed waqf land assets.

According to Tgk Muhammad Nazuli who is also a nazhir at Dayah Ziaul Yaqin Annasiriah, a nazhir who manages several waqf lands owned by Dayah Ziaul Yaqin Annasiriah said that the management carried out by many nazirs is not as expected, this is due not only to lack of funds, but also the inability of nazirs to manage waqf management, management in taking

care of waqf management is also a cause, therefore the agency should be able to assist the nazir in providing insight in the form of training or counselling on productive waqf management so that in Pidie District, waqf managers of dayahs consciously want to register their waqf assets with the KUA.

Tgk Muhammad Nazuli who is the leader of the dayah as well as the nazir also said that the problem of why this productive waqf management seems not running and does not make much positive contribution in Pidie District and only 6 Dayahs are registered at the KUA and recorded at the National Land Agency (BPN), this is because one of them is caused by the absence of nazhirs who understand what the function and purpose of waqf is, indeed one of which is to get rewards from Allah SWT. But behind that there is also a big responsibility for what benefits can be given to the community from the management of the waqf. So that the community should be able to feel the impact of a little flow of waqf benefits instead of getting anything and besides that, this problem also creates a bad image for waqf itself in the eyes of the community because there are no benefits from the waqf assets.

The third contribution is material contribution, which is a contribution related to donations in the form of money / funds. In this case, the contribution of funds from waqf management carried out by nazhir for the development of dayah in Pidie District is in the form of expanding the fields to be able to grow vegetables and fruits for operational sustainability and dayah development needs so that they can be of wider benefit to the community in general and benefit students who are educated in the dayah. In this case, there needs to be more specific and efficient socialisation, because most of the socialisation carried out is still limited to explaining about waqf in general, only a few explain waqf specifically or waqf for things that can be of economic value.

Socialisation by waqf institutions to nazir needs to be given attention, such as holding regular training or training so that it will help nazir's understanding of productive waqf management, so that nazir can explain and provide understanding to the public about this productive waqf, this is because the community lacks understanding of productive waqf, especially supported by the understanding of waqf only limited to matters of worship.

CONCLUSION

The performance of nazir in the productive waqf land management system for the operational needs of dayah is generally traditional management, the majority of waqf land in Pidie District is used for worship and education activities, such as being used to build worship facilities such as mosques, mushollas, recitation halls and schools. But now a new way has developed, waqf land that is still empty, especially those designated for waqf dayah that are not used by the nazir for productive activities, namely planting industrial crops such as rice and others. Therefore, now the management of waqf land has begun to shift towards an economic nature and is not only limited to worship and can be useful for the operational needs of the dayah.

The utilisation of waqf land chosen by the nazir is through an agribusiness approach, namely through rice cultivation. Rice was chosen because it does have many advantages, one of which is as a basic necessity and also the results of the harvest are very profitable. The management of waqf land carried out by nazirs in Pidie District by planting corn trees is one of the creative ideas that reflect a semi-professional waqf management. This is because the traditional waqf management has now started to produce something productive. The proceeds from the sale of the corn trees are used to increase the facilities and operational needs of the existing productive waqf assets for the development of the dayah and the advancement of the dayah. However, the nazir also have plans to help the poor to get out of poverty from the management of this waqf property even though it is only in the form of donations. Even so, there are still some weaknesses faced by the nazir, namely from the management aspect which is still not very good, financial aspects such as accounting and auditing that do not yet exist, as well as basic matters such as securing waqf land which is reflected in the certification of waqf land which is still little done.

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