



WAQF CONTRACT MANAGEMENT IN EMPOWERING AR-RAHMAN MOSQUE IN BLITAR CITY

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Abstract

This research is motivated by the viral Ar-Rahman mosque which is a miniature of the Nabawi Mosque in Medina and as an Islamic Center in Blitar City. The Ar-Rahman Mosque is a mosque built on waqf land covering an area of 2,806 square meters which is estimated to be able to accommodate 1,000 worshippers. The mosque was built with architecture like the Nabawi Mosque of Medina starting from the interior, green dome, building height, to the umbrella ornament of the mosque courtyard. This study aims to determine the management of waqf contracts carried out at the Ar-Rahman Mosque. The method used is descriptive qualitative. The data collection techniques were conducted through interviews, observation, and documentation. In-depth interviews were conducted with the head of Mayangkara Group, Mr. Harianto, HR department, management department, mosque takmir, donors, finance department, security guard, clining service, imam, health department, HEC mosque manager, muadzin, and consumption department. The result of this research is that the management of waqf management at the Ar-Rahman Mosque is quite good. The waqf land has been certified so that it does not endanger the waqf property in the future. The quality of human resources of mosque managers is also good but needs to be improved in order to manage waqf assets more productively. Most mosque managers only run religious and social programs and have not developed waqf assets in a more productive direction.

Keywords: Management, Waqf Act, Mosque

INTRODUCTION

The word manage can be interpreted with the words to direct and control (guide and supervise), to treat with care (treat carefully), to carry on business or affairs (take care of business, or affairs / issues), to achieve one's purpose (achieve certain goals). Whereas in Arabic management is defined as an-nizam or at-tanzhim, which is a place to store everything, and the placement of everything in its place. While the definition of management in terminology is an effort to organize, and direct various resources, including humans (man), money, goods (material), machine, method and market (Philip K, 1997). According to Simamora, management is a process of utilizing raw materials and human resources to achieve predetermined goals (Hasibuan, 2022). While the opinion of Wahjosumidjo Management is the process of planning, organizing, leading and controlling the efforts of organizational members and utilizing all organizational resources in order to achieve predetermined goals (Hasibuan, 2022).

Management consists of several functions including planning, organizing, staffing directing, controlling, and management is a tool to achieve goals (Muhammad S, 2021). George R. Tarry, suggests four management functions, namely: planning, organizing, actuating (implementation), and controlling (supervision). These four management functions can be abbreviated as POAC. Management as the main center for individual or group work, therefore the role of management is

very important to regulate the continuity of activities in the future, because with management all the continuity of individual or group activities can be structured and well organized, therefore the existence of management can guarantee to complete obligations and get new results in accordance with a regular process. An organization or activity if carried out with management can be fully known its capabilities and show the most complete path to realize its goals. History explains that mosques have existed since the time of the prophets, Prophet Ibrahim and his son Prophet Ismail were the first prophets to build a mosque, namely the Masjidil Haram mosque. Forty years later, the second mosque was built by Prophet Yaqub 'Alaihissalam, along with the grandson of Prophet Ibrahim 'Alaihissalam, the mosque built was the Aqsa Mosque in Palestine. While the first mosque built by the Prophet Muhammad Sallallahu 'Alaihi Wasallam was the Quba Mosque which he founded with Abu Bakar as-Siddiq in 622 AD.

The mosque comes from the Arabic *sajada*, *yasjudu*, *masjidan* which means a place of prostration or a place to worship Allah Subhaanahu wa Ta'aala. Terminologically, the mosque means the center of all virtues to Allah Subhaanahu wa Ta'aala. In another opinion, according to Yusuf al-Qardhawi, "the mosque is the house of Allah SWT, which was built so that people remember, be grateful, and worship Him properly (Hasibuan, 2026). The mosque management or takmir is a group of people who have the obligation to prosper the mosque. Takmir mosque actually means mosque management. As a place of Muslim worship, the mosque building must allow a person to carry out worship (*mahdah*) in peace. Facilities that support that direction must be realized in such a way. Indeed, initially a mosque is only a place declared as a place of worship. With that, the mosque functions with all its consequences. As a place of worship, the mosque must give a nuance of solemnity in addition to the sanctity and cleanliness of the environment is something that absolutely must be pursued.

On the other hand, Indonesia is a plural country consisting of various cultures, customs, and various religions such as Islam, Hinduism, Buddhism and others. The majority of Indonesia's population embraces Islam. The number of people who practice Islam also increases along with the times. Islam teaches its followers to perform worship regularly. Worship that is done feels better if done sincerely and in accordance with the guidance taught by the Prophet Muhammad PBUH, one of the worship that must be done by Muslims every day is fardhu prayer. Fardhu prayers are more rewarded when performed in the mosque (Moh. R, 2005). However, prayer does not have to be in the mosque wherever it is when prayer time arrives, it is obligatory to pray. As Rasullullah SAW said:

عَلَّةُ وَلَهُ النَّزْمِيُّ رَوَاهُ (وَالْحَمَامُ الْمُقْبِرَةَ إِلَّا مَسْجِدًا كُلُّهَا الْأَرْضُ

It means: "Every part of the earth is a place of prostration (mosque) except graves and bathhouses".
HR. Tirmidzi.

According to etymology, akad means (Qodariah, 2020);

الرَّبْطُ بَيْنَ أَطْرَافِ الشَّيْءِ سَوَاءٌ أَكَانَ رِبْطًا جَسَدِيًّا أَمْ مَعْنَوِيًّا مِنْ جَانِبٍ أَوْ مِنْ جَانِبَيْنِ

It means "a bond between two things, either a real bond or a meaningful bond, from one aspect or from two aspects".

It can also mean "connection" (القعدة) and "promise" (العهد) while according to the terminology of fiqh scholars, the contract can be viewed from two aspects, namely in general and in particular (Syafei, 2001). In general, the definition of a contract is the same as the definition of a contract in terms of language according to the opinion of the Shafi'iyah, Malikiyah and Hanabilah scholars (Taimiyah, 2000).

كُلُّ مَا عَزَمَ الْمَرْءُ عَلَى فِعْلِهِ سَوَاءً صَدَرَ بِإِرَادَةٍ مُنْفَرِدَةٍ كَالْوَقْفِ وَالْإِبْرَاءِ وَالطَّلَاقِ وَالْيَمِينِ أَمْ إِحْتِاجَ إِلَى إِرَادَةِ تَيْنِ فِي إِمْشَائِهِ كَالْبَيْعِ وَالْإيجَارِ وَالتَّوَكُّيلِ وَالرَّهْنِ

"Anything that a person does of his own free will, such as waqf, divorce, and release, or something that requires the will of two people, such as buying and selling, representation, and pledging". This definition was put forward by fiqh scholars, namely :

إِرْتِبَاطُ إِيجَابٍ بِقَبُولٍ عَلَى وَجْهِ مَشْرُوعٍ يَثْبُتُ أَثْرُهُ فِي مَحَلِّهِ

"An agreement stipulated by ijab-qabul based on the provisions of shara' that has an impact on its object."

تَعَلُّقُ كَلَامِ أَحَدِ الْعَاقِدِينَ بِالْآخَرَ شَرْعًا عَلَى وَجْهِ يَظْهَرُ أَثْرُهُ فِي الْمَحَلِّ

"The word of one of the parties to the contract is linked to the other in a way that is apparent and has an effect on its object."

So the ijab phrase can be something like: "I sell this item to you, or I give this item to you". While the qabul sentence can take the form: "I buy your goods or I accept your goods" (Syafei, 2001). Thus, ijab-qabul is an act or statement to show a willingness in an agreement between two or more people, so as to avoid or get out of a bond that is not based on shara'. So in Islam, not all agreements or agreements made by two or more people can be categorized as contracts, especially agreements that are not based on willingness and Islamic law.

According to the Hanafiyah Ulama, the pillars of the contract are sufficient with ijab-qabul alone. Meanwhile, scholars other than Hanafiyah are of the opinion that there are 3 pillars of the contract (Ad-Dasuki, 2002). namely:

1. The person doing the contract (*aqid*), namely the seller and the buyer.
2. Something that is contracted (*maqud alaih*), namely the price or what is priced.
3. *Shighat*, namely *ijab* and *qabul*.

Regarding *ijab* and *qabul*, the Hanafiyah scholars are of the opinion that *ijab* is a certain action that shows willingness uttered by the first person, either the one who hands over or the one who receives. Meanwhile, *qabul* is the person who says after the person who said *ijab* which shows his willingness. In contrast to scholars other than the Hanafis, they argue that *ijab* is a statement that comes from the person who hands over the object, whether it is said by the first person or the second person. So it can be understood in general that *ijab* is the statement of someone who hands over something and *qabul* is the statement of the person who receives something.

- *Shighat Akad*

Something that is leaned from the two parties to the contract that shows what is in their hearts about the occurrence of a contract (Syafei, 200). So this can be known by (speech actions, gestures and writing). In other words, *shighat* is the form of *ijab* and *qabul*.

- *Akad with lafadz* (speech)

It is the easiest and most widely used contract *shighat*, because it can be understood quickly for those who do the contract action. The important thing to understand is that the two parties must understand each other's language or speech and that there is mutual consent between them. As for the content of the words, the majority of scholars agree that mentioning the goods that are the object of the contract, whether in buying and selling, grants, leases and so on, is not an important requirement except for marriage contracts. This is because the letter of the marriage contract is sacred and important.

The Hanafis and Maalikus are of the view that it is permissible to use any *shighat* for the marriage contract. Such as: marry, make, grant and others (Syafei, 200). Provided that each utterance of the phrase is followed by the thought that the intention is marriage. This is based on the words of Allah Swt surat Al-Ahzab verse 50 (Alwasim, 2013).

يَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ النَّبِيِّ اتَّيْتِ أَجْزُرَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ وَبَنَاتِ عُمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَتِكَ النَّبِيِّ هَاجِرْنَ مَعَكَ وَأَمْرًا مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

... and believing women who give themselves to the Prophet if the Prophet wants to marry them, as a specialty for you, not for all believers....

However, it should be understood that the phrase grant in the verse above is not intended as a marriage contract. This is because the verse above shows the specificity of marriage without a dowry which is only allowed for the Prophet. The marriage contract, according to the Hanbalis and Shafi'is, is not valid unless it uses the words *nakaha* and *zawaja* or their equivalents in the Arabic context. In addition, the marriage contract is a condition for the values of worship in it, so the basis used is Surah An-Nisa' verse 3 and Al-Ahzab verse 37.

The scholars agree that (*fil madhi*), which are verbs that indicate past or past time, may be used in contracts. This is because these verbs are close to the purpose of the contract (Syafei,

2001). The same applies to (*fiil mudhari'*), which are verbs that indicate a current or future time, provided that the heart must be accompanied by the intention at that time. And in his view, the contract is not valid if it uses (*fiil mudhari'*) which is intended for the future. The scholars are also agreed that it is permissible to use a number (*ismiyah*), which is a noun, such as *mubtada'* and *khabar* in the *shighat* of the contract. However, there is a difference of opinion about using *fiil amar*. The majority of scholars agree that it is permissible in buying and selling and so on, while the Hanafis do not agree except in marriage. And as for the *shighat* of the contract using an interrogative sentence, all scholars agree that it is not permissible.

- Contract by action

This is an act of mutual consent that does not involve speech. For example, the seller gives the goods and the buyer gives the money. The Hanafis and Hanbalis allow contracts by action for goods that are well known to the general public. If it is not generally known, then the contract is void. Imam Maliki and Imam Ahmad are of the view that it is permissible to do a contract by deed if it clearly shows willingness, whether the goods are publicly known or not, except in marriage. The Shaafa'is, Shi'is and Zhahiriyyah are of the view that contracts by action are not permissible. In addition, willingness is something vague, which cannot be known, except by speech (Syafei, 2001).

- Contract by Sign.

For those who are able to speak, sign contracts are not permissible, but must be done verbally or in writing. Those who cannot speak may use signs, but if the writing is good and can be read well and clearly, it is recommended to use writing.

- Contract in Writing.

It is permissible for someone who is able to speak or not, provided that the writing must be clear, and can be understood by both parties.

Impact of the contract

- Special effects

The specific effect is the ruling on the contract, which is the original effect of doing a contract or the main purpose of doing a contract. Such as the transfer of ownership in buying and selling, grants, waqf and others.

- General effect

Everything that accompanies every or most contracts, whether in terms of law or results.

In terms of waqf, it means to hold back. As for the term *shara'* is to hold something that is permanent in substance, to be taken advantage of for the good and progress of Islam. Holding an object that is eternal in substance, meaning that it is not sold and not given and not inherited, but only given in charity to take its benefits. The definition of waqf according to the Shafi'I and Hanbali

Mazhabs is a person holding back his property so that it can be utilized in all fields of benefit while still perpetuating the property as a takarub to Allah. The definition of waqf according to the Hanafi Mazhab is holding property so that it becomes the law of Allah, so someone who endows something means that he releases the ownership of the property and gives it to Allah to be able to provide its benefits to humans permanently and continuously, it cannot be sold, donated, or inherited. The definition of waqf according to Imam Abu Hanafi is to hold property in the possession of the person who makes a waqf and give charity from the proceeds or distribute the benefits of the property to those he loves.

Based on Abu Hanifah's definition, the property is in the custody of the waqif as long as he is alive, and can be passed on to his heirs when he dies, either to be sold or given away. This definition is different from the definition issued by Abu Yusuf and Muhammad, companions of Imam Abu Hanifah himself. The definition of waqf according to the Maliki Mazhab is to give something from the benefits of property, where the principal asset remains in the possession of the benefactor even for a moment. The definition of waqf according to Government Regulation No. 28 of 1977 is a legal act of a person or legal entity that separates part of their wealth in the form of land and institutionalizes it forever. For the benefit of worship or other public purposes in accordance with Islamic teachings (Hendi, 2021).

Based on this definition, it can be concluded that waqf is one of the gifts, but only its benefits can be taken, and the object must remain intact. Therefore, assets that are suitable for waqf are assets that are not consumed and generally cannot be moved. For example: land, buildings, and the like. Mainly for the public interest, for example: prayer rooms, mosques, boarding schools, orphanages, public roads, and so on. The law of waqf is the same as charity. In accordance with the type of charity, waqf is not just an ordinary charity, but has greater rewards and benefits for the person who donates. The rewards received flow continuously as long as the item or object being waqf is still useful and beneficial. The ruling of waqf is Sunnah. It is affirmed in the Hadith:

"When the son of Adam dies, all his deeds are cut off, except for three: charity that continues to flow, knowledge that is utilized, or righteous children who pray for him." (HR Muslim)

Waqf property may not be sold, given away, or inherited. However, the waqf asset must be continuously utilized for the public interest as intended by the person who endowed it. The Prophetic Hadith which means:

"Umar had acquired a piece of land in Khaibar. Umar asked the Messenger of Allah (SAW); O Messenger of Allah, what is your command to me regarding the land? He replied: If you like hold the land and donate the benefits? So with his instructions, Umar donated his land with the agreement that the land would not be sold, not donated and not inherited" (HR. Bukhari and Muslim) (Qodariah, 2021).

According to fiqh, waqf is declared valid if the four pillars and conditions of waqf are fulfilled, namely:

Terms of waqif

1. The person who endows.

The waqif is required to have legal capacity or *kamalul ahliyah* (legal competent) in spending his property, namely:

- Free

Waqf done by a slave is not valid because waqf is the relinquishment of property rights by giving that property to someone else. The slave does not have property rights, he and what he owns belong to his master. However, Abu Zahrah said that the fuqoha agreed that a slave can endow his property with the permission of his master, because he is the slave's representative. Even Adhzahiri stipulates that the slave can own something that is obtained by inheritance or tabarru. If he can own something, it means that he can spend it. Therefore, he can make a donation, even if it is only as a charity.

- Reasonable

The waqf of an insane person is invalid because he is not of sound mind, is not mumayiz, and is not capable of making contracts and other actions. Likewise, the waqf of an idiot who has lost his mind due to age, illness or accident is invalid because his mind is incomplete and he is not capable of disposing of his property.

- Adult (*baligh*)

Waqf done by a child who has not yet reached puberty is invalid because he is considered incapable of making a contract and is also incapable of disposing of his property rights.

- Not under guardianship (extravagant / negligent)

A person who is under guardianship is considered incapable of doing good, so his waqf is invalid. This is because the purpose of guardianship is to keep the wealth from being spent on something that is not right, and to keep himself from becoming a burden on others (Qodariah, 2021).

Conditions for the validity of waqf assets

The asset to be waqf must fulfill the following conditions:

- The asset to be endowed must be *mutaqawwam*

The definition of *mutaqawwam* property according to the Hanafi School is anything that can be stored and is lawful to use under normal circumstances (not in an emergency). Therefore, this school of thought considers it invalid to donate something that is not wealth, such as donating the benefits of a rented house to live in. Assets that are not *mutaqawwam*, such as musical instruments that are not permissible to use or anti-Islamic books because they can damage Islam itself.

- It is known with certainty when it is donated.

The asset to be endowed must be known with certainty (*'ainun ma'lumun*), so that there will be no dispute. Therefore, it is not valid to endow something that is not clear, such as one of two houses. A waqf statement such as "*I give some of my land to the disbelievers in my village*" or "*I give some of my books to the students*" is also invalid; the word "*some*" in this statement makes the waqf property unclear and will lead to disputes. The reason for this requirement is that the right of the waqf donor is related to the asset that is endowed to him. If the waqf property is not clear, it will certainly lead to disputes.

Further disputes will hinder the fulfillment of his rights. The *fuqaha'* do not require that the immovable object being donated must have its boundaries and area specified, if its boundaries and area are clearly known. Thus, the following statement is fighly valid: "*I waqf my land located at*" Meanwhile, the waqif has no other land besides that place.

- Belonging to the waqif

The waqf property must be fully owned and binding on the waqif when he endows it. For this reason, it is not valid to endow something that does not belong to the waqif, because waqf contains the possibility of nullifying ownership or donation. Both can only be realized on objects that are owned. Based on this condition, many waqfs are invalid, including:

A wills the gift of a house to B. Then B wills it to C, while A is still alive. This waqf is invalid, because the condition of ownership in a will is after the testator dies.

A grants something to B. Then B before receiving it donates it to C. This waqf is also invalid because the condition of ownership in a grant is after the grantee receives the property given to him. A buys immovable property from B and then B donates it to C. It is later proven that the property belongs to A. This waqf is invalid, because the property does not belong to B. A owns a piece of land but is unable to pay the taxes. As a result, the government confiscates it. This land is not fully owned by the government, so if the government donates it, it is legally invalid.

- Separate rather than common property

Common property is sometimes divisible, and sometimes indivisible. It is not valid to donate jointly-owned property (*musya'*), for example:

A donating part of the *musya'* (common property) to be used as a mosque or cemetery is not valid and has no legal effect, unless the donated part is separated and its boundaries are determined. A donates to the authorities part of the *musya'* (common property) that is in the

divisible property. But another example of A donating part of the musya' contained in undivided property not to be used as a mosque or cemetery, the law is valid (Qodariah, 2021).

What is meant by *mauquf'alaih* is the purpose of waqf (the designation of waqf). Waqf must be utilized within the limits of what is appropriate and permissible in Islamic Sharia, because basically waqf is a charity that brings people closer to God. Therefore, *mauquf'alaih* (the one who is given the waqf) must be a benevolent party. The faqifs are unanimous in their opinion that waqf to a benevolent party is what makes waqf an act of worship that brings man closer to his Lord. However, there is a difference of opinion among the faqih regarding this type of worship, if it is worship according to the Islamic view or according to the waqif's belief or both, namely according to the Islamic view and the waqif's belief.

The Hanafi school requires that the *mauquf'alaih* be for worship according to Islamic views and according to the waqif's beliefs. If one of them is not realized, then the waqf is not valid because of that, the waqf of a Muslim is valid for all Islamic symbols and benevolent causes, such as the poor, hospitals, shelters and schools. As for waqf other than Islamic symbols and benevolent parties, it is not valid, such as gambling clubs. Non-Muslim waqf is valid for general benevolence such as places of worship in the view of Islam such as mosque building, mosque expenses, assistance to pilgrims and others. So that to other than public virtues and places of worship in the view of his religion alone such as the construction of churches, the cost of managing the church is not legal. In accordance with the verse which means: The reward of sadaqah jariyah continues to flow other than Muslims there is no reward. The Maliki school of thought requires that *mauquf'alaih* be for worship in the view of the waqif. Muslim waqf is valid for all Islamic symbols and public social bodies, and non-Muslim waqf for mosques and Islamic symbols is invalid.

The Shafi'i and Hambali schools of thought require that *mauquf'alaih* be worship according to the Islamic view only, regardless of the waqif's beliefs. Therefore, it is valid to waqf Muslims and non-Muslims to social bodies such as shelters, resting places, Islamic benevolent bodies such as mosques. It is not valid for Muslim and non-Muslim waqf to social bodies that are not in line with Islam such as churches (Qodariah, 2021).

The definition of waqf *shighat* is any utterance, writing or condition of the person who is determined to express his will and explain what he has in mind. Thus, the *shighat* of waqf is only *ijab* from the *waqif* without the need for *qobul* from *mauquf'alaih*. The status of the *shighat*, in general, is one of the pillars of waqf. Waqf is not valid without a *shighat*. Every *shighat* contains *ijab* and may also contain *qobul*. The basis for the *shighat* is the need for a *shighat* because waqf is the relinquishment of the property rights of the object and the benefit of the benefit only and giving it to another. The intention of releasing and possessing is a matter of the heart, so no one can know the contents of another person's heart clearly except through his own statement. The wakif's *Ijab* clearly

expresses the wakif's desire to give waqf, which can be in the form of words or writing if he is unable to express it in words or even gestures if he cannot write or speak (Qodariah, 2021).

METHOD

This research is field research with a qualitative approach. According to Sugiyono, qualitative research is research used to examine the conditions of natural objects, where the researcher is the key instrument (Sugiyono, 2005). In addition, this research is descriptive, which is research that solely describes (describes) the circumstances and events of an object described in full, detailed and clear (Suryabata, 1990). The types of data used in this research are primary data and secondary data. Primary data is data obtained directly from research subjects where the data is taken directly by researchers to informants through interviews. Meanwhile, secondary data is obtained through books, journals, and other articles that have relevance to the object of research (Meleong, 2006).

RESULT

Based on research that has been conducted at the ar-Rahman Mosque located on Jalan Ciliwung, Bendo Village, Kepanjen Kidul District, Blitar City with data collection techniques in the form of observation, interviews, and documentation. The data sources are the Ar-Rahman mosque manager, HIC admin staff, ar-Rahman mosque takmir, and Naib.

Ar-Rahman mosque contract process

The waqf at the Ar-Rahman mosque originated from Abah Harianto when he was performing Umrah and saw the ornaments and shape of the Medina mosque which was very good and impressed the heart which made Mr. Harianto feel happy and made him want to have the aspiration of having a mosque similar to or the same as the Nabawi Mosque. With strong determination and the ability to build a mosque, Abah Harianto donated his land in Blitar City to build a mosque that is very similar to the mosque in Medina City. By establishing the Ar-Rahman mosque, it is hoped that it can provide great benefits to the Ar-Rahman mosque worshipers with the services of the mosque.

The Ar-rahman mosque waqf process includes several procedures including completing the land data at the village office to find out whether the land is in dispute or not, meaning that the land has legal land ownership to the waqif. To get a waqf pledge waqif nadzir and two witnesses come to the KUA to pledge the land and building. Then taken to the land agency to get a waqaf certificate. all data starting from letters managed by waqaf institutions whose waqf is proven verbally and written by waqf institutions. The impact of waqf in the arrahman mosque is very good because the management is not only from the nadzir but Abah Harianto also plays an important role in managing the existing mosque. With whatever funds are available for the mosque and worshipers, for the benefit of the people around Mr, he is happy and sincere to provide facilities to the surrounding community.

The Ar-Rahman Mosque has income from mosque infaq and wedding service packages provided at the Ar Rahman mosque with a predetermined infaq. One of the empowerments of the surrounding community is by ordering food for worshipers every Friday morning and after Friday prayers. Then another impact is to reduce unemployment by taking employees from local residents to improve services. The point of concern is the amount of facilities provided to the congregation of the ar-rahman mosque with the absence of adequate parking lots. This is due to the limited mosque land that has been used for the construction and expansion of the mosque. The research we conducted took 3 informants who functioned as HR managers, HIC, and mosque takmir. The waqf assets in the ar-rahman mosque are in the form of land waqf and cash waqf for the expansion of the mosque construction of around 300,000,000 and the rest is obtained from the mayangkara group.

Ar-Rahman Mosque Management

Ar-Rahman Mosque is a mosque that is one of the religious tourism destinations in Blitar City. Ar-rahman Mosque is viral because it is famous for its unique architecture, interior design and fragrance that is very similar to the Nabawi Mosque in Medina. Ar-Rahman Mosque is managed by HIC (Hariyato Islamic Center) Mayangkara Group. The HIC manages the management of the mosque, including the salaries of the takmir, muadzin, imam, cleaning service and security guards. In terms of facilities, HIC manages the sanctity and comfort of visitors by looking at the presence of clean ablutions, comfortable and fragrant places of worship and organized congregations. When going to pray in congregation with the vest facility that can be used for male worshipers who use clothes that have writing on them for the solemnity of prayer.

Then the prayer boundary facility to keep the congregation from passing in front of the prayer person, one-use prayer mat and mukena facilities to maintain the purity and health of the congregation. In terms of food, HIC manages the availability of 24-hour drinks in the form of mineral water, coffee, ginger, and tea. Then rice boxes are provided for Friday prayers and recitation after dawn. Scholarship facilities for general worshipers of elementary to high school criteria for 1 period with attendance of congregational prayers that have been provided by Ar Rahman. There are also security facilities for worshipers in the form of lockers to store the congregation's belongings in the form of footwear, bags and others.

DISCUSSION

Ar Rahman mosque contract process

Ar-rahman Mosque is a mosque in Blitar City whose buildings and architecture are very good and beautiful like in the city of Medina. The mosque is a place of worship for Muslims. In the mosque we can carry out worship in a solemn and calm manner. As well as the understanding of the mosque below:

"Mosque comes from Arabic *sajada*, *yasjudu*, *masjidan* which means a place of prostration or a place to worship Allah Subhaanahu wa Ta'aala. Terminologically, the mosque means the center of all virtues to Allah Subhaanahu wa Ta'aala. In another opinion, according to Yusuf al-Qardhawi, "the mosque is the house of Allah SWT, which was built so that people remember, be grateful, and worship Him properly (Hasibuan, 2026).

According to the above opinion, the mosque is the right means for Muslims of all God's policies. With the existence of the mosque, Muslims can remember, be grateful and worship Him.

The existence of a mosque as a facility for Muslims is very close to the existence of land rights and ownership. The struggle for mosque land usually also often occurs in the surrounding community, so the Ar-Rahman mosque has first secured the rights to the mosque by waqfing the land used to build the mosque. The land waqf of the Ar-Rahman mosque is privately owned land from Mr. Hariyoto which is waqafed for the construction of the mosque. As when we asked the HR department employee, he said that "The waqaf land owned by the Arrahman mosque has no problems and is safe for the worship activities of all worshipers who come to the mosque".

The definition of waqf according to Government Regulation No. 28 of 1977 is a legal act of a person or legal entity that separates part of their assets in the form of land and institutionalizes it forever. For the benefit of worship or other public purposes in accordance with Islamic teachings (Hendi, 2021).

The waqaf land at the Ar Rahman mosque does not only stop at the management of Nadzir but its management is also assisted by Mr. Harianto. The Ar-Rahman Mosque looks beautiful and neat not because of the building alone but the management and management of the Arrahman Mosque.

Ar-Rahman Mosque Management

The Ar-rahman Mosque is a mosque in Blitar City whose buildings and architecture are very good and beautiful as in the city of Medina. This is evidenced by the very good management of the mosque. According to the opinion of Wahjosumidjo, management is the process of planning, organizing, leading and controlling the efforts of organizational members and utilizing all organizational resources in order to achieve predetermined goals (Hasibuan, 2022).

As told by the HR department of the Arrahman Mosque, the management of the mosque is not only in the nadzir but is assisted by the mosque and the Mayangkara Group and the Rahman Mosque is also managed by HIC (Hariyato Islamic Center). HIC plays a role in managing the management of mosque empowerment starting from the salary of takmir, muadzin, imam, cleaning service and security. In terms of facilities, HIC manages the sanctity and comfort of visitors by looking at the presence of clean ablution places, comfortable and fragrant places of worship and the organization of the congregation ".

The Arrahman mosque planning process is the existence of Mr. Hariyato who wants to have a beautiful and good mosque for the convenience of worshipping worshipers who finally he built the mosque with a plan to provide good and pleasant services to worshipers in the planning process there is already a HR department that manages all aspects of the mosque which aims to plan and organize all activities in the Arrahman mosque. Then with the help of the HR department in the implementation of services at the Arrahman Mosque, they provide services that can be recognized for their accuracy, starting from friendly employees, service to worshipers who are patient, and swift and dexterous.

In terms of facilities, HIC manages the sanctity and comfort of visitors by looking at the clean ablution places, comfortable and fragrant places of worship and the order of the congregation. When going to pray in congregation with the vest facility that can be used for male worshipers who use clothes that have writing for the solemnity of prayer. Then the prayer boundary facility to keep the congregation from passing in front of the prayer person, one-use prayer mat and mukena facilities to maintain the purity and health of the congregation. In terms of food, HIC manages the availability of 24-hour drinks in the form of mineral water, coffee, ginger, and tea. Then rice boxes are provided for Friday prayers and recitation after dawn. Scholarship facilities for general worshipers of elementary to high school criteria for 1 period with attendance of congregational prayers that have been provided by Ar-Rahman. There are also security facilities for worshipers in the form of lockers to store the congregation's belongings in the form of footwear, bags and others.

From the explanation above, it is clear that the arrahman mosque has been able to become a mosque that has extra good services and what needs to be considered again is that the parking lot is indeed very important for services to distant congregations so that they feel comfortable and calmer when performing ibdah at the Ar-Rahman Mosque.

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