

IMPLEMENTATION OF WAQF LAND GOVERNANCE SUPERVISION FROM THE PERSPECTIVE OF GOOD GOVERNANCE AND FIQH SIYASAH

Agung Kahadestha¹, Imam Mahdi², Ahmad Siddiq Ridha³

Universitas Islam Negeri Fatmawati Sukarno Bengkulu

kahadesthaagung@gmail.com

Abstract

This study examines the role of the Regional Office of the Ministry of Religious Affairs of Bengkulu Province in supervising waqf land governance from the perspectives of Good Governance and *Fiqh Siyasah*. The research aims to analyze the implementation of waqf land supervision, evaluate its conformity with the principles of good governance, and assess its consistency with Islamic governance principles. An empirical juridical approach was employed using statutory, conceptual, and socio-legal approaches. Primary data were obtained through interviews, observations, and documentation involving officials of the Regional Office of the Ministry of Religious Affairs, while secondary data were collected from legislation, institutional documents, and relevant academic literature. Data were analyzed using a descriptive qualitative method. The findings indicate that waqf land supervision has been implemented through administrative guidance, registration assistance, monitoring, institutional coordination, and public education to improve legal compliance in waqf management. Practical implementation has not yet achieved optimal effectiveness because several waqf properties remain uncertified, administrative records are incomplete, public legal awareness is limited, and coordination among relevant institutions requires further strengthening. Analysis from the perspectives of Good Governance and *Fiqh Siyasah* demonstrates that effective waqf land supervision requires transparency, accountability, participation, legal certainty, justice, and public welfare to ensure sustainable protection and productive management of waqf assets.

Keywords: *Waqf Land, Good Governance, Fiqh Siyasah, Supervision, Ministry of Religious Affairs*

INTRODUCTION

Waqf land constitutes one of the most strategic Islamic assets for promoting sustainable social welfare, educational development, religious activities, and economic empowerment. Effective management of waqf property contributes significantly to public welfare because its benefits are intended to serve society continuously across generations. Indonesian law recognizes the importance of waqf by establishing a comprehensive legal framework governing its administration, registration, utilization, and supervision. Legal protection of waqf assets has become increasingly important as the number of waqf properties continues to expand throughout the country. Proper supervision is therefore essential to ensure that waqf land remains legally protected, professionally managed, and consistently utilized in accordance with the objectives established by both national legislation and Islamic law. Weak supervision frequently results in administrative irregularities, uncertified waqf land, disputes over ownership, misuse of waqf assets, and declining public confidence in waqf institutions. Effective governance consequently becomes a fundamental requirement for maintaining legal certainty while preserving the social and religious functions of waqf property.

The legal framework governing waqf administration in Indonesia assigns substantial responsibility to government institutions, particularly the Ministry of Religious Affairs, in supervising waqf governance. Supervision extends beyond administrative registration because it also encompasses legal guidance, institutional coordination, dispute prevention, certification assistance, public education, and continuous monitoring of waqf management. These responsibilities reflect the government's commitment to ensuring that waqf assets remain protected from legal uncertainty and unauthorized transfer. Practical implementation nevertheless continues to encounter numerous challenges. Several waqf properties remain uncertified, administrative documentation is incomplete, public awareness regarding legal procedures remains limited, and coordination among relevant institutions has not yet reached optimal effectiveness. These conditions reduce legal certainty and increase the potential for disputes that may compromise the sustainability of waqf assets intended for public benefit (Fauzi et al., 2022).

Good Governance provides an important analytical framework for evaluating the effectiveness of waqf land supervision because it emphasizes transparency, accountability, participation, responsiveness, effectiveness, efficiency, and the rule of law in public administration. Government institutions responsible for supervising waqf land are expected to implement these principles throughout every stage of administrative management and public service delivery. Transparent administrative procedures encourage public trust, while accountable institutional performance strengthens legal certainty and improves the protection of waqf assets. Community participation also plays an essential role because successful waqf governance depends not only on governmental authority but also on the active involvement of *nadzir*, donors, religious leaders, and society in maintaining the sustainability of waqf property. Evaluation through the perspective of Good Governance therefore provides a comprehensive understanding of institutional performance in achieving effective waqf administration (Manzilati et al., 2025).

Government supervision of waqf land governance remains an important issue in Bengkulu Province because a considerable number of waqf properties continue to face administrative and legal challenges despite the existence of comprehensive regulatory frameworks. Research conducted at the Regional Office of the Ministry of Religious Affairs of Bengkulu Province indicates that uncertified waqf land, incomplete administrative records, limited public understanding of waqf regulations, and inadequate institutional coordination continue to affect the effectiveness of supervision. These conditions reduce legal certainty and increase the risk of ownership disputes, unauthorized land transfers, and ineffective utilization of waqf assets. Administrative weaknesses also hinder the realization of productive waqf management capable of supporting religious, educational, and social development. Institutional supervision therefore requires continuous improvement to ensure that waqf assets remain legally protected and function in accordance with their intended religious and social purposes.

Islamic political jurisprudence provides an important normative perspective for assessing the effectiveness of public administration in supervising waqf land. *Fiqh Siyash* emphasizes that governmental authority must be exercised as a public trust aimed at

protecting community interests, ensuring justice, and realizing public welfare. Supervision of waqf land reflects this responsibility because waqf assets constitute public religious property that must be preserved for the benefit of present and future generations. Principles such as *amānah*, *al-'adl*, *maṣlahah*, and legal certainty require public institutions to perform their duties professionally, transparently, and accountably. Evaluation through the perspectives of Good Governance and *Fiqh Siyasah* therefore enables comprehensive assessment of whether existing supervisory practices have fulfilled both statutory obligations and Islamic principles of public administration.

Previous studies concerning waqf land have primarily examined legal registration, certification procedures, dispute resolution, and the management of waqf assets from administrative or legal perspectives. Limited scholarly attention has been devoted to evaluating the supervisory role of the Regional Office of the Ministry of Religious Affairs by integrating the principles of Good Governance and *Fiqh Siyasah* within a single analytical framework. This study addresses that gap by examining how government supervision is implemented, identifying factors influencing its effectiveness, and evaluating its conformity with both contemporary governance principles and Islamic political jurisprudence. Findings from this research are expected to contribute to the development of waqf governance policies, strengthen institutional accountability, improve legal protection of waqf assets, and enrich academic discourse concerning the integration of public administration and Islamic legal principles in the governance of religious property (Haryono & Hapifah, 2025).

RESEARCH METHOD

This study employed an empirical juridical research design using a socio-legal approach to examine the implementation of waqf land governance supervision conducted by the Regional Office of the Ministry of Religious Affairs of Bengkulu Province. The research analyzed the relationship between the legal framework governing waqf administration and its practical implementation in protecting waqf land through institutional supervision. Statutory, conceptual, and empirical approaches were applied to evaluate the effectiveness of supervisory mechanisms while assessing their conformity with the principles of Good Governance and *Fiqh Siyasah*. The research was conducted at the Regional Office of the Ministry of Religious Affairs of Bengkulu Province because the institution possesses the authority to supervise, guide, and coordinate waqf administration within the province. Primary data were collected through direct observation, in-depth interviews, and documentation involving officials responsible for waqf administration, while secondary data were obtained from legislation, government regulations, institutional reports, official records, and relevant academic literature concerning waqf governance, public administration, and Islamic law.

Data collection focused on identifying the implementation of supervisory activities, administrative procedures, institutional coordination, legal challenges, and strategies adopted to improve waqf land governance. Informants were selected purposively based on their responsibilities and direct involvement in waqf supervision and administration. Data analysis followed an interactive qualitative model consisting of data collection, data reduction, data presentation, and conclusion drawing to identify patterns explaining the effectiveness of

institutional supervision. Research findings were subsequently interpreted using the principles of Good Governance, including transparency, accountability, participation, effectiveness, efficiency, and the rule of law, together with the principles of *Fiqh Siyasah*, particularly *amānah*, *al-'adl*, and *maṣlahah*, to evaluate whether the implementation of waqf land supervision fulfilled governmental responsibilities in protecting religious assets and promoting public welfare. Research validity was strengthened through source triangulation, methodological triangulation, document verification, prolonged observation, and cross-validation of interview results with institutional records to enhance the credibility, dependability, and confirmability of the findings.

RESULTS AND DISCUSSION

Implementation of Waqf Land Governance Supervision by the Regional Office of the Ministry of Religious Affairs

Supervision of waqf land governance constitutes one of the principal responsibilities of the Regional Office of the Ministry of Religious Affairs of Bengkulu Province in ensuring that waqf assets are managed in accordance with statutory regulations and Islamic legal principles. Research findings indicate that supervisory activities encompass administrative guidance, verification of waqf documents, assistance in land certification, monitoring of *nadzir* performance, institutional coordination, and public education regarding waqf administration. These activities are intended to provide legal certainty while preventing administrative irregularities that may threaten the sustainability of waqf assets. Effective supervision also supports the realization of productive waqf management by ensuring that religious property is utilized consistently with its designated purposes. Institutional commitment to strengthening administrative compliance demonstrates the government's effort to improve the protection of waqf land through continuous guidance and monitoring (Hasanah, 2024).

Research findings indicate that supervision begins with the administrative verification of waqf documents submitted by *nadzir* and related parties before registration and certification processes are carried out. Officials examine the completeness of legal documents, ownership status, waqf pledge deeds, and supporting administrative requirements to ensure conformity with prevailing regulations. Administrative verification plays an essential role in preventing legal disputes because incomplete documentation frequently creates uncertainty regarding the legal status of waqf property. Careful examination of administrative records also facilitates coordination with the National Land Agency during land certification procedures. These findings demonstrate that effective administrative supervision serves as the foundation for establishing legal certainty in waqf land governance (Khasanah et al., 2026).

Institutional coordination represents another important component of supervisory implementation. Research findings reveal that the Regional Office of the Ministry of Religious Affairs collaborates with district religious affairs offices, the Indonesian Waqf Board, the National Land Agency, local government institutions, and community leaders to improve administrative services and accelerate waqf land certification. Inter-institutional cooperation enables the exchange of administrative information, strengthens legal

verification, and supports the resolution of technical problems encountered during the registration process. Collaborative supervision also contributes to greater consistency in implementing national waqf policies across different administrative regions. Effective coordination therefore enhances institutional capacity in protecting waqf assets while reducing procedural obstacles affecting administrative performance (Kasanah, 2019).

Public education has become an integral element of waqf land supervision because legal compliance depends significantly on community awareness regarding waqf administration. Research findings indicate that the Regional Office regularly conducts socialization programs, technical guidance, and consultation services to improve public understanding of legal procedures governing waqf registration and management. Educational activities focus on increasing the capacity of *nadzir*, religious leaders, and members of the community to fulfill administrative obligations and preserve the legal status of waqf assets. Greater public awareness contributes to more orderly documentation and reduces the possibility of administrative negligence that may lead to future legal disputes. Continuous legal education therefore complements administrative supervision by strengthening voluntary compliance among stakeholders.

Research findings also demonstrate that supervision extends beyond administrative matters to include monitoring the utilization of waqf land. Officials periodically evaluate whether waqf assets continue to be used in accordance with the objectives specified by the *wakif* and applicable legal provisions. Monitoring activities enable early identification of inappropriate land use, unauthorized transfers, and management practices inconsistent with waqf objectives. Preventive supervision minimizes the risk of misuse while encouraging *nadzir* to maintain accountability in managing religious assets. Continuous monitoring therefore strengthens legal protection and supports the long-term sustainability of waqf property (Fitriani et al., 2024).

Interviews conducted during this research indicate that supervisory implementation has produced positive outcomes in improving administrative order and increasing awareness of legal procedures among *nadzir*. Several waqf properties have successfully completed certification through institutional assistance provided by the Regional Office. Officials also reported improvements in administrative coordination between religious institutions and land administration authorities. These achievements demonstrate that supervision has contributed to strengthening legal certainty despite remaining administrative challenges requiring further institutional attention.

Research findings nevertheless reveal that several obstacles continue to affect the effectiveness of waqf land supervision. Uncertified waqf properties remain relatively common because historical waqf transactions were frequently conducted without adequate legal documentation. Administrative records are occasionally incomplete, while changes in land ownership history complicate verification procedures. Limited public understanding of legal requirements also reduces community participation in formal registration processes. These conditions prolong administrative settlement and increase the possibility of future ownership disputes involving waqf property.

Institutional capacity constitutes another factor influencing supervisory effectiveness. Limited human resources, extensive supervisory responsibilities, and the distribution of waqf properties across different districts reduce opportunities for continuous field monitoring. Administrative workloads also increase because supervisory responsibilities extend beyond certification assistance to include public education, dispute prevention, institutional coordination, and legal consultation. Resource limitations therefore affect the intensity of supervision despite the institution's commitment to improving waqf governance throughout Bengkulu Province (Syakur et al., 2018).

Evaluation of the research findings demonstrates that supervision of waqf land governance has generally been implemented in accordance with statutory responsibilities assigned to the Ministry of Religious Affairs. Administrative guidance, legal verification, institutional coordination, certification assistance, and monitoring activities collectively strengthen legal protection for waqf assets. Practical implementation nevertheless remains influenced by institutional limitations and varying levels of public legal awareness. Strengthening administrative capacity, expanding inter-agency cooperation, and increasing public participation are essential measures for improving the effectiveness of waqf land supervision.

Research findings confirm that the Regional Office of the Ministry of Religious Affairs performs a strategic role in safeguarding the legal status and sustainability of waqf assets through continuous supervision and administrative assistance. Effective implementation of these responsibilities contributes to stronger legal certainty, more accountable waqf management, and greater public confidence in waqf institutions. Continuous institutional improvement remains necessary to ensure that supervision adapts to evolving administrative challenges while supporting the long-term development of productive and legally protected waqf land governance.

Waqf Land Governance Based on Good Governance Principles

Good Governance serves as a fundamental framework for evaluating the quality of public administration in managing and supervising waqf land. The principles of transparency, accountability, participation, effectiveness, efficiency, and the rule of law provide measurable standards for assessing whether public institutions have fulfilled their responsibilities in protecting religious assets. Research findings indicate that the Regional Office of the Ministry of Religious Affairs of Bengkulu Province has incorporated these principles into its supervisory activities through administrative guidance, institutional coordination, legal consultation, and public services related to waqf administration. Application of Good Governance principles contributes not only to improving institutional performance but also to strengthening public confidence in government services associated with waqf land management. Effective governance therefore becomes an essential element in ensuring that waqf assets remain legally protected and continue to generate sustainable social benefits.

Transparency represents one of the primary indicators of effective waqf land governance. Research findings demonstrate that the Regional Office provides information regarding administrative procedures, certification requirements, legal documentation, and institutional responsibilities through consultation services, public outreach programs, and

technical guidance. Access to accurate information enables *nadzir* and members of the public to understand the legal process governing waqf administration while reducing uncertainty during registration and certification procedures. Transparent dissemination of administrative information also minimizes opportunities for procedural misunderstanding and strengthens public trust in institutional services. Open communication between government officials and the community therefore supports more effective implementation of waqf governance.

Accountability constitutes another important principle reflected in the supervisory process. Research findings indicate that officials perform administrative verification, documentation, monitoring, and reporting in accordance with statutory responsibilities assigned by national regulations. Every stage of supervision requires compliance with established legal procedures to ensure that administrative decisions remain objective and legally justifiable. Accountability also requires government institutions to provide clear explanations regarding administrative decisions affecting waqf property while maintaining accurate records of supervisory activities. Consistent implementation of accountable administrative practices strengthens legal certainty and protects waqf assets from procedural irregularities that may generate future disputes (Asyari, 2016).

Public participation plays a significant role in determining the effectiveness of waqf land governance because successful supervision depends on cooperation between government institutions and society. Research findings reveal that *nadzir*, religious leaders, community organizations, and donors actively participate in administrative processes through consultation, document preparation, legal compliance, and reporting of waqf assets. Community involvement facilitates more accurate administrative data while increasing awareness regarding the legal importance of waqf registration and certification. Participation also encourages shared responsibility in preserving waqf assets for future generations. Strong collaboration between public institutions and the community therefore enhances the sustainability of waqf governance.

Research findings indicate that effectiveness and efficiency remain important considerations in evaluating institutional performance. Administrative supervision has improved legal protection for numerous waqf properties through certification assistance, legal guidance, and institutional coordination. Practical implementation nevertheless continues to encounter challenges associated with incomplete documentation, uncertified waqf land, and limited institutional resources. Administrative procedures occasionally require extended processing time because verification involves multiple government agencies responsible for different aspects of land administration. Continuous improvement of institutional coordination and administrative services is therefore necessary to achieve greater effectiveness while maintaining legal accuracy throughout the supervisory process (H. Ismail et al., 2025).

The principle of the rule of law provides the legal foundation supporting every stage of waqf land supervision. Research findings demonstrate that supervisory activities are implemented in accordance with Law Number 41 of 2004 concerning Waqf, Government Regulation Number 42 of 2006, and other relevant statutory provisions governing waqf administration. Compliance with these regulations ensures that administrative decisions are

based on objective legal standards rather than discretionary considerations. Legal certainty resulting from proper implementation of statutory procedures protects the rights of donors, *nadzir*, beneficiaries, and the wider community while reducing the possibility of future legal disputes involving waqf property.

Interviews conducted during this research indicate that implementation of Good Governance principles has contributed to improving institutional credibility in supervising waqf land. Respondents acknowledged that consultation services, administrative guidance, and coordination with related institutions have assisted *nadzir* in understanding legal obligations associated with waqf management. Increased public awareness has encouraged greater compliance with administrative procedures despite remaining challenges affecting several uncertified waqf properties. Institutional efforts to strengthen communication with community stakeholders demonstrate a commitment to improving both service quality and legal protection of waqf assets (Sholicha, 2026).

Institutional limitations continue to influence the implementation of Good Governance despite measurable progress in administrative supervision. Limited human resources, budget constraints, and the geographical distribution of waqf properties reduce opportunities for intensive monitoring throughout Bengkulu Province. Administrative workloads also increase because supervisory responsibilities encompass education, consultation, certification assistance, dispute prevention, and coordination with multiple institutions. Resource limitations consequently affect the consistency of field supervision while emphasizing the need for greater institutional capacity to support sustainable waqf governance.

Evaluation of the research findings demonstrates that implementation of Good Governance principles has strengthened administrative performance and legal protection in waqf land governance. Transparency, accountability, participation, effectiveness, efficiency, and adherence to the rule of law collectively contribute to improving institutional supervision and increasing public trust. Remaining challenges primarily originate from structural and administrative factors rather than deficiencies in the legal framework itself. Continuous institutional reform, improved administrative capacity, expanded public education, and stronger inter-agency coordination remain essential for optimizing the governance of waqf land throughout Bengkulu Province.

Research findings confirm that Good Governance provides an effective framework for evaluating public administration in supervising waqf land. Successful implementation of these principles enhances legal certainty, institutional accountability, administrative transparency, and public participation while strengthening the long-term protection of waqf assets. Sustainable governance requires continuous improvement of institutional performance to ensure that waqf land fulfills its religious, social, and economic functions for the benefit of present and future generations (Budiman & Sauqi, 2026).

Waqf Land Supervision from the Perspective of *Fiqh Siyasah*

Fiqh Siyasah provides a normative framework for evaluating governmental authority in managing public affairs based on justice, responsibility, and public welfare. Supervision of

waqf land constitutes an essential governmental function because waqf assets are entrusted for religious and social purposes that must be protected from misuse, legal uncertainty, and administrative negligence. Research findings indicate that the Regional Office of the Ministry of Religious Affairs of Bengkulu Province has implemented supervisory responsibilities through administrative guidance, monitoring, legal consultation, institutional coordination, and certification assistance. These supervisory activities demonstrate the government's commitment to protecting waqf assets while ensuring that their management remains consistent with national legislation and Islamic legal principles. Effective supervision therefore reflects the state's obligation to safeguard public religious property for the benefit of society (Fathonah et al., 2026).

The principle of *amānah* occupies a central position in *Fiqh Siyasah* because governmental authority is regarded as a trust that must be exercised responsibly and professionally. Public officials entrusted with supervising waqf land are required to perform their duties honestly, transparently, and in accordance with legal provisions. Research findings demonstrate that administrative verification, monitoring of *nadzīr*, institutional guidance, and coordination with related agencies represent practical manifestations of this responsibility. Implementation of these supervisory functions contributes to stronger legal protection for waqf assets while reinforcing public confidence in government institutions responsible for religious affairs. Fulfillment of public trust therefore depends not only on legal authority but also on institutional integrity and professional administrative performance.

Justice (*al-'adl*) represents another fundamental principle governing public administration within the framework of *Fiqh Siyasah*. Equal access to administrative services, objective legal procedures, and impartial supervision are essential requirements for ensuring that every waqf property receives appropriate legal protection regardless of its location or institutional background. Research findings indicate that supervisory activities are conducted based on statutory regulations without discrimination among *nadzīr* or waqf institutions. Objective implementation of legal procedures strengthens administrative fairness while reducing opportunities for arbitrary decision-making. Consistent application of justice also enhances public confidence that waqf governance serves collective interests rather than individual or institutional preferences (Fitriani et al., 2024).

The principle of *maṣlaḥah* emphasizes that every governmental policy should promote public welfare and prevent social harm. Waqf land possesses significant social, educational, economic, and religious value because its benefits are intended to support community development over successive generations. Research findings indicate that supervision contributes to the realization of these objectives by preventing administrative disputes, improving legal certainty, encouraging productive utilization of waqf assets, and strengthening institutional accountability. Effective supervision therefore extends beyond compliance with administrative procedures because it protects the long-term public benefits associated with waqf property. Preservation of these benefits represents one of the principal objectives of Islamic governance (Priyono et al., 2026).

Protection of property (*hifẓ al-māl*) constitutes an essential objective of *maqāṣid al-sharī'ah* that is closely associated with waqf land supervision. Waqf assets must be preserved

because they represent property permanently dedicated to public benefit and religious purposes. Research findings reveal that uncertified waqf land, incomplete administrative documentation, and limited legal awareness continue to create risks affecting the security of waqf property. Institutional supervision therefore performs a preventive function by ensuring that ownership status, legal documentation, and administrative records remain properly maintained. Effective protection of waqf land supports the broader objective of safeguarding public property from unlawful transfer, misuse, and future legal disputes (Fitri, 2025).

Research findings also demonstrate that implementation of *Fiqh Siyasah* requires cooperation among public institutions responsible for protecting waqf assets. Coordination involving the Regional Office of the Ministry of Religious Affairs, the Indonesian Waqf Board, the National Land Agency, Religious Affairs Offices, and local government institutions reflects the collective responsibility of public authorities in preserving religious property. Institutional collaboration improves administrative efficiency, facilitates certification processes, and strengthens legal protection through integrated supervision. Cooperative governance is consistent with Islamic administrative principles emphasizing collective responsibility in achieving public welfare (C. Z. Ismail et al., 2015).

Institutional challenges identified during this research indicate that supervisory effectiveness remains influenced by several practical constraints. Limited human resources, incomplete historical documentation, restricted public legal awareness, and the broad geographical distribution of waqf properties reduce opportunities for comprehensive supervision. These conditions do not diminish the legal responsibility of government institutions but demonstrate the need for continuous institutional improvement to fulfill the objectives of Islamic governance. Strengthening administrative capacity and expanding legal education remain essential measures for improving supervisory performance while preserving the integrity of waqf assets (Chotib, 2026).

Evaluation of the research findings demonstrates that supervision of waqf land has substantially reflected the principles of *Fiqh Siyasah* through the implementation of responsibility, justice, legal certainty, and public welfare. Practical implementation nevertheless requires further improvement to address administrative weaknesses and institutional limitations affecting supervisory effectiveness. Continuous enhancement of administrative systems, professional capacity, and inter-agency coordination will strengthen the protection of waqf property while supporting sustainable governance consistent with Islamic legal principles (Nuraeni, 2026).

Research findings further indicate that integration between statutory regulations and *Fiqh Siyasah* provides a comprehensive framework for evaluating waqf land governance in Indonesia. National legislation establishes procedural certainty, whereas Islamic political jurisprudence provides ethical and moral guidance ensuring that governmental authority is exercised for the benefit of society. Harmonization between these two frameworks strengthens the legitimacy of public administration while promoting greater accountability in protecting religious assets entrusted to the state (Allah Pitchay et al., 2018).

Research findings confirm that supervision of waqf land by the Regional Office of the Ministry of Religious Affairs of Bengkulu Province is generally consistent with the principles of *Fiqh Siyasah*, particularly *amānah*, *al-'adl*, *maṣlahah*, and *ḥifẓ al-māl*. Continuous institutional reform, stronger administrative capacity, improved legal awareness, and enhanced cooperation among relevant institutions remain necessary to optimize waqf governance while ensuring that waqf assets continue to provide sustainable benefits for religion, society, and future generations (Garbo, 2026).

CONCLUSION

Supervision of waqf land governance by the Regional Office of the Ministry of Religious Affairs of Bengkulu Province has generally been implemented in accordance with statutory responsibilities through administrative guidance, certification assistance, institutional coordination, monitoring, and public education. Research findings demonstrate that these supervisory activities have strengthened legal certainty and improved the protection of waqf assets, although practical implementation continues to encounter challenges related to uncertified waqf land, incomplete administrative documentation, limited public legal awareness, and institutional capacity. Analysis based on the principles of Good Governance indicates that transparency, accountability, participation, effectiveness, efficiency, and adherence to the rule of law constitute essential elements for improving the quality of waqf land governance. Evaluation from the perspective of *Fiqh Siyasah* further confirms that supervisory practices are consistent with the principles of *amānah*, *al-'adl*, *maṣlahah*, and *ḥifẓ al-māl*, which emphasize governmental responsibility in protecting religious property and promoting public welfare. Strengthening institutional cooperation, improving administrative capacity, expanding legal education, and accelerating waqf land certification remain essential strategies for developing sustainable waqf governance that fulfills both national legal objectives and the values of Islamic governance.

REFERENCES

- Allah Pitchay, A., Mohd Thas Thaker, M. A., Mydin, A. A., Azhar, Z., & Abdul Latiff, A. R. (2018). Cooperative-waqf model: a proposal to develop idle waqf lands in Malaysia. *ISRA International Journal of Islamic Finance*, 10(2), 225–236.
- Asyari, M. (2016). Problematika tata kelola wakaf di lingkungan muhammadiyah Aceh. *Jurnal Ilmiah Islam Futura*, 16(1), 32–51.
- Budiman, M. A., & Sauqi, M. (2026). Optimalisasi Wakaf Uang untuk Kemandirian Ekonomi Pesantren melalui Edukasi Hukum dan Peningkatan Kapasitas Nadzir di Kalimantan Selatan: Optimizing Cash Waqf for Economic Independence of Islamic Boarding Schools through Legal Education and Nazhir Capacity Building in South Kalimantan. *Jurnal Pengabdian Dan Pengembangan Masyarakat Indonesia*, 5(1), 326–339.
- Chotib, M. (2026). RECONSTRUCTING THE PARADIGM OF PRODUCTIVE WAQF: A MULTI-SECTOR MANAGEMENT MODEL FOR DEVELOPING AN INCLUSIVE ECONOMIC ECOSYSTEM IN RURAL COMMUNITIES. *INTERNATIONAL JOURNAL OF ECONOMIC LITERATURE*, 3(10), 982–987.
- Fathonah, A., Abdullah, I., Nada, L. F., & Raharja, M. C. (2026). ANALISIS TATA KELOLA ASET WAKAF MAKAM YANG BERKELANJUTAN BERDASARKAN PRINSIP GOOD WAQF GOVERNANCE (STUDI KASUS

PADA NAZHIR TANAH WAKAF DIDESA PAGERAJI, KECAMATAN CILONGOK, KABUPATEN BANYUMAS). *Jurnal Media Akademik (JMA)*, 4(6).

- Fauzi, R. M. Q., Hapsari, M. I., Herianingrum, S., Fanani, S., & Kurnia, T. (2022). The challenges of empowering waqf land in Indonesia: an analytical network process analysis. *International Journal of Ethics and Systems*, 38(3), 426–442.
- Fitri, L. (2025). Optimalisasi Aset Wakaf Kabupaten Pakpak Bharat: Kebijakan Peningkatan Kesadaran Masyarakat dan Pembentukan Lembaga Pengelola Profesional. *Jurnal Ilmiah Gema Perencanaan*, 4(2), 1547–1564.
- Fitriani, Y., Ibrahim, A., & Zulhilmi, M. (2024). Analisis relevansi tata kelola wakaf di Turki sebagai perkembangan wakaf produktif di Aceh. *Jurnal Ilmu Ekonomi Dan Implementasi*, 1(2), 134–151.
- Garbo, A. (2026). Beyond Scarcity: Falah, Resource Governance, and Socio-Ecological Justice in Islamic Economics Under Extreme Climate Change: Melampaui Kelangkaan: Falah, Tata Kelola Sumber Daya, dan Keadilan Sosial-Ekologis dalam Ekonomi Islam di Tengah Perubahan Iklim Ekstrem. *SiRad: Pelita Wawasan*, 331–344.
- Haryono, W. D., & Hapifah, H. (2025). Penguatan profesionalisme nadzir sebagai strategi tata kelola wakaf produktif untuk kemandirian ekonomi umat. *J-ESA (Jurnal Ekonomi Syariah)*, 8(1), 77–88.
- Hasanah, M. (2024). Pengukuran Dampak Sosial Sebagai Alat Tata Kelola Dan Akuntabilitas Pengelolaan Wakaf Produktif Pemanfaatan Tanah Wakaf Sebagai Lahan Parkir (Studi Kasus PCM Balung). *At-Tasharruf" Jurnal Kajian Ekonomi Dan Bisnis Syariah*, 6(1), 1–13.
- Ismail, C. Z., Salim, N. J., & Hanafiah, N. J. A. (2015). Administration and management of waqf land in Malaysia: Issues and solutions. *Mediterranean Journal of Social Sciences*, 6(4), 613–620.
- Ismail, H., Arsyad, M., Rahmawati, R., Anjas, M., & Seftina, A. S. (2025). Pendampingan Legalitas Masjid Melalui Sertifikasi Tanah Wakaf Dalam Rangka Perlindungan Aset Keagamaan di Desa Simbarwaringin, Kec. Trimurjo, Kab. Lampung Tengah. *Al-Khidmah Jurnal Pengabdian Masyarakat*, 5(3), 797–808.
- Kasanah, N. (2019). Wakaf Uang Dalam Tinjauan Hukum, Potensi, Dan Tata Kelola. *Muslim Heritage*, 4(1), 85.
- Khasanah, N., Putri, S. A., Wulandari, V., Saiin, A., & Idris, M. (2026). Integrating Restorative Justice and the Principle of Islah in the Reform of Indonesia's Criminal Justice System. *NALAR FIQH: Jurnal Hukum Islam*, 17(1), 16–37.
- Manzilati, A., Wildana, M. D. A., Nabilah, U., & Syamsuri, A. M. (2025). Identifikasi Tata Kelola Aset Wakaf di Indonesia (Studi pada Badan Wakaf Indonesia dan Institusi Wakaf Tradisional). *AT-TAWASSUTH: Jurnal Ekonomi Islam*, 1(1), 39–62.
- Nuraeni, N. (2026). Legal Analysis of Ijarah-Based Utilization of Waqf Rice Fields: A Case Study of Mosque Waqf Asset Management. *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah*, 11(1), 164–184.
- Priyono, E. A., Azhar, M., Akinrinde, O. O., Waspiah, W., & Triasih, D. (2026). Contract Law in the Waqf Land Transfer Practice: Civil Code and Islamic Law Perspectives. *Al-Ahkam*, 36(1), 47–76.
- Sholicha, I. (2026). Tukar Guling (Ruislag) Tanah Wakaf dalam Perspektif Hukum Positif dan Hukum Islam di Indonesia. *TarunaLaw: Journal of Law and Syariah*, 4(1), 1–10.
- Syakur, A., Yuswadi, H., Sunarko, B. S., & Wahyudi, E. (2018). Tata kelola wakaf dalam

meningkatkan kesejahteraan masyarakat di kabupaten Jember. *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, 13(1), 73–96.