



Implementation Of Productive Waqf Operational Management at Nurul Huda Mosque in Metro City

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Abstract

Purpose: This research aims to find out and analyze the implementation of productive waqf operational management at the Nurul Huda Ganjang Agung Mosque, Metro City. **Methodology:** This research uses a type of field research with descriptive qualitative research. The data in this study were collected using interview and documentation techniques. Data analysis techniques in this research are data collection, reduction, presentation, verification, and conclusions. **Findings:** The results of the analysis of productive waqf operational management at the Nurul Huda Mosque in Metro City can be concluded that the operational management of productive waqf at the Nurul Huda Mosque has not been carried out properly. Productive waqf operational management has not carried out the process function properly, namely, the process of distributing waqf is still limited to the operational use of the Nurul Huda mosque. The implementation of the capacity function has not been good in its calculations and the capacity of cultivators who are only worked on by 8 people, consisting of 7 cultivators for 9 fields of rice fields and 1 cultivator for 2 fields of waqf land for ponds. The implementation of the inventory function has not been carried out properly, namely, there are still 4 fields of waqf land that have not been certified, the implementation of the productivity inventory function is not good, by leaving waqf land idle not planted during the rice planting season.

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A. Introduction

Indonesian society generally only recognizes waqf in the form of immovable property, such as mosques, musholla, Islamic boarding schools, and cemeteries. The

utilization of waqf tends to be for worship purposes only. Only a few lands are managed productively. The implementation of waqf management in general is still traditional-consumptive or conventional, while the productive ones in our country are still not many and far behind when compared to other countries (Rafita et al., 2023).

Law No. 41/2004 on Waqf explicitly encourages waqf management to enter the level of economic activities in a broad sense. However, its implementation often encounters obstacles. Among the problems that often arise is the implementation of its management. Based on data from the Ministry of Religious Affairs' Waqf Information System, Metro City has many waqf lands spread across various sub-districts (Khoiriyah, 2021).

Table 1. Total Waqf Land in Metro City - Lampung

No	Religious Affairs Office	Total	Area [Ha]	Already Certificate		Not yet Certificate	
				Total	Area [Ha]	Total	Area [Ha]
1.	East Metro	78	3,15	18	0,48	60	2,67
2.	Metro Center	158	7,21	45	2,33	113	4,88
3.	North Metro	76	7,09	2	0,02	74	7,07
4.	South Metro	78	3,67	49	1,20	29	2,47
5.	West Metro	110	11,19	99	10,25	11	0,95
	Total	500	32,31	213	14,27	287	18,04

Data Source: Ministry of Religious Affairs Waqf Information System

There are 500 waqf lands recorded in Metro City with a total area of 32.31 hectares. The majority of waqf land in all sub-districts is used for consumptive waqf in the form of prayer rooms and mosques. The number of mosques and mushola in Metro City as of 2014 was 359 consisting of 137 mosques and 222 mushola. Meanwhile, in 2016, the Ministry of Religious Affairs of Metro City recorded 185 mosques. Of all these mosques, there are also several mosque institutions that manage productive waqf.

Nurul Huda Mosque stands on waqf land located at Jl. Jend. Sudirman 14/2 Rw. 03 Ganjaragung West Metro conducts zakat, Infaq, shadaqah, and waqf empowerment activities. Waqf in Nurul Huda Mosque is classified into two types, namely Consumptive Waqf and Productive Waqf. In this case, productive waqf is processed to produce goods or services which are then sold, and the results are in accordance with the purpose of waqf.

Nurul Huda Mosque was originally established on consumptive waqf land for the needs of Muslim houses of worship. Over time, some waqifs donated their yard land to be used as mushollas around the Nurul Huda Mosque whose management is under the Nurul Huda Mosque management (Hidayat, 2018; Vio, 2022; Wahab, 2017). along with that, some waqifs donated their agricultural land (rice fields) at the Nurul Huda Mosque. Until this research was conducted, the number of waqf land waqifs in the Nurul Huda Mosque amounted to 22 waqifs. Consisting of 11 productive waqf endowers and 11 consumptive waqf endowers. The list of waqifs at the Nurul Huda Mosque includes:

Table 2. List of Names of Productive Waqf Waqifs at the Nurul Huda Mosque

No	Name of Wakif	Extent of Waqf Productive
1	MrsAmat Sudjono	2.750,00 M ²
2	Bonawi	3.940,00 M ²
3	Abu Nasir	1.860,00 M ²
4	Mrs Amat Rais	1.150,00 M ²
5	Sufia A Ramlan	670,00 M ²
6	Mrs Hardjo Pawiro	1.160,00 M ²
7	Kodiran	3.150,00 M ²
8	Mrs Thoeran	885,00 M ²
9	Amat Sobari	2.600,00 M ²
10	Mrs Sringatin	No record yet
11	Hi. Juri	No record yet
Total Area		18.165,00 M²

Processed from: Nurul Huda Mosque Waqf Documentation

Table 3. List of Consumptive Waqf Wakif Names at Nurul Huda Mosque

No	Name of Wakif	Consumptive Waqf Area
1	Karyo Kusumo	4.770 M ²
2	Drs. Abd. Rahman	420 M ²
3	Sahudi	1.640 M ²
4	Dimmiy Haryanto	222 M ²
5	Sumarsih	No record yet
6	Joyo Diharjo	6.940 M ²
7	Hi. Abd. Afid Efendi	204 M ²
8	Mimin Santoso	255 M ²
9	Wahadi	370 M ²
10	Aminah	120 M ²
11	Nuryanto	166 M ²
Total Area		15.107 M²

Processed from: Nurul Huda Mosque Waqf Documentation

There is one Nazir at the Nurul Huda Mosque, Mr. Heri Setyawan, 53 years old, who manages the waqf managerially for the period 2022. The previous manager, Mr. Syamsudin, managed the waqf from 2013-2021. With the phenomenon of the new waqf paradigm shift and the birth of a productive waqf management system in Indonesia, researchers want to examine the implementation of productive waqf operational management at the Nurul Huda Mosque. As for the four aspects of the management system (institutional, operational management, public relations, and financial systems), this research focuses more on operational management. Productive waqf is very good if managed optimally. To realize this, the implementation of productive waqf operational management has a major influence. This is enough to attract the attention of researchers to examine the implementation of productive waqf operational management in the mosque.

B. Method

This research uses the type of field research with the nature of descriptive qualitative research. The data in this study were collected using interview and documentation techniques. Data validity techniques in this study were carried out by triangulating sources. Data analysis techniques in this research are data collection, data reduction, data presentation, data verification, and conclusions.

C. Results and Discussion

1. Results

Implementation of Productive Waqf Management at Nurul Huda Mosque

Nurul Huda Mosque is a mosque that stands on waqf land. The activities that take place at the Nurul Huda Mosque are not only in the interests of ritual worship but also carry out educational activities, and become a means of meeting and establishing cooperation (business partnerships) (Hotman, 2021). According to Mr. Heri, the waqf land in Nurul Huda Mosque is in the form of yard land on which mushola or mosque, tomb, and also madarasah are built. While wetland or rice fields are managed through agriculture and some are made into fish ponds. According to him, the waqf land managed by the Nurul Huda Mosque has not all been registered at the Metro City National Land Agency (BPN) Office. The data of waqf land that has been registered or certified as waqf land is as follows.

Table 4. Waqf Land Certificate Data Nurul Huda Ganjar Agung Mosque Metro City

No	Name of Wakif	No. Certificate	Date	Area
1.	Karyo Kusumo	08.03.06.11.1.00326	25 July 1992	4.770 M ²
2	Drs. Abd. Rahman	08.03.06.11.1.00689	08 June 1994	420 M ²
3	Amat Sobari	08.08.03.03.1.02339	24 April 2007	2.600 M ²
4	Bonawi	08.03.06.11.1.00324	25 July 1992	3.940 M ²
5	Supiyah A. Ramelan	08.03.06.11.1.00325	25 July 1995	670 M ²
6	Ibu Harjo Prawiro	08.03.06.11.1.0321	25 July 1992	1.160 M ²
7	Sringatin	-	-	-
8	Abu Nasir	08.03.06.11.1.00334	25 July 1992	1.860 M ²
9	Ibu Amat Sujono	08.03.06.11.1.00323	25 July 1992	2.750 M ²
10	Ibu Amat Rais	08.03.06.11.1.00330	25 July 1992	1.150 M ²
11	Sahudi	08.03.06.11.1.00317	25 July 1992	1.640 M ²
12	Kodiran	08.03.06.11.1.00322	25 July 1992	3.150 M ²
13	Dimmiy Haryanto	-	-	222 M ²
14	Sumarsih	-	-	-
15	Hi Juri	-	-	-
16	Joyo Diharjo	08.03.06.11.1.00707	10 Feb 2019	6.940 M ²
17	Hi Abd. Afid Efendi	08.08.03.03.1.02340	24 April 2007	204 M ²
18	Ibu Thoeran	08.08.03.03.1.02313	19 April 2006	885 M ²
19	Mimin Santoso	08.08.03.03.1.0234	26 June 2007	255 M ²
20	Wahadi	08.03.06.11.1.00329	25 July 1992	370 M ²
21	Aminah	08.03.06.11.1.00333	25 July 1992	120 M ²
22	Nuryanto	-	-	166 M ²

Data Source: Nurul Huda Mosque Waqf Documentation

According to Mr. Heri, waqf management activities at the Nurul Huda Mosque are carried out based on the Nurul Huda Foundation Trustees Decree Number: 78/YNH-GA/VIII/2021 concerning the Replacement of the Nurul Huda Foundation Management Structure for the 2020-2025 Period. With the Sub Division of Waqf Land Empowerment chaired by himself, Heri Setyawan. The structure of waqf, according to him, only has a chairman, nothing else. In relation to the Indonesian Waqf Board, according to Mr. Heri, the waqf management here is managed independently, so far there has been no communication with the Indonesian Waqf Board. Mr. Heri Setyawan said that this is in

the process because BWI in Metro City was only formed a year ago, in 2021. According to Mr. Syamsudin, the waqf at Nurul Huda Mosque was managed before the establishment of BWI and has been communicating with the Office of Religious Affairs (KUA) of West Metro Sub-district for the Waqf Pledge Deed.

Based on Law No. 41/2004 article 42, productive waqf management has become an obligation that is intended to manage waqf assets in accordance with their purpose and function. In realizing this, operational management must receive a special portion of attention. Since the beginning, productive waqf management in Nurul Huda Mosque, according to Mr. Heri, is intended for the benefit of economic independence and education. Therefore, it is expected that the results of productive waqf management at the Nurul Huda Mosque can support education and economic life.

Waqf managers at the Nurul Huda Mosque strive to optimize the results of waqf. Efforts to manage waqf in the form of rice fields carried out by the Nurul Huda Mosque are by planting rice crops. In its cultivation, the following pattern is applied, namely:

- Managed directly by the Nurul Huda Mosque management. After this management pattern was evaluated, it was considered ineffective. Because the harvested rice cannot be managed properly. The obstacle faced by this management is when drying or drying grain, there is no adequate drying place, especially during the rainy season which results in the quality of grain. So that the price affects the price that is not appropriate. This pattern was applied during the management of Mr. Sumarjo, who was the original farmer, and now Mr. Sumarjo has passed away.
- After it was deemed ineffective to be managed directly by the management, the management was handed over to the community. The scheme used is the *paroon* profit sharing scheme. With capital assisted by the Nurul Huda Mosque in the form of seeds and fertilizers. The results turned out to be better. This pattern was applied during the management of Mr. Sumarjo, who is now deceased.
- After the management changed to Mr. Mukhsin because Mr. Sumarjo died, the management began to be cultivated by leasing per tancapan period (rice planting period until the rice harvest season). According to Mr. Syamsudin, this is because Mr. Mukhsin's professional background is a teacher, so his time is limited so he prefers the cultivation of the rental model per tancapan. This pattern continued until the next management, Mr. Andri. Mr. Andri himself is a grocer.
- When the management period changed to Mr. Syamsudin, and after the tancapan rental period was over, Mr. Syamsudin decided not to continue the rental method. This meant changing to the cultivation of rice fields by the community again, without rent but with a share of the results. Coordinated by a community leader named Komar, in this case, the costs of fertilizers, and medicines, were met by Mr. Komar. The harvest is also collected or purchased by Mr. Komar. In fulfilling the needs for fertilizers, medicines and even Mr. Komar himself directly supervises and guides the tenant farmers, so that the yields are more optimal. Currently, the pattern of waqf land management the rice fields remain under community management. However, the cost of fertilizer is shared between the cultivators and the management (Putra, 2022; Suhairi, 2015; Vio, 2022; Wahab, 2017).

The rice fields were converted into fish farms, according to Pak Syamsudin is intended to optimize waqf yields. In this case, Mr. Tedi also said that when compared to other waqf rice fields, the waqf rice fields always produce yields that are not optimal. Another effort to maximize waqf yields, Pak Heri further stated, is that the existence of a farmer group in the local environment is used to establish cooperation with the cultivators of the Nurul Huda Mosque waqf rice fields. This cooperation is closely related to the

availability of seeds and fertilizer subsidies.²⁰ According to Pak Syamsudin, one of the efforts to maximize the results of waqf is by building the fish pond. There was also an idea to plant grass to feed the goats. However, according to Pak Syamsudin, this idea was not approved by the neighbors to the right and left of the waqf land because the grass plants could become a rat's nest, and the rats could attack their rice fields. There is also a less productive dry land waqf, which is only planted with cassava by three people. Initially, this was a volleyball court, then when no one liked volleyball, the community had the idea to plant cassava instead of idle land. But the proceeds from this did not go to the mosque, so the idea arose to plant longan plants. However, this idea has not yet been implemented, according to Mr. Syamsudin, because there is no readiness from the party who will work on it.

The process of distributing waqf, when the management is transferred to the community without a lease system, according to Mr. Syamsudin, is done after the lease system is completed, it is notified that the management is changed by working on a *paroon* system, and the results are that the previous tenants are still willing to work on the *paroon* system. In this case, provided that the results go to the mosque treasury. According to Mr. Heri, the results of agriculture and fish farming follow the season. When there is a rendeng season, in a year it can be harvested twice. Meanwhile, the fish pond has a more stable yield. The results of productive waqf in 2022 are as follows.

Table 5. Report on the Results of the Nurul Huda Mosque Rice Field Waqf in 2022

No	Season	Turnover	Bawon Fertilizer etc	Net	Results Sharing
1	Rendeng	Rp.48.776.000	Rp.5.641.500	Rp.42.234.500	Rp.21.500.000
2	Apitan	Rp.24.834.600	Rp.3.680.512	Rp.19.936.088	Rp. 9.885.500

Processed from: Productive Waqf Documentation of Nurul Huda Mosque

2. Discussion

Analysis of Productive Waqf Management at Nurul Huda Mosque, Metro City

Based on the data obtained from the field, the following is an analysis of the operational management of productive waqf at the Nurul Huda Ganjar Agung Mosque, Metro City.

a. Process

- Facility Process. The implementation of cooperation with farmer groups in terms of fertilizer availability is used as a facility process. Where the Nurul Huda Mosque waqf manager provides facilities collectively to waqf cultivators to facilitate and meet the availability of fertilizers. This is in line with the opinion of Jaribah bin Ahmad Al Haritsi relating to the rights of labor, namely for the manager to realize sufficiency. He stated that the worker's obligation is to focus on his work, so for him the right to fulfill his adequacy, in this case according to researchers including the adequacy of work facilities (Hotman, 2021).
- Optimization Process. The implementation of management with partial profit sharing is used as a process of optimizing waqf results by the Nurul Huda Mosque waqf management which is still maintained. Where this management is better for the Nurul Huda Mosque than the application of the cultivation pattern with the tancap rental system. This is in accordance with the principles of efficiency and effectiveness where the optimization process does not need to make greater expenditures, but has an impact on increasing the volume of waqf income.

- **Benefit Distribution.** The use of waqf proceeds to meet the operational and welfare needs of the mosque is used as a way to implement the process of distributing waqf benefits at the Nurul Huda Mosque. In this case, such as routine operations, for example, electricity, marbot honorarium, routine study costs every syuruq, imam and khatib honorarium every Friday, permanent imam honorarium, honorarium (subsidy) for ten TPA teachers, service facilities such as sugar and coffee provided for worshipers, and temporary needs such as helping travelers who need help, and for mosque worshipers who are sick or hospitalized. However, there is no part specifically set aside as investment capital for wider development and management. This is not in accordance with the principle of tawazun, because the benefits of waqf are only channeled to short-term needs and ignore long-term benefits, namely by setting it aside for investment purposes for wider waqf development.

b. Capacity

- **Yield Capacity.** The yield capacity of the waqf deposit is influenced by the harvest of the rice field cultivators. The turnover per rendeng season in 2022 reached Rp.48,776,000 and in the apitan season amounted to Rp.24,834,600. From this turnover, the deposit is obtained by deducting the costs of each season of Rp.5,641,500 and Rp.3,680,512 then *paroan*. The net result is Rp.42,234,500 and Rp.19,936,088 according to the manager's records. Then the partial result is Rp.21,500,000 and Rp.9,885,500. This is not appropriate in the calculation. The correct calculation can be seen as follows.

Table 6. Correction of Productive Waqf Field Waqf Report of Nurul Huda Mosque

No	Season	Turnover	Cost	Net	Paroan Result
1	Rendeng	Rp.48.776.000	Rp.5.641.500	Rp.43.134.500	Rp.21.567.250
2	Apitan	Rp.24.834.600	Rp.3.680.000	Rp.21.154.088	Rp.10.577.044

Data Source: Productive Waqf Documentation of Nurul Huda Mosque

- **Cultivator Capacity.** The application of the number of waqf cultivators with 8 cultivators, where 7 people work on 9 fields of waqf land and 1 person works on 2 fields of waqf land which are cultivated by building fish ponds. This is not in accordance with the principle of tawazun, where each cultivator should be balanced to work on 1 field of waqf land, so that it can empower other people to become cultivators. Thus, a wider benefit is also achieved.

c. Available

- **Waqf Inventory (Waqf Certification).** The implementation of waqf land certification is carried out by waqf managers at the Nurul Huda Mosque to maintain waqf stocks so that they do not disappear and remain intact. However, in its implementation, not all waqf lands have been certified. There are still four waqf lands that have not been officially certified as waqf lands and three of them have no record of their size. This still needs to be improved. This is because Umar bin Khattab considered the care of Muslims' wealth and its supervision as fundamental in Islam. Whoever safeguards it has safeguarded the affairs of the Muslim Ummah, and whoever squanders it has squandered the affairs of the Muslim Ummah (Alias et al., 2015).

- Productivity provision. The practice of planting rice and not planting other types of crops has been carried out by the cultivators. The waqf land of the Nurul Huda Mosque rice field is neglected and filled with shrubs when it is not the rice planting season. This is not in line with the principle of productivity. Where the availability of production factors in the form of agricultural land, should not be left idle. As Umar bin Khattab once gave directions to Bilal to hold (land) what he was able to cultivate, and hand over to others what he was unable to cultivate. In this case, the cultivator should hand over the cultivation of the Nurul Huda Mosque rice field to someone who is able to work on the land when it is not the rice planting season.
- Benefit Provision and Investment. The application of benefit distribution by financing the routine operations of the Nurul Huda Mosque and not allocating part of the funds for investment in broader management development, is applied by the waqf manager at the Nurul Huda Mosque. This is not in accordance with the concept of productive waqf where productive waqf is analogous to a mother hen. Where the results of value creation or management activities (eggs) can be distributed to beneficiaries and the manager's responsibility is described as the party responsible for caring for chickens so that they can lay eggs and even produce more eggs. In addition, the formation of investment is a must to be developed in the formation of the production base and protecting it. On the other hand, the above is not in line with the opinion of Jaribah bin Ahmad Al-Harith who stated that Umar bin Khattab once criticized the people who made all their sustenance in consumption (Anas, 2023).

d. Labor

- Agreements and Consensus. The application of an unbound and unwritten system is carried out by the manager to the cultivators of the Nurul Huda Mosque rice field waqf. Agreements on paper are only limited to cultivators who build fish ponds, but not to cultivators of waqf rice fields. This is not in accordance with the principle of engagement to provide legal certainty because there is certainty regarding the rights and obligations that arise for both parties. The letter of agreement or agreement aims to remind both parties involved of their respective commitments. According to the researchers, although oral agreements are considered valid and legally binding by the provisions of Article 1320 of the Civil Code. It is better if the waqf manager and cultivator still make a written agreement because if there are differences of opinion in the future, they can refer back to the written agreement made.
- Turnover and Dismissal. The application of the replacement of waqf rice field cultivators at the Nurul Huda Mosque is not determined by the time period, as long as the cultivator is still able to work, he is welcome to work until an unspecified time. However, in its application, matters relating to the inability of cultivators to utilize waqf for planting other crops when it is not rice planting season are not considered. This is not in accordance with the management concept of Umar bin Khattab, who once instructed Bilal to hold back what he is able to cultivate, and hand over to others what he is unable to cultivate. In this case, the waqf manager at the Nurul Huda Mosque should make provisions to withdraw the management to be handed over to others who are able to cultivate when there is no rice planting period. If it is not possible, at least the waqf manager organizes training on cultivating other crops. The application of dismissal has been carried out due to a mismatch between the wakif family and the cultivator who is considered unable to cultivate according to the management standards intended by the wakif family. This

is in accordance with the principle of effectiveness, where the cultivator must be able to meet certain standards to achieve cultivation effectiveness.

- **Manager's Reward.** The manager does not get any form of reward for his services and the results of his work. Although, according to Enizar's opinion, the hadith states that the proceeds from waqf can be used for those who manage (nazhir) waqf simply to eat and feed friends, and not to enrich themselves. Waqf managers can take the proceeds of waqf management for food in a *ma'ruf* manner. This is in line with the principles of sincerity and benevolence. This application, according to the researcher, implies that the manager performs his duties not due to economic motivation, but purely for social good. In addition, this is in line with Anthony and Young's opinion that public sector organizations should emphasize not having a profit motive.
- **Cultivator's Reward.** Partial profit sharing is applied to determine the reward for the cultivators. This is applied with the stipulation that the seeds are from the cultivator, fertilizer is borne by the *paroan*, and medicines from the cultivator. However, it does not pay attention to differences in how the rice fields are irrigated. This is not in accordance with the opinion of Jaribah bin Ahmad Al-Haritsi who explained that Umar bin Khattab differentiated the percentage of distribution of waqf proceeds by paying attention to the method of irrigation, where the land irrigated with channel water and rainwater, the proceeds of the land were two-thirds for the Muslims and one-third for the cultivators. Meanwhile, if the land is irrigated by means of watering with a bucket, which in the modern context uses a suction device, then the yield of the land is two-thirds for the cultivator and one-third for the cultivator. for the cultivator and the remaining third for the Muslims. The reward received by the cultivator comes from a share of the yield without any supervision of the manager in terms of weighing. This does not fulfill the principle of supervision. Where the manager only receives a report on the amount of harvest and then the cost of fertilizer and bawon from the cultivator. In this case, the non-fulfillment of the principle of supervision opens a gap for fraud to occur.

e. Quality

- **Manager Proficiency.** The waqf manager at the Nurul Huda Mosque in managing the recording of waqf deposit results cannot do it properly. In this case, the recording cannot be digested properly and is not balanced. In recording up to 2021 by Mr. Syamsudin, it was recorded without using a table, in 2022 by Mr. Heri it began to be recorded using a table. However, the occurrence of unbalanced and indigestible records in the first and second seasons of the same year shows the lack of competence in waqf bookkeeping by the manager and the lack of determination to improve and acquire these skills. This does not fulfill the principle of selecting trained people and the absence of accuracy in the recording. As Umar bin Khattab once reprimanded Abu Musa's secretary for writing to him with the wording, "Min Abu Musa" which in Arabic should be written with the wording: Min Abi Musa, so Umar wrote to Abu Musa, "If my letter comes to you, then beat your secretary with a whip, and fire him from his job.
- **Cultivator Proficiency.** Waqf cultivators at the Nurul Huda Mosque plant only rice crops, and leave waqf land idle when it is not rice planting season, this is not in accordance with the skills that productive waqf cultivators should have, namely understanding productive waqf so that waqf land is always cultivated and not left unproductive.

- **Quality Control.** The implementation of quality control of the results by the manager is limited to efforts to provide fertilizer, the manager does not participate in weighing the harvest to monitor the validity of the amount of harvest that will be reported later. In addition, the manager does not conduct routine checks to see the situation, conditions, and ways of cultivating the Nurul Huda Mosque waqf rice fields. This is not in accordance with the principle of effective supervision, which requires many ways of supervision with complementary and continuous forms. The number of ways of supervision and its methods can strengthen confidence in the results revealed.

D. Conclusion

Based on the results of research findings on the Implementation of Productive Waqf Operational Management at the Nurul Huda Ganjar Agung Mosque, Metro City, the researchers concluded as follows. The implementation of productive waqf operational management at the Nurul Huda Ganjar Agung Mosque, Metro City has not been carried out properly. This can be seen from the inaccurate implementation of the main functions of operational management, namely, process, capacity, supply, labor, and quality. The process function includes the facility process carried out by establishing cooperation with farmer groups, the optimization process is carried out by setting and maintaining a parity profit-sharing pattern, however, the distribution process is carried out only for the operational needs of the Nurul Huda Mosque without tawazun for investment for broader management. The capacity function, which includes yield capacity, is carried out with inaccurate calculations, and the capacity of cultivators is carried out with 8 cultivators for 11 plots of waqf land, which does not fulfill the principle of tawazun. The provision function which includes waqf provision is carried out by certifying waqf land, but there are still 4 waqf lands that have not been certified, productivity provision is carried out by planting rice and not planting other types of crops when it is not rice growing season, this is not in line with the principle of productivity.

Benefit and investment stocks are run by financing the routine operations of the Nurul Huda Mosque without allocating for investment purposes, this is not in accordance with the concept of productive waqf. The labor function, which includes agreements and agreements, is carried out by unbound and non-written for rice field cultivators and written for pond cultivators, replacement and dismissal are carried out incidentally, as long as they are still able to continue working, but in its application, the inability to work on other crops when it is not rice planting season, is not considered, the manager does not get a reward, the cultivator's reward is carried out with a *paroan* system without paying attention to differences in the irrigation system of waqf land at the Nurul Huda Mosque. The quality function, which includes the manager's skills, is carried out by selecting managers who lack competence in recording and accounting for waqf. The quality of cultivator skills is carried out with cultivators who do not have the skills to work on crops other than rice. Quality supervision is limited to the availability of fertilizer, the manager does not participate in weighing, and the lack of supervision methods.

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F. Author Contributions Statement

in the preparation of this manuscript, the author worked individually from start to finish.

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