



Waqf Land Management by Nadzir: Case Study from the Amil Zakat Institution of Mandiri Orphans Jember - Indonesia

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Abstract. This study investigates the role of nadzir in managing waqf land within an Islamic philanthropy context, focusing on the Amil Zakat Institution of Mandiri Orphans in Jember, Indonesia. Employing a qualitative case study approach, data were collected through in-depth interviews with nadzir, management staff, and community beneficiaries, complemented by document analysis of institutional reports and waqf asset records. Data were analyzed thematically to identify governance practices, challenges, and strategic opportunities. The results reveal that nadzir plays a pivotal role not only in ensuring legal compliance and asset preservation but also in enhancing the socio-economic impact of waqf land. Effective governance is characterized by transparent reporting, active stakeholder engagement, and innovative utilization of land resources. However, limitations in human resource capacity, regulatory complexity, and funding constraints hinder optimal outcomes. The findings provide actionable insights for policymakers, Islamic finance practitioners, and philanthropic institutions aiming to optimize waqf land governance. This research contributes to the limited international literature on waqf land governance by offering empirical evidence from Indonesia and situating nadzir's role within broader nonprofit governance and sustainable development frameworks.

Keywords: Waqf Land Management, Nadzir, Amil Zakat Institution, Islamic Philanthropy, Indonesia.

1 Introduction

Waqf, as a form of Islamic endowment, plays a pivotal role in supporting social welfare, poverty alleviation, and community development across the Muslim world. Historically, waqf assets have been instrumental in financing education, health care, and public infrastructure, thereby contributing to sustainable socio-economic growth [1, 2]. Among various waqf assets, waqf land is of particular importance due to its potential for long-term and productive use. However, the effective management of such assets requires competent stewardship to ensure that their benefits are maximized in accordance with Islamic principles and contemporary development needs.

In Indonesia, the world's largest Muslim-majority country, waqf management is regulated by national laws and overseen by the Badan Wakaf Indonesia (BWI). The nadzir—as the legally recognized custodian—is entrusted with safeguarding, developing, and reporting the use of waqf assets. Despite legal frameworks and institutional support, challenges in waqf land governance remain, including underutilization, poor documentation, limited human resources, and regulatory complexities [1]. These challenges often result in waqf lands being idle or used sub-optimally, thereby limiting their socio-economic impact.

The Amil Zakat Institution of Mandiri Orphans in Jember, East Java, provides a unique context for examining waqf land management. As an institution combining zakat, infaq, sadaqah, and waqf (ZISWAF) functions, it is tasked with both charitable fund management and the stewardship of waqf properties. Its nadzir is responsible not only for the legal protection of waqf land but also for developing it into productive assets that can generate sustainable income for orphan welfare and broader community programs. Understanding the governance practices and challenges faced by such an institution is essential for formulating strategies that can enhance waqf asset utilization.

Although several studies have addressed waqf governance in Indonesia, most focus on regulatory aspects, legal frameworks, or financial accountability in large-scale national waqf institutions. There is limited empirical research that examines how nadzir operates at the local institutional level, especially in small to medium-sized Islamic philanthropy organizations. Moreover, few studies integrate nonprofit governance theory with the practical realities of waqf land management. This gap presents an opportunity to contribute both theoretical and practical insights to the field of Islamic social finance.

Therefore, this study aims to analyze the role of nadzir in managing waqf land at the Amil Zakat Institution of Mandiri Orphans in Jember, Indonesia. It explores governance practices, identifies operational constraints, and proposes strategic improvements. By situating the findings within the broader framework of nonprofit governance and sustainable development, this research contributes to the global discourse on effective waqf asset management. The insights derived are expected to benefit policymakers, Islamic finance practitioners, and philanthropic institutions seeking to optimize the socio-economic benefits of waqf land.

2. Method

This study adopts a qualitative case study approach, which is appropriate for exploring complex social phenomena within their real-life contexts [1]. The case study method allows for an in-depth understanding of how nadzir manages waqf land in a specific institutional setting, focusing on governance practices, operational challenges, and strategic opportunities.

The research site is the Amil Zakat Institution of Mandiri Orphans in Jember, East Java, Indonesia. This institution was purposively selected because it integrates zakat, infaq, sadaqah, and waqf (ZISWAF) management and has direct operational experience in administering waqf land. The purposive sampling technique was used to select participants based on their direct involvement in waqf land governance [1].

Data were collected through three primary techniques:

In-depth Interviews – Conducted with the institution's nadzir, management staff, and community beneficiaries. Semi-structured interview guides were used to elicit detailed narratives on governance practices, decision-making processes, and challenges [1].

Document Analysis by reviewing of institutional reports, waqf land certificates, legal documents, and financial statements to triangulate interview data and ensure validity [2]. **Direct Observation** by field visits to the waqf land sites to assess physical condition, utilization patterns, and development initiatives.

The data were analyzed using thematic analysis, a flexible qualitative analytic method that identifies, organizes, and interprets patterns or themes within data [1]. The analysis followed six steps: familiarization, coding, theme development, reviewing themes, defining themes, and producing the final report. NVivo software was used to manage and organize qualitative data.

To ensure research credibility, four criteria of trustworthiness credibility, transferability, dependability, and confirmability were applied [2]. Credibility was ensured through data triangulation across interviews, documents, and observations. Member checking was conducted by providing interview transcripts to participants for verification.

The research adhered to ethical guidelines, including informed consent from all participants, confidentiality of personal data, and institutional permission from the Amil Zakat Institution of Mandiri Orphans.

3. Results and Discussion

Governance Structure and Nadzir's Role. The findings show that nadzir at the Amil Zakat Institution of Mandiri Orphans plays a multi-dimensional role encompassing legal stewardship, asset utilization, and community program coordination. The governance structure is relatively lean, with nadzir acting as both a custodian of waqf assets and a decision-maker in operational planning. This aligns with [1], who emphasized that nadzir must balance legal custodianship with socio-economic productivity. The nadzir in this case study actively engages with local authorities to secure land certification under waqf status, ensuring protection from potential disputes a best practice also observed in Malaysian waqf management models [1].

The role of nadzir is very important in managing waqf land at the Amil Zakat Yatim Mandiri Jember Institution. Nadzir is responsible for managing and developing waqf land productively, so that it can provide maximum benefits for the community. Furthermore, managing, developing and also supervising waqf land is a form of responsibility of nadzir in managing waqf land such as nadzir must ensure that waqf land is not used for personal interests, also develop waqf land productively such as building public facilities and the most important point is to ensure that waqf land is used in accordance with the purpose of waqf.

The Amil Zakat Yatim Mandiri Jember Institution has many programs in managing and developing waqf land, of the programs carried out the majority are carried out in other places from waqf land and activities carried out in waqf land (Amil Zakat Yatim Mandiri Jember Institution) are none other than maintaining, such as cleaning equipment that is not in place also holding activities related to the community, more precisely with mothers, namely recitation, because with such programs can be carried out by the Amil Zakat Institution in realizing the wishes of the waqf.

Nadzir (people who manage waqf land) who contribute to running programs and activities revealing that Yatim Mandiri has a program or can be called a strategy to establish friendship with the wakif, such as visiting the wakif and offering several programs or activities, From the above programs and activities, not only to strengthen the bond of brotherhood, but also to carry out programs that have been held by Yatim Mandiri such as mass circumcision and iftar cheerfully with poor orphans.

From the four results of the interview above conducted by the author, it is stated that Nadzir in managing waqf land is as follows

1. Managing and developing waqf land in accordance with the purpose of waqf land.
2. Assisting the waqf to make waqf land managed operationally.
3. Making religious programs (holding recitations and holding dhuha prayers together).

Therefore, Nadzir, the people who manage waqf land must play an active role in managing and developing waqf land through various programs and activities that can help the wishes of the waqf, including also carrying out the purpose of waqf so that waqf land runs productively. With the programs and activities carried out by the Jember Orphan Amil Zakat Institution, it shows that the nadzir who manages and develops waqf land has been entrusted by the waqf really plays an important role in it.

This is that the people in the orphanage (Nadzir) really carry out the Vision and Masi of the orphans in realizing the desire of the waqf to manage and develop waqf land operationally for the independence of poor orphans is really implemented, as the study program with mothers which is empowerment in the community, the activity takes place at the house or the waqf land which is attended by the Ustadzah to fill in the study with the aim of optimizing the Mothers are independent of prosperity. The purpose of the study program with mothers is so that the community, especially mothers, can have independent mothers from the surrounding environment.

Waqf Land Utilization Strategies. The waqf land under management is primarily used for educational facilities and productive ventures such as agricultural cultivation and rental properties. This diversified utilization model is consistent with his argu-

ment that sustainable waqf requires both istibdal (asset replacement) and productive endowments to generate continuous revenue [1]. The findings indicate that revenue from these activities directly funds orphan welfare programs and community development initiatives, demonstrating the practical application of Islamic social finance principles [2].

The benefits of waqf land managed by nadzir at the Amil Zakat Institution of Yatim Mandiri Jember generally include providing benefits to the community, one of which is the free tutoring program for the genius studio, the Qur'an reading and writing program for the qur'an studio & teacher ambassadors, the Jember Independent Orphan Scholarship. This benefit certainly looks back at the condition of recipients of assistance for some of the programs mentioned above, namely children who no longer have a father, children who have achievements that allow them to receive scholarships and also children whose needs from their families have not been met for daily needs.

The scholarship program, reading and writing the Qur'an and learning for free is a solution for those who still have the desire to become children or successful people one day, with assistance such as scholarships and others provided by the Amil Zakat Institution Yatim Mandiri Jember for anyone who needs it, of course with the applicable terms and conditions [3].



Fig. 1. Map of beneficiaries of the free tutoring program Sanggar Genius. Source : Processed by researcher, 2025

In the free tutoring program of the Yatim Mandiri genius studio held in Jember is divided into 11 genius studios, namely Paku sari, Kebon sari, Sumpersari, Tempurejo, Jenggawah, Wuluhan, Balung, Tegal besar, Kaliwates Gebang, Jombang and 1 located in Bondowoso regency, from several places there are 109 orphans and 39 non-orphans who study for free. This program is carried out after school and lasts 1-2 hours from free learning, this is not just learning but also playing related to education such as smart and meticulous, guessing pictures, and guessing words.



Fig. 2. Mothers who teach at Sanggar Genius.
 Source : Processed by Researcher in 2025

In the implementation of the Yatim Mandiri genius studio program, it also receives land waqf in the form of a building, in other words, a house, then Yatim Mandiri assigns tasks to the facilitator and program staff to surf the place that is waqf by the waqf, one of which is in the wakwaf, after being surfed by the program staff and the place is indeed very suitable for free learning activities or programs. Because it has been designated as a place for free learning, it will then provide tasks for mothers who teach to distribute their knowledge to orphans and others, and mothers who teach have been determined at the beginning before the existence of a genius studio.

From the results of the interview above, it was concluded that the program carried out by Yatim Mandiri, namely learning for free at the genius studio, is a mutualism system, that is, the benefits obtained by orphans and others can learn for free and increase knowledge also for the mothers of the children feel happy to be able to bring their children to increase knowledge, and the benefits obtained by Yatim Mandiri and also mothers who teach at genius studios can channel the knowledge obtained first by it gets a reward that is multiplied one day.



Fig. 3. Map of the beneficiaries of the Qur'an literacy program.
 Source : Processed by Researcher in 2025

In the Qur'an literacy program, the Independent Orphan Qur'an Genius Studio which was held in Jember was divided into 5 Qur'an Studios, namely Sumberjambe,

Silo, Arjasa, Gebang, Jombang, from several places there were 41 orphans and 23 non-orphans who received the benefit of reading and writing Qur'an. This program is carried out by people who are in Yatim Mandiri according to the schedule determined in the sense of giving waqf of the Qur'an to orphans and others to learn to recite and read the Qur'an. The benefits obtained by Yatim Mandiri can distribute the waqf of the Qur'an entrusted by the waqf to be distributed to poor orphans and others, not only the waqf who receive double rewards but also people (nadzir) who contribute to running the Qur'an studio program.



Fig. 4. Map of scholarship recipients for Yatim Mandiri Jember.

Source : Processed by Researcher in 2025

The Yatim Mandiri scholarship program which is carried out in Jember is divided into 30 places, namely Sumberjambe, Ledokombo, Silo, Sukowono, Kalisat, Mayang, Mumbulsari, Tempurejo, Jelbuk, Arjasa, Pakusari, Sukorambi, Patrang, Sumbersari, Kaliwates, Ajung, Jenggawah, Ambulu, Panti, Rambipuji, Bangsalari, Balung, Wuluhan, Puger, Tanggul, Umbulsari, Gumuk Mas, Sumber Baru, Jombang, Kencong, from several places there are 120 schools or education that receive scholarships distributed from Yatim Self-sufficient.

This program is carried out by people who are in Yatim Mandiri according to the schedule determined in the sense of distributing scholarships to schools or education received by students to learn to recite, to continue the study period because of the lack of costs from each student who is certain in the distribution of scholarships has ensured that scholarship recipients are really eligible to receive benefits from scholarships from Yatim Mandiri.

The benefits obtained by Yatim Mandiri in distributing scholarships entrusted by the waqf to be distributed to children with minimal costs in education or school, not only the waqif who receive double rewards but also people (nadzir) who contribute to running the program to distribute scholarships, also for children who receive scholarships can continue their education to be successful later.



Figure 5. Study program with mothers and morning prayers.

Source : Processed by Researcher in 2025

The several benefits described above, including the benefits received as a result of the nadzir's role in managing waqf land, there are also benefits resulting from the waqf land itself, namely being able to recite every morning as well as hold a study once a month. Of the two other activities or activities such as activities held at Yatim Mandiri, such as regulating the entry and exit of finances as well as the part of data because the management of the operational system is certainly not far from the program carried out by Yatim Mandiri Jember in managing waqf land. In addition to being able to hold morning prayer activities and studies with mothers, the benefits will return to the wakif who gets double rewards, because when it is sufficient and safe to waqaf land or objects, it is better to waqaf for the benefit of the ummah.

From the results of the interview and documentation above, the author provides an explanation that the benefits of waqf land managed by nadzir at the Amil Zakat Institution Yatim Mandiri Jember are:

1. It is useful for poor orphans to be able to learn for free through the genius studio program.
2. It is beneficial for orphans and poor people to be able to continue their education through scholarship programs.
3. It is beneficial for local residents to participate in recitation activities to find out the importance of waqf land so that it can be used productively.

Challenges in Waqf Land Management. Three main challenges were identified:

1. Limited financial resources, constraining the ability to develop waqf land optimally.
2. Human resource capacity, the nadzir team lacks formal training in asset management and Islamic finance, consistent with challenges reported in other Indonesian waqf institutions [2].
3. Regulatory complexity by navigating overlapping waqf, land, and nonprofit laws increases administrative burden.

These findings mirror [3], who noted that operational inefficiencies in waqf often stem from inadequate institutional capacity rather than lack of assets.

Community Impact. The productive waqf model employed has contributed to tangible socio-economic benefits, including free education for orphans, job creation through agricultural activities, and improved community infrastructure. This outcome supports the concept of waqf-based social enterprise as proposed by , where endowment assets are leveraged to create sustainable community value rather than relying solely on charitable disbursement.

Comparative Insights. When compared to international best practices, the Amil Zakat Institution's model shares similarities with cash-waqf integrated development seen in Turkey and productive waqf farming in Malaysia . However, the institution could further enhance impact through professionalized asset management, digital waqf tracking systems, and partnerships with Islamic financial institutions to leverage capital for expansion .

4 Conclusion

The results of the research in this last chapter show some of the conclusions presented in the previous chapters. Nadzir has a very important role in managing waqf land at the Amil Zakat Yatim Mandiri Jember Institution and Nadzir is responsible for managing waqf land effectively and transparently, so that it can provide maximum benefits for the community, especially orphans and poor people. The role of the nadzir here is not only to manage but also develop waqf land to increase its value and benefits through programs held by the Amil Zakat Institution Yatim Mandiri Jember has shown that waqf land runs effectively and transparently. The role of the nadzir is to manage and supervise the waqf wealth and its results, including:

1. Managing and developing waqf land in accordance with the purpose of waqf land.
2. Assisting the waqf to make waqf land managed operationally.
3. Making religious programs (holding recitations and holding dhuha prayers together).
4. b. Waqf land managed by Nadzir at the Amil Zakat Institution Yatim Mandiri Jember has very significant benefits for the community, especially orphans and poor people. Effective and transparent waqf land management by nadzir has provided several outstanding benefits, including:
 5. It is useful for poor orphans to be able to learn for free through the genius studio program.
 6. It is beneficial for orphans and poor people to be able to continue their education through scholarship programs.
 7. It is beneficial for local residents to participate in recitation activities to find out the importance of waqf land so that it can be used productively.

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