

Assistance for the Registration of Waqf Land Managed by the Leaders of The Muhammadiyah Branch, Kecamatan Dau-Malang

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Abstract

Most of the waqf assets received by PCM DAU from the Wakifs are immovable waqf assets in the form of land. Waqf land managed by PCM DAU is a total of 36 waqf assets, while waqf land that does not yet have a certificate is a total of 10 waqf assets. Obstacles to not registering waqf land are the lack of human resources, lack of awareness about the importance of registering waqf land, a culture of society that has high trust in Nadzir to manage the waqf land, the understanding that waqf is legal and has legal force only by following the provisions in Fiqh Islam, the notion that the management of waqf land certificates is too convoluted, the procedure is long and requires high costs. To solve this problem the service team provides a solution by providing: Socialization regarding the urgency of Waqf Land Registration; Dissemination of waqf land registration procedures starting from the handing over of waqf land by the wakif to the issuance of the waqf land certificate; Assistance in the identification and completion of the documents needed in the registration of waqf land; Assistance in registering waqf land until it enters the National Land Agency (BPN). The mentoring method is used in this service activity with an individual approach. The process for socializing the urgency of waqf land registration will be carried out on March 20, 2021, while the implementation of the socialization of waqf land registration procedures will be carried out on May 15, 2021, for assistance activities for identification and completeness of waqf land registration documents from May 1 to August 23, 2021, as for the process of assisting land registration waqf to the BPN office will be carried out on December 7, 2021.

Abstrak

Pendampingan Pendaftaran Tanah Wakaf yang Dikelola Pimpinan Cabang Muhammadiyah Kecamatan Dau-Malang. Harta benda wakaf yang diterima oleh PCM DAU dari para Wakif sebagian besar merupakan harta wakaf tidak bergerak berupa tanah. Tanah wakaf yang dikelola oleh PCM Dau adalah sejumlah 36 aset wakaf, sementara tanah wakaf yang belum memiliki sertifikat adalah sejumlah



10 aset wakaf. Kendala belum dilakukannya pendaftaran tanah wakaf adalah kurangnya sumber daya manusia, kurangnya kesadaran tentang pentingnya pendaftaran tanah wakaf, kultur masyarakat yang memiliki kepercayaan yang tinggi kepada Nadzir untuk mengelola tanah yang diwakafkan, pemahaman bahwa wakaf telah sah dan memiliki kekuatan hukum hanya dengan mengikuti ketentuan dalam Fiqh Islam, Anggapan bahwa pengurusan sertifikat tanah wakaf terlalu berbelit – belit, prosedurnya lama dan membutuhkan biaya tinggi. Untuk menyelesaikan permasalahan tersebut tim pengabdian memberikan solusi dengan pemberian: Sosialisasi mengenai urgensi Pendaftaran Tanah Wakaf; Sosialisasi mengenai prosedur pendaftaran tanah wakaf mulai dari penyerahan tanah wakaf oleh wakif sampai dengan terbitnya sertifikat tanah wakaf; Pendampingan identifikasi dan kelengkapan dokumen – dokumen yang dibutuhkan dalam pendaftaran tanah wakaf; Pendampingan pendaftaran tanah wakaf sampai masuk ke Badan Pertanahan Nasional (BPN). Metode pendampingan digunakan dalam kegiatan pengabdian ini dengan pendekatan individual. Poses pelaksanaan sosialisasi urgensi pendaftaran tanah wakaf dilakukan pada 20 Maret 2021, sedangkan pelaksanaan sosialisasi prosedur pendaftaran tanah wakaf dilakukan pada 15 Mei 2021, untuk kegiatan pendampingan identifikasi dan kelengkapan dokumen pendaftaran tanah wakaf dilakukan 1 Mei sampai dengan 23 Agustus 2021, adapun proses pendampingan pendaftaran tanah wakaf ke kantor BPN dilaksanakan pada tanggal 7 Desember 2021.



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INTRODUCTION

One of the instruments of Islamic teachings regarding economic empowerment is waqf. Since its inception, waqf has been intended to spread kindness in the form of economic benefits to other people or the community. In recorded history, waqf has played a major role in improving people's welfare in various fields, one of which is education, there are several very influential educational institutions born from the waqf process and have given birth to many prominent scholars and scholars.(Hermawan, 2014)

Waqf is a word that comes from Arabic, namely al-waqf which means to hold, stop or curb. Meanwhile, according to the term, it means stopping the transfer of ownership of property that has beneficial value and long-lasting properties so that it can be used to seek the pleasure of Allah SWT. Waqf can also be interpreted as giving permanent assets for socio-religious interests.(Qurratul Uyun, 2015) The legal basis for waqf is contained in the letter of Āli 'Imrān verse 92, which explains the order to spend the property of a loved one, the order meant is waqf, as explained in the hadith of the Prophet Muttafaq 'Alaih that after this verse was revealed, Talhah was one of the Prophet's companions from the ansar

group who the richest man in Medina donated his most beloved date groves. (Qurratul Uyun, 2015)

The Law of the Republic of Indonesia No. 41 of 2004 on Wakaf (hereinafter referred to as the Wakaf Law) and Government Regulation No. 42 of 2006 on the Implementation of the Wakaf Law (herein referred as PP Wakaf) were directed to make the wakaf one of the instruments in building the social and economic life of the people. The presence of the Wakaf Law becomes a momentum for the productive empowerment of wakaf as well as the expansion of the wakaf object digestion, because it contains comprehensive understanding and management patterns for the modern way of empowering wakaf potential. Such a formulation of the law is clearly a very revolutionary one and if it can be realized will have a double or multiplier effect, especially in relation to the economic empowerment of the Islamic people. (Naim, 2018)

In some countries, wakaf is seriously used as a media to promote people's well-being alongside the income of other countries. The eternity of the wakaf object becomes one of the main doctrines for preserving its existence and the modification of the user that varies into the innovation of the empowerment of wakaf property so that it is not static and stagnant. The representative has undergone a change in its form, not only the representative of the individual but also of the agency (legal entity), which demands its credibility and accountability. Likewise, with the existence of a professional Nazhir becoming a choice and a necessity in modern times in embracing trust to manage wakaf treasures. (Isfandiar, 2008)

The presence of the Wakaf Law is a government appreciation of Islamic philanthropy with the hope of wakaf management can develop in line with the dynamics and changes in society (Luthfi, Adhial Fajrin, Kunci, Tanah Wakaf, & Daerah Muhammadiyah Kabupaten Malang, 2021). Therefore, the government seeks to focus attention on the establishment of the wakaf administration by providing legal certainty for Wakif, Nazhir, and maukuf' alaih, as well as encouraging the use of non-productive wakaf assets to become profitable and successful use (productive) as contained in Articles 42 and 43 of the Wakaf Law. Process of management and development of wakaf property productively, among others by means of collection (fundraising), investment, capital planting, production, partnership, trade, agribusiness, mining, industrial, technological development, building construction, apartments, houses, markets, stores, offices, educational facilities or health facilities and enterprises that are not contrary to Shari'ah. (Nurhidayani, Yasin, & Busaini, 2017)

The position of the Nazhir as a party given confidence in managing wakaf property is very important because it has a central role for the management of wakaf assets to be responsible, maintain, keep, develop, channel out wakaf results or benefits. Law No. 5 of 1960 on the Basic Regulations of Agrarian Trees (Agricultural Trees) and Government Regulations No. 28 of 1977 on land ownership. (PP Wakaf Milik). The Indonesian Islamic society still uses customs, such as the custom of performing legal acts of land acquisition verbally on the basis of mutual trust in a certain person or institution, the habit of viewing



wakaf as a righteous act that has a noble value before God without having to go through administrative procedures, and wakaf property is considered to belong to God only that no one will dare to interfere with the lawsuit without Allah's permission. (Al-Hadi, 2014)

The problem of registration or certification of waqf objects when viewed from the Qur'an as the main source of Islamic law, can be focused on the problem of testimony in muamalah as in QS. Al Baqarah (2) verse 282. However, the fiqh books have not discussed the issue of registration and certification of waqf land so that in its current implementation, the formulation of waqf in fiqh books needs to be supplemented with aspects that are administrative juridical. This is intended to increase the benefit to be achieved by the waqf act, for example provisions regarding the Waqf Pledge Deed/Replacement of the Waqf Pledge Deed, waqf certificates, witness involvement in the pledge or surrender of waqf objects and the appointment of a Nadzir complete with details of his duties and responsibilities.

The leadership of the Muhammadiyah Branch of the DAU (PCM DAU) is one of the structural parts of the organization of Muhammadiyah Associations that occupies the territory of the district. Muhammadiyah is an Islamic organization., (Zarro, 2020) PCM DAU (hereinafter called Partner) organizes charitable activities in the fields of education, health, social, and religious as its parent organization is Muhammadiyah. In an attempt to support its activities, the Partner of Service also received wakaf land from the Muwakifs. (Yusra, 2018) The wealth of Wakaf which was received by the Servant Partners from the Muwakifs was mostly the Wealth of wakaf not moving in the form of land. The wakaf land managed by the Pengabdian Partners is a total of 36 wakaf assets, while the wakaf lands that do not have a certificate are a number of 10 wakaf properties. The registration of the wakaf land is a very important part of the perwakaf process, many of the disputes that occur caused by the non-registered wakaf property, so that the property is requested back by the wakif, (Pengabdian Kepada Masyarakat et al., 2019) Due to the importance of wakaf registration, in Article 32 to Article 39 of the Wakaf Law is regulated on wakaf property registration.

The guidelines for worship managed by the Service Partner are, among them, the lack of awareness about the importance of Wakaf land certificates; the belief that wakaf has been lawful and has legal power only by following the provisions of the Fiqh Islam; the culture of the community that has a high trust in Nadzir to manage the wakaff land; the assumption that the management of wakafs land certificate is too dilapidated, the procedures are long and require high costs; the shortage of human resources that are intensely involved in making wakaffs land registration (Wulandari, 2018). Looking at the identification of problems faced by the Service Partner, it is necessary to accompany the implementation of the Wakaf Land Registration.



IMPLEMENTATION METHOD

Looking at the identification of existing problems, the method used in this activity is the mentoring method, while the approach used in the process of this mentoring activity uses an individual approach. (Gunawan, Triwiyanto, & Kusumaningrum, 2018) This approach is used in the process of registering waqf land by the Service Team where the Service Partners will be assisted individually starting from the problem identification process to the process of registering waqf land at the National Land Agency, this is done due to the ongoing Covid-19 condition. This service takes place in the DAU District area of Malang Regency with Service Partners, namely PCM DAU.

In order to solve the problems that have been identified and formulated above, so that the assistance can run smoothly, the implementation of activities is divided into 4 stages, including:

First, the socialization stage regarding the urgency of registering waqf land. It is carried out classically for Service Partners, the location is at the Service Partners office, the duration is 2 hours. It began with a presentation regarding the urgency of registering waqf land based on statutory regulations. Then continued the discussion/questions and answers. Community Service Partners are socialization targets that aim to increase the capacity of Community Service Partners in registering waqf land.

Second, the socialization stage regarding the waqf land registration procedure. It is carried out classically for Service Partners, the location is at the Service Partners office, the duration is 2 hours. Beginning with a comprehensive presentation of the procedure for registering waqf land. Starting from the handover of waqf land from the wakif to Nadzir to the issuance of the waqf land certificate. In addition, the research team also prepared procedural guidelines (in printed form) for registration of waqf land which can be used by Service Partners as a reference for further registration of waqf land. Community Service Partners are socialization targets that aim to increase the capacity of Community Service Partners in the waqf process.

Third, the identification and completion of the waqf documents. This mentoring process will produce activities and documentation requirements that must be completed by Service Partners in carrying out the waqf land application and registration process, in the presentation of data related to document identification the names of the parties in the document will be disguised to maintain confidentiality. The mentoring process that results in the intended activity, will later be in the form of implementing the waqf pledge activity process, which will obtain documentation in the form of AIW, and the implementation of the Nadzir validation activity process, which will obtain documentation in the form of Nadzir Approval Letters by the Officer Making the Waqf Pledge Deed (hereinafter referred to as PPAIW). As a partner who will be assisted in fulfilling the requirements for registering waqf land according to applicable regulations.

Fourth, the facilitation stage for the registration of waqf land until it enters the National Land Agency (BPN). After the completeness of the documents is sufficient, the



service team will escort the Service Partners in registering the waqf land until it enters BPN.

In general, the stages of implementing activities and the involvement of service partners in this activity can be seen in the picture below.

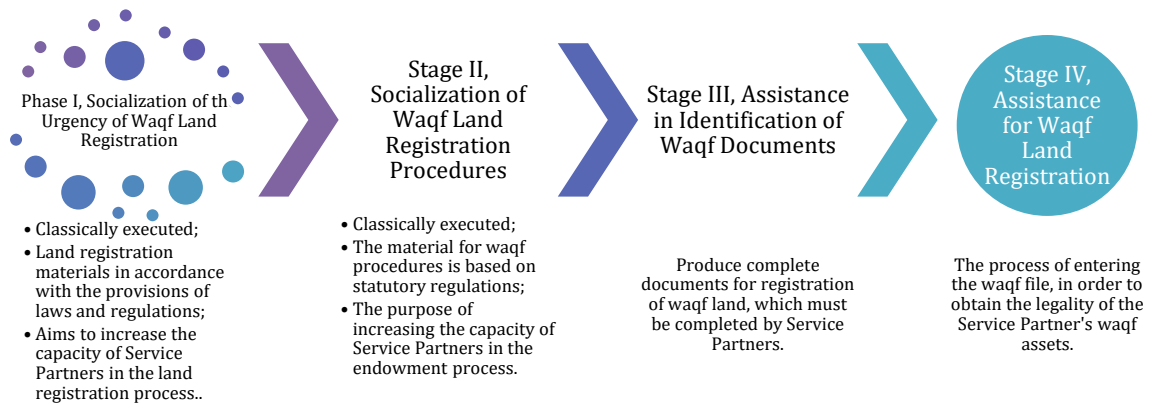


Figure 1. Method of Implementation of Community Service Team Activities.

RESULTS AND DISCUSSION

Socialization of the Urgency of Waqf Land Registration

Socialization of the urgency of registering waqf land to Service Partners was carried out on March 20, 2021 at one of the Service Partners' homes, due to the Covid-19 pandemic, this socialization was carried out directly to Service Partners while still paying attention to health protocols. This socialization was considered important by the Service Team in order to provide a legal understanding of the legality of waqf land.

This activity begins by asking a number of questions to the Service Partners, as material for the Service Partners to see the Service Partners' understanding of the urgency of land registration. This question is given by the Service Team to Service Partners before the activity is carried out with the classification of questions and answers as below:



Table. 1 Pre Test Questions and Answers.

Questions	Answers
Is registration of waqf land important?	Yes, registration of waqf land is important.
Does waqf land have to be registered?	Yes, waqf land must be registered.
Explain the rules regarding the registration of waqf land?	Maybe in the waqf law
What is the urgency of registering waqf land?	Waqf land registration is carried out to comply with the rules regarding waqf

Departing from questions number 3 and 4, the process of socialization activities was carried out. The Service Team explained that the regulations explaining the registration of waqf land include, the Basic Agrarian Law, Government Regulation Number 10 of 1961 concerning Land Registration (PP Land Registration), PP Land Owned, Presidential Instruction Number 1 of 1991 concerning the Expansion of the Compilation of Islamic Law (KHI), Waqf Law, PP Waqf, and Regulation of the Minister of Agrarian Affairs and Spatial Planning / Head of the National Land Agency Number 2 of 2017 concerning Procedures for Registration of Waqf Land at the Ministry of Agrarian Affairs and Spatial Planning / Head of the National Land Agency (Permen ATR concerning Procedures Waqf Land Registration).

The Service Team then continued the outreach activities by explaining the urgency of registering waqf land. The presentation begins by analyzing the rules regarding the registration of waqf land, where philosophically all waqf regulations are promulgated to provide legal certainty for legal acts of waqf, as stipulated in Article 49 paragraph 3 of the BAL. Furthermore, the urgency of registering waqf is carried out in order to protect waqf assets so that in the future they do not become disputes and as an effort to safeguard these assets, Article 224 KHI explains that waqf assets are sustainable and remain intact, because the waqf philosophy should only benefit from its assets while remaining intact. maintain the origin of the waqf object itself.

This socialization activity was then closed with a question shearing. One question was asked by Service Partners regarding Nadzir's registration rules. The Service Team in this case explains that the registration of Nadzir is regulated in Article 6 paragraph 3 of PP Land ownership and Article 219 paragraph 3 KHI explains that Nadzir must be registered with the Head of the Office of Religious Affairs (KUA) as PPAIW, Article 14 paragraph 1 of the Waqf Law states Nadzir, in order to obtain his right to receive guidance, must be registered with the Ministry of Religion and BWI. Existing regulations seem to have different views on Nadzir registration, but if analyzed from an institutional structure, the rules in PP Land Owned and KHI are then accommodated by the Waqf Law where what is meant by the Nadzir registration process to the Ministry of Religion is to the Head of KUA, in terms of institutional structure KUA is an institution under the auspices of the Directorate General of Islamic Community Guidance, Ministry of Religion.



At the end of the activity the Service Team provides post test questions with some of the same questions as the pre test questions, in this case the Service Partners provide a different understanding from the statements in the pre test.

Table. 2 Post Test Questions and Answers.

No.	Questions	Answers
1	Is registration of waqf land important?	Yes, registration of land is important to do to provide legality to waqf assets and avoid waqf disputes, registration of waqf land also functions in maintaining sustainability, as well as the integrity of waqf assets.
2	Does waqf land have to be registered?	Yes, it is true that waqf land must be registered in accordance with Article 32 of the Waqf Law, as well as providing an opportunity for the Ministry of Religion and BWI to carry out the process of inventorying waqf assets to be announced later.
3	Explain the rules regarding the registration of waqf land?	Regulations explaining the registration of waqf land are contained in PP Land Registration, PP Land Owned, KHI, Waqf Law, and the Ministerial Decree of ATR concerning Procedures for Waqf Land Registration.
4	What is the urgency of registering waqf land?	The urgency of registering waqf land is carried out, firstly, as a form of carrying out the mandate of statutory regulations. Second, as a process of granting the legality of legal acts of waqf. Third, avoid the occurrence of waqf disputes. Fourth, maintain the integrity of the donated property.

Socialization of Waqf Land Registration Procedures

The activity of socializing the procedure for registering waqf land to Service Partners is carried out by the Service Team with the aim of providing an understanding of the procedure and process for registering waqf land from the beginning of the waqf process. This activity was carried out on Saturday 15 May 2021. In the process this socialization activity was carried out directly to Service Partners by maintaining health protocols during the co-19 pandemic.

The Service Team started the outreach by providing an understanding of the process and procedures for land waqf. To facilitate the understanding of Service Partner in understanding the processes and procedures for land waqf the Service Team uses a display chart of land waqf processes and procedures.

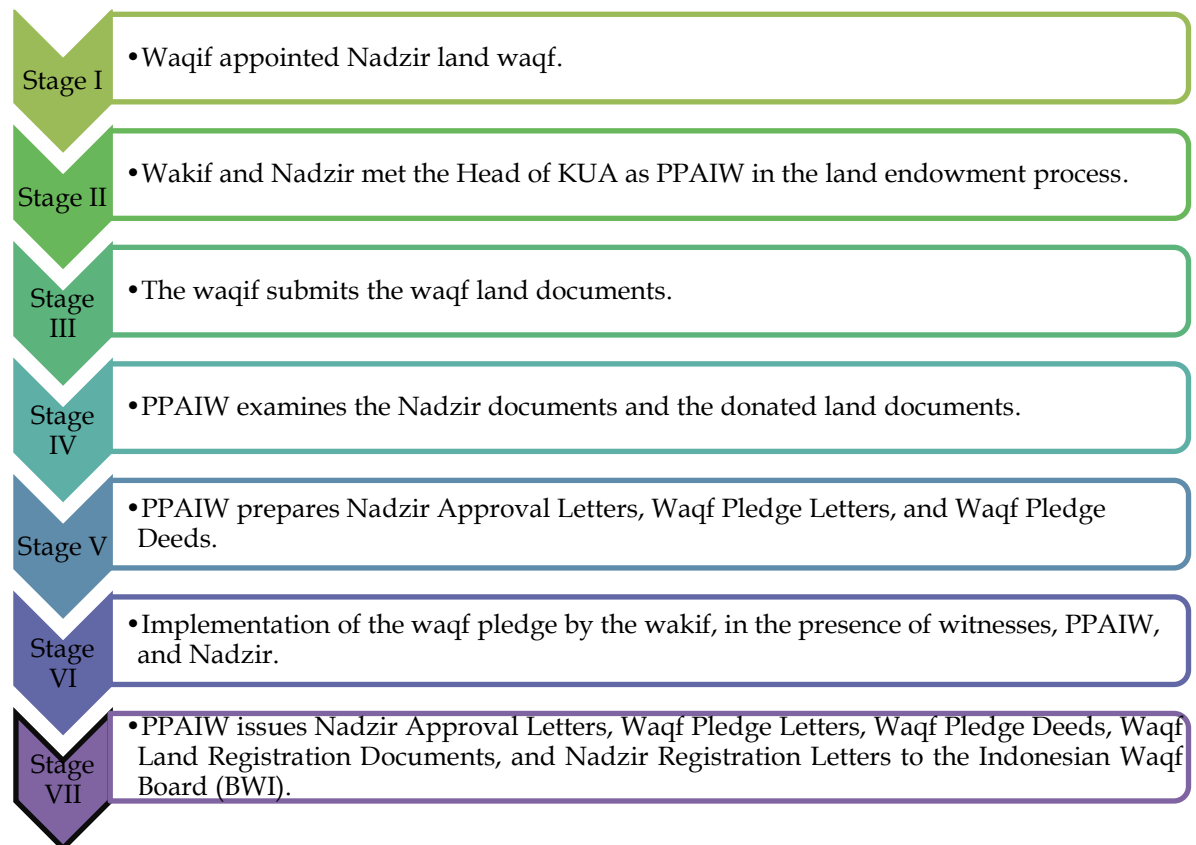


Figure 2. Process and Procedures for Land Waqf.

The socialization was then continued with an understanding of the waqf land registration procedure. The Service Team started the socialization by giving 2 descriptions of land waqf that are often given by wakifs, first, land waqf with legality in the form of Village Letter C Quotations, second, land waqf with legality in the form of Land Title Certificates. Furthermore, the Service Team in this case explained to the Service Partners that the legality of the 2 lands in the process of registering waqf land was relatively the same, the difference was with respect to the waqf land registration document which had to be completed (Zarhana & Faradisi, 2022).

The Service Team explained to the Service Partners that the registration of waqf land with land legality in the form of a Village Letter C quote in the waqf land registration process went through 3 stages, first, the data validation stage of the donated land in the village/kelurahan, second, the waqf pledge stage and Nadzir validation at the KUA, third, the stage of registering waqf land through land conversion at BPN.

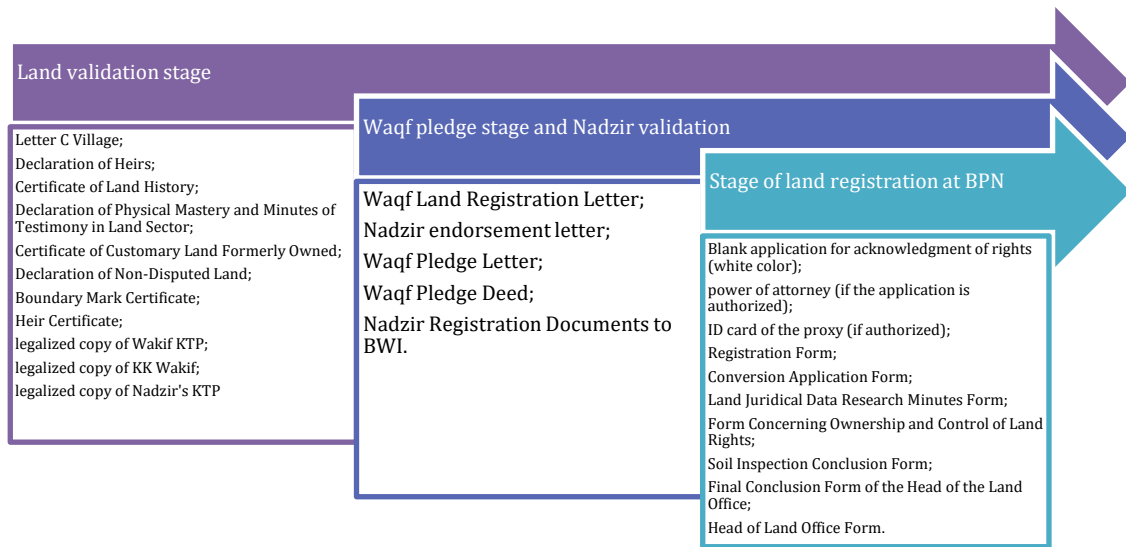


Figure 3. Waqf Land Registration Process with Village Letter C legality.

Furthermore, the Service Team also explained to the Service Partners for the registration of waqf land with the legality of land rights certificates, which also consisted of 3 stages starting from the village or sub-district stage, the stages at the KUA, and the stages at the BPN. However, the process of registering waqf land with the legality of land rights certificates, the requirements for managing land registration at the BPN are easier because it is in accordance with land ownership rights in statutory regulations (Masriani, 2022).

The final process of this socialization activity was closed with a question and answer session, in which there was one question from the Service Partners about the types of PPAIW. With regard to this question the Service Team explained that based on Article 37 PP Waqf PPAIW is divided into 2 types, including, first, PPAIW for waqf of immovable objects and movable objects other than money is the Head of the KUA or the Official for Waqf Affairs or the Official Appointed by the Minister of Religion; and second, PPAIW for waqf of movable objects other than money is the Syari'ah Financial Institution (LKS) appointed by the Minister of Religion.



Figure 4. Socialization of Waqf Land Registration Procedures.

Assistance in Identification and Completeness of Waqf Land Registration Documents

The activity of identifying and completing the waqf land registration documents by the Service Team for Service Partners will be carried out from 1 May 2021 to 23 August 2021. Based on the condition of the Service Partners there are 4 waqf land documents assisted by the Service Partners, including:

1. Assistance in Identification and Completeness of Waqf Land Registration Documents in the Waqf Pledge Deed Number: W2/003/04/Year: 2019 Jetis Hamlet, Mulyoagung Village, DAU District.

The history of waqf land in Princi Hamlet before 1960 was written in the name of the person with Village Letter C Quote Number 1421 with an area of 810 m², then it was donated by the person as the person's heir to the Muhammadiyah Association in 2019 with the Deed of Waqf Pledge Number: W2/003/04/Tahun : 2019 dated 19 Muharram 1441 H, 19 September 2019 M with an area of 60 m². The Service Team carried out 2 identification of document completeness including:

- a. Identification of the type of waqf land registration, waqf land objects in Jetis Hamlet, Mulyoagung Village, DAU District owned by Service Partners, is a type of waqf land registration originating from customary land. Where can this be known from the legality of the waqf land object in the form of a Quote Letter C Village Number 1421.
- b. Identification of the completeness of the waqf land registration documents, the Service Team on waqf land objects in Jetis Hamlet found the following identification results:

**Table. 3 AIW Document Identification Result Number : W2/003/04/Year : 2019**

No	File Type	evidence
1	Land validation documents from the village	complete
2	Completeness of waqf pledge documents and Nadzir validation	complete
3	Land registration documents at BPN	not complete
4	The identity documents of Wakif and Nadzir are legalized by the village	not complete

Seeing the results of the identification of waqf land in the Waqf Pledge Deed Number: W2/003/04/Year: 2019, the Service Team then concluded that there were 2 stages of completeness of the documents that had not been fulfilled on the Dusun Jetis waqf land object, namely the completeness stage in the village or sub-district, namely for the legalization process documents and stages of completeness at BPN in preparing a blank application for recognition of rights (conversion). After the process of identifying the waqf land registration documents, on August 2 2021 the Service Team provided assistance to the Service Partners in completing the administration of the Jetis Dusun waqf land registration file at the Mulyoagung Village Office and BPN Kabupaten Malang.

2. Assistance in Identification and Completeness of Waqf Land Registration Documents in the Waqf Pledge Deed Number: W2/001/04/Year: 2019 Princi Hamlet, Gadingkulon Village, DAU District

The history of waqf land objects in Princi Hamlet before 1960 was written in the name of the Person with Letter C Quote Village Number 1088 with an area of 180 m², then sold by the Person and Person as heirs of Person to Person in 2008, and donated to Persyarikatan Muhammadiyah in 2010 with Deed Waqf Pledge Number: W2/001/04/Year: 2019 dated 11 Dzulhijjah 1440 H, 12 August 2019 M with an area of 180 m². The Service Team on waqf land in Quote Letter C Village Number 1088, the Service Team on the Waqf Pledge Deed document Number: W2/001/04/Year: 2019 carried out 2 identifications:

- a. Identification of the type of registration of waqf land, waqf land objects in Princi Hamlet, Gadingkulon Village, DAU District managed by Service Partners is a type of waqf land registration originating from customary land, it is known from the legality of the waqf land object in the form of a Village Letter C Quote Number 1088.
- b. Identification of the completeness of the waqf land registration file, the Service Team on waqf land objects in Princi Hamlet found the following identification results:

Table. 4 AIW Document Identification Result Number : W2/001/04/Year : 2019

No	File Type	evidence
1	Land validation documents from the village	complete
2	Completeness of waqf pledge documents and Nadzir validation	complete
3	Land registration documents at BPN	not complete
4	The identity documents of Wakif and Nadzir are legalized by the village	not complete

Seeing the results of the identification of waqf land in the Waqf Pledge Deed Number: W2/001/04/Year: 2019, the Service Team concluded that there were 2 stages of completeness of documents that had not been fulfilled on the waqf land object in Princi Hamlet, namely the completeness stage in the village or sub-district, namely for the legalization process documents and stages of completeness at BPN in preparing a blank application for recognition of rights (conversion). After the identification process for waqf land registration documents, on August 20 2021 the Service Team provided assistance to Service Partners in completing the administration of the Princi Hamlet waqf land registration file at the Gadingkulon Village Office, Malang Post Office, and BPN Malang.

3. Assistance in Identification and Completeness of Waqf Land Registration Documents in the Waqf Pledge Deed Number: W2/003/04/Year: 2020 Ngoro Hamlet, Karangwidoro Village, Kecamatan DAU

The history of waqf land objects in Karangwidoro Village was owned by a Person starting in 2017 with a Certificate of Ownership Number: 2374 area 149 located in Karangwidoro Village, DAU District, Malang Regency. The waqif in this waqf is in accordance with the Deed of Waqf Pledge Number: W2/003/04/Year: 2020, which is a different name from the one stated in the Property Rights Certificate Number: 2374. Looking at the documents surrounding the waqf object in the Waqf Pledge Deed Number: W2/003/04/Year: 2020, there were 3 identifications carried out by the Service Team including:

- a. Identification of ownership of the waqf object, there is a difference between the name of the waqf and the name of the right holder on the waqf object which basically does not fulfill the elements of Article 8 paragraph (1) letter d jo Article 15 of the Waqf Law that in the case of a waqf object it must be the property of the wakif which is controlled legally. The meaning of legal proof of ownership means the type of ownership of the land covering the waqf object, namely in the form of a Property Rights Certificate Number: 2374, which should be part of the waqf object, the certificate must include the name of the waqif. With regard to this process, the Service Partner provides information that the land in the waqf belongs to the waqif, but the name of another person appears in the certificate, which is basically only used for land administration processes. Hearing the information provided by the Service Partners, the Service Team provides 2



suggestions: First, make a statement by the party whose name is listed on the proof of ownership of the waqf object with the knowledge of the authorized official, that the waqf object is legally owned by the waqif and the name is used only as a process administration. Second, the name of land ownership must be transferred from the name stated in the Certificate of Property Rights Number: 2374 to the wakif who carries out the waqf process.

- b. Identification of the type of waqf land registration, In the waqf object in Ndoro Hamlet, Karangwidoro Village, seeing the basis of rights on the waqf object is a certificate of ownership, then the type of waqf land registration that is carried out follows the requirements for waqf land registration with the basis of land rights certificates.
- c. Identification of the completeness of the waqf land registration file, the Service Team based on the results of identifying the type of waqf land registration in the Dusun Ndoro object then identified the completeness of the waqf file owned by the Service Partners to carry out the registration of waqf land, and found the following results:

Table. 5 AIW Document Identification Result Number : W2/003/04/Year : 2020

No	File Type	evidence
1	Land validation documents from the village	complete
2	Completeness of waqf pledge documents and Nadzir validation	complete
3	Land registration documents at BPN	not complete
4	The identity documents of Wakif and Nadzir are legalized by the village	not complete

Seeing the results of the identification of waqf land in the Waqf Pledge Deed Number: W2/001/04/Year: 2019, the Service Team concluded that there were 2 stages of completeness of documents that had not been fulfilled on the waqf land object in Princi Hamlet, namely the completeness stage in the village or sub-district, namely for the legalization process documents and stages of completeness at BPN in preparing a blank application for recognition of rights (conversion). After the process of identifying the waqf land registration documents, on August 12 2021 the Service Team provided assistance to the Service Partners in completing the administration of the Ndoro Dusun waqf land registration file at the Karangwidoro Village Office and BPN Kabupaten Malang.

- 4. Assistance in Identification and Completeness of Waqf Land Registration Documents in the Waqf Pledge Deed Number: WT2/012/04/Year: 2021 Krajan Hamlet, Sumbersekar Village, Kecamatan DAU

The history of the waqf land object is the ownership of Samari acting as a waqif in the waqf process according to the waqf pledge deed number: WT2/012/04/Year: 2021 with certificate of ownership number: 1400 area 402 m2 located in Krajan hamlet,

Sumbersekar village, DAU sub-district, Malang regency. Seeing the condition of the waqf land object, there were 2 identifications carried out by the Service Team including:

- a. Identification of the type of registration of waqf land, waqf objects in Krajan hamlet, Sumbersekar village, DAU sub-district has a basis of rights in the form of a certificate of ownership, then the type of registration of waqf land that is carried out follows the requirements for registration of waqf land whose original basis is in the form of a certificate.
- b. Identification of the completeness of the Waqf Land Registration Files, the Service Team based on the results of identifying the type of waqf land registration in the Krajan Hamlet object then identified the completeness of the waqf files owned by the Service Partners to carry out the registration of waqf land, and found the following results:

Table 6 AIW Document Identification Result Number: WT2/012/04/Year : 2021

No	File Type	evidence
1	Land validation documents from the village	complete
2	Completeness of waqf pledge documents and Nadzir validation	complete
3	Land registration documents at BPN	not complete
4	The identity documents of Wakif and Nadzir are legalized by the village	not complete

Looking at the missing and incomplete documents, the Service Team then concluded that there were 2 stages of completeness of the documents that had not been fulfilled for the waqf land object in Ngoro Hamlet, namely the stage of completeness in the village or kelurahan, namely for the document legalization process and the completeness stage at BPN. After the process of identifying the waqf land registration documents, on August 23 2021 the Service Team provided assistance to the Service Partners in completing the administration of the Ngoro Dusun waqf land registration file at the Karangwidoro Village Office and BPN Malang Regency.

Assistance for Waqf Land Registration at the Malang Regency National Land Agency

Assistance in registering waqf land to BPN district. Malang is carried out by the Service Team for Service Partners carried out after all the identification processes and completeness of the waqf land registration documents are completed.

This assistance was carried out at the end of December 7, 2021, by bringing 4 pieces of waqf land registration documents belonging to the Service Partners including:

- a. Waqf land documents on waqf objects in Jetis hamlet, Mulyoagung village, Dau district, district. Poor;
- b. Waqf land documents on waqf objects in Princi hamlet, Gadingkulon village, Dau district, district. Poor;



- c. Waqf land documents on waqf objects in Ndoro hamlet, Karangwidoro village, Dau district, district. Poor; And
- d. Waqf land documents on waqf objects in Krajan hamlet, Sumbersekar village, Dau district, district. Poor.

CONCLUSION

The process of facilitating the registration of waqf land managed by service partners in the DAU sub-district area of Malang regency on 4 waqf object assets each located in the villages of Mulyoagung, Gading Kulon, Tegalweru, and Karang Widoro was carried out through several stages including: Socialization of the urgency of waqf land registration conducted on March 20, 2021; The socialization of waqf land registration procedures was carried out on 15 May 2021; Assistance in identifying and completing waqf land registration documents will be carried out from 1 May to 23 August 2021; and Assistance for registration of waqf land at the BPN office will be carried out on December 7, 2021. The waqf process is a legal act which is open in nature, because this act must be known by everyone where the waqf object is located, therefore knowledge about the registration of waqf land should not only be understood and understood by the Nazirs who are given the mandate to manage the waqf object but it must also be understood and understood by the community around the waqf object in order to maintain the sustainability of the existing waqf object to avoid disputes between Nadzir and the community around the waqf object located.

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