

Strengthening Waqf Land Legal Certainty through Legal Education and Assistance in Waqf Deed Issuance: A Community Engagement Initiative in Bondowoso, Indonesia

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ABSTRACT

Waqf land plays an important role in supporting religious, educational, health, and social activities in local communities. However, the absence of adequate legal and administrative documentation may weaken the legal protection of waqf assets and create potential problems in their future management. This community engagement program aimed to strengthen the legal certainty of waqf land in Sumberanom Village, Tamanan District, Bondowoso Regency, through legal education and assistance in the issuance of the Waqf Pledge Deed (Akta Ikrar Wakaf/AIW). The program employed a participatory and assistance-based approach involving field identification, legal education, consultation, document preparation, administrative assistance, and coordination among the waqif, nazhir, foundation administrators, village government, and the Office of Religious Affairs (KUA). Initial identification found four waqf land locations with different administrative and legal conditions, with the Kebun Kresek waqf land selected as the primary focus of assistance. The intervention strengthened stakeholders' understanding of the legal significance of AIW and improved their administrative readiness to formalize the waqf. The principal outcome was the issuance of an AIW for a 950 m² waqf land parcel in Sumber Anom, designated for educational and health activities and managed by Yayasan Bustanul Ulum Sumber Anom as nazhir. The AIW was issued on 19 August 2026. The program demonstrates that integrating legal education with practical administrative assistance and institutional coordination can strengthen the documentary and administrative foundation of waqf land legal certainty. The initiative also provides a potentially replicable community-based model for improving waqf governance and asset protection.

KEYWORDS waqf land; legal certainty; Waqf Pledge Deed; legal education; community engagement; waqf governance.

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INTRODUCTION

Waqf is one of the enduring institutions of Islamic philanthropy that combines religious devotion with social responsibility. Unlike forms of charitable giving whose benefits may be exhausted after distribution, waqf is designed to preserve the underlying asset while directing its benefits toward religious, educational, health, and broader social purposes. In the Indonesian context, waqf therefore occupies an important position not only as an expression of religious commitment but also as a potential instrument for community development and public welfare. Law No. 41 of 2004 explicitly recognizes waqf as a legal act involving the separation and/or transfer of part of an individual's property for religious purposes and/or public welfare, demonstrating that

waqf has both normative-religious and juridical dimensions within the national legal system (Abdullah, 2018).

Waqf land is particularly significant because land constitutes a relatively permanent asset that can continuously support community institutions. In practice, waqf land is frequently utilized for mosques, Islamic educational institutions, schools, health facilities, cemeteries, and other forms of community service. Recent scholarship emphasizes that the social value of waqf is closely connected to its ability to support education, health, social services, and community welfare when managed effectively (Al-Fahad et al., 2025). The potential of waqf, however, cannot be separated from the security of the underlying asset. A waqf property that is socially utilized but administratively undocumented remains vulnerable to uncertainty concerning ownership, management, boundaries, intended use, and the authority of the nazhir. Consequently, strengthening the legal status of waqf land is not merely an administrative matter but an essential component of sustainable waqf governance.

Indonesia has established a relatively comprehensive legal framework to provide such protection. Law No. 41 of 2004 concerning Waqf provides the principal legal foundation, while Government Regulation No. 42 of 2006 regulates its implementation, including administrative and technical mechanisms concerning waqf assets. Government Regulation No. 42 of 2006 remains in force and was subsequently amended by Government Regulation No. 25 of 2018. The regulatory framework is further complemented by Minister of Religious Affairs Regulation No. 73 of 2013 concerning procedures for the dedication of immovable and movable property other than money. These regulations demonstrate that the state does not regard waqf solely as an informal religious practice but as a juridically recognizable institution requiring appropriate documentation and administrative procedures (Ali, 2025).

One of the crucial instruments within this framework is the Akta Ikrar Wakaf (AIW) or Waqf Pledge Deed. The AIW provides formal documentation of the waqf pledge and records essential information concerning the waqif, the waqf asset, the nazhir, and the intended designation of the property. Its importance becomes particularly evident when the waqf concerns land, because legal certainty requires more than the community's recognition that a particular parcel has been dedicated for religious or social purposes. Research on waqf land registration in Indonesia consistently identifies documentation and registration as important mechanisms for strengthening legal certainty and reducing the possibility of future disputes (Lubis, 2025). The absence of formal documentation can weaken the evidentiary position of waqf land and complicate subsequent registration and certification processes.

The problem is not merely the absence of regulations but the gap between the existence of regulations and their implementation at the community level. Studies have identified various obstacles to waqf land certification, including limited public understanding, incomplete documentation, administrative difficulties, and insufficient coordination among stakeholders. For example, research on waqf land registration in Jember demonstrated that acceleration programs require collaboration among local government, the Ministry of Religious Affairs, the Land Office, and waqf institutions, illustrating that the legalization of waqf land is inherently a multi-stakeholder process (Megat et al., 2024). Similarly, legal community engagement research has shown that nazhir may face problems involving uncertified waqf land, disputes, and even the risk of assets being controlled by other parties, indicating that legal literacy is an important dimension of waqf governance (Himmawan et al., 2025).

This challenge is particularly relevant in rural communities, where waqf practices have historically been embedded in social and religious relationships. A community may recognize land as waqf because it has been used for religious or educational purposes for many years, even though the formal legal documentation has not been completed. Such a situation creates a distinction between social recognition of waqf and formal legal recognition of the waqf asset. Recent studies continue to report that waqf land without adequate registration or certification may face weaker legal protection and greater potential for disputes involving waqifs, nazhirs, heirs, or other parties (Darmadi et al., 2020). Therefore, legal education must be accompanied by practical assistance that enables communities to translate legal knowledge into administrative action.

The situation identified in Sumberanom Village, Tamanan District, Bondowoso Regency, reflects this broader challenge. Initial field observation conducted by the community engagement team identified four waqf land locations with different administrative and legal conditions. One location had previously entered an administrative process but was subsequently withdrawn, another was affected by an ongoing dispute, while two locations were relatively conducive to further administrative processing. From this mapping process, the Kebun Kresek waqf land was selected as the primary focus because relevant information and documentation were more accessible and the site provided a feasible basis for structured assistance. This identification process is important because it demonstrates that the intervention was not based on a generalized assumption about waqf administration but emerged from an actual assessment of local conditions.

The problems identified included limited community understanding of the importance of AIW as legal evidence, insufficient knowledge of the administrative procedure for obtaining the deed, suboptimal coordination among the foundation, nazhir, village authorities, and the Office of Religious Affairs (KUA), and the existence of waqf land whose administrative documentation had not been completed. These conditions indicate that the central problem was not simply a lack of awareness but a knowledge-to-action gap: stakeholders needed both legal understanding and practical assistance in navigating the documentation process.

In response, the community engagement program adopted an integrated approach combining legal education, consultation, document assistance, and coordination with relevant stakeholders. The intervention was designed to strengthen community understanding of the legal significance of waqf land while facilitating the administrative process required to formalize the waqf. This approach is consistent with emerging community-engagement models in which legal literacy is combined with direct assistance rather than delivered solely through conventional lectures (Suhadi et al., 2024).

The significance of this intervention is reflected in the administrative outcome documented in the AIW issued for the Kebun Kresek waqf land. The document records a 950 m² parcel in Sumber Anom, designated for educational and health activities under the Yayasan Bustanul Ulum, with the waqf formally recorded and approved by the PPAIW/KUA. The AIW was issued on 19 August 2026. This outcome provides an important empirical basis for examining how community-based legal education and administrative assistance can contribute to strengthening the legal certainty of waqf land.

Accordingly, this community engagement initiative aims to strengthen the legal certainty of waqf land through legal education and practical assistance in the issuance of the Waqf Pledge Deed (AIW) in Sumberanom, Bondowoso. Rather than treating legal certainty as a purely doctrinal issue, the program approaches it as a practical community-governance challenge requiring knowledge, documentation, institutional coordination, and sustained stakeholder engagement. The initiative therefore contributes not only to the formalization of a specific waqf asset but also to the broader development of community capacity for more orderly, accountable, and legally protected waqf management.

METHOD

This community engagement program employed a participatory, problem-based, and assistance-oriented approach to strengthen the legal certainty of waqf land through legal education and assistance in the issuance of the Waqf Pledge Deed (Akta Ikrar Wakaf/AIW). The approach was selected because the problem identified in Sumberanom Village was not limited to a lack of legal information but involved a broader gap between community understanding, administrative preparedness, institutional coordination, and the formalization of waqf assets. Previous community engagement research has demonstrated that legal literacy for nazhir and waqf managers is particularly important because waqf land that has been pledged orally but has not been formally documented and registered remains vulnerable to administrative and legal problems. Legal education therefore needs to be connected with practical assistance so that knowledge can be translated into concrete administrative action (Ade Suhara, n.d.).

The program was conducted in Sumberanom Village, Tamanan District, Bondowoso Regency, with the Kebun Kresek waqf land selected as the primary object of assistance. The selection was preceded by an initial field assessment involving observation, consultation, and information gathering with relevant local stakeholders. The assessment identified four waqf land locations with different administrative and legal conditions. One location had previously entered an administrative process but was subsequently withdrawn, another was still affected by a dispute, while two locations were considered relatively conducive to further administrative processing. Kebun Kresek was subsequently selected because its relevant information was more accessible and its administrative condition provided a feasible basis for continued assistance. This preliminary mapping was important because community-based legal assistance should be responsive to the actual characteristics of the partner rather than applying a uniform intervention to different legal situations.

The initial assessment also functioned as a needs analysis. Several interconnected problems were identified, including limited understanding of the legal importance of the AIW, insufficient knowledge of the procedures for preparing the required documentation, limited coordination among the foundation, nazhir, village authorities, and the KUA, and the existence of waqf assets whose administrative status had not been fully documented. These findings are consistent with broader evidence that the legal certainty of waqf land depends not only on the existence of statutory regulations but also on public legal awareness, the active role of nazhir, administrative compliance, and institutional cooperation. Recent research on waqf land registration similarly emphasizes that inter-institutional synergy and assistance to nazhir are important factors in accelerating the formalization and protection of waqf assets (Haq, 2025).

Following the identification stage, the program proceeded through legal education and consultation. The educational component focused on developing stakeholders' understanding of the legal position of waqf land, the importance of formal documentation, the function of the AIW, the responsibilities of the nazhir, and the administrative consequences of leaving waqf land undocumented. The educational process was designed not merely to transfer normative knowledge but to establish an understanding of why legal documentation is necessary for the continuity and protection of waqf assets. This orientation is particularly relevant because waqf practices based primarily on social trust and oral declarations may have strong religious and communal recognition while remaining insufficiently protected within the formal land administration system. Research on waqf land similarly shows that the absence of formal documentation may weaken legal protection even where the community recognizes the land as waqf (Johari et al., 2024).

The next stage involved practical administrative assistance. The engagement team assisted the relevant stakeholders in identifying, organizing, and verifying the documentation necessary for the waqf administration process. Particular attention was given to the consistency of information relating to the waqf, waqf object, nazhir, designation of the waqf, and other administrative requirements. This stage was essential because the formalization of waqf land requires coordination between the religious and land-administration dimensions of the waqf system. Government Regulation No. 42 of 2006 provides the implementing framework for Law No. 41 of 2004 concerning Waqf, while subsequent regulations establish further administrative mechanisms for waqf implementation. Thus, administrative assistance was positioned as a mechanism for helping community stakeholders navigate the existing legal framework rather than replacing the authority of the competent institution.

The subsequent stage focused on coordination and assistance in the AIW issuance process. The engagement team facilitated communication between the foundation, nazhir, village authorities, and the KUA/PPAIW to support the completion of the required administrative process. This collaborative model reflects the institutional character of waqf administration, in which the formalization of a waqf cannot be separated from the interaction between community actors and authorized government institutions. The role of the PPAIW is particularly important because the waqf pledge is formally documented through the Waqf Pledge Deed, which subsequently functions as an important evidentiary document in the registration of waqf land. The community engagement

process therefore emphasized facilitation and capacity strengthening rather than direct institutional substitution.

The implementation stage produced a concrete administrative outcome. The AIW document obtained through the program records a waqf land parcel measuring 950 m² in Sumber Anom, designated for educational and health activities and associated with Yayasan Bustanul Ulum. The document records the formalization of the waqf through the competent religious affairs administration and bears the issuance date of 19 August 2026. This document constitutes an important output of the intervention because it provides documentary evidence that the assistance moved beyond legal awareness toward an actual administrative result.

The final stage consisted of evaluation and follow-up assessment. Evaluation was directed at examining the changes achieved through the program, particularly the completion of the AIW process, the improvement of administrative preparedness, and the strengthening of coordination among the stakeholders involved. The evaluation also considered the sustainability of the intervention because legal certainty should not be understood exclusively as the production of a single document. Waqf land governance requires continuous attention to documentation, responsible management, institutional coordination, and, where applicable, subsequent land registration and certification. Recent studies emphasize that legal certainty is strengthened when waqf documentation is integrated with land registration mechanisms and supported by sustained institutional cooperation (Krismanoro et al., 2026; Kusumaningtyas, 2026). Accordingly, the methodological framework of this program can be understood as a sequential process of problem identification, legal education, administrative assistance, institutional coordination, AIW facilitation, and evaluation, with each stage designed to connect community legal literacy with measurable progress toward stronger legal protection of waqf land.

RESULT AND DISCUSSION

Strengthening Legal Awareness and Administrative Readiness of Waqf Stakeholders

The initial results of the community engagement program indicate that the principal challenge in waqf land management in Sumberanom Village was not the absence of waqf practices, but the gap between the community's social-religious recognition of waqf and its formal legal and administrative documentation. The initial field assessment identified four waqf land locations with different conditions. One location had previously entered an administrative process but was subsequently withdrawn, another remained involved in a dispute, while two locations were considered relatively conducive to further administrative processing. This variation demonstrates that waqf land problems at the community level are multidimensional and cannot be addressed through a uniform intervention. Each waqf asset requires an assessment of its documentary status, legal circumstances, institutional actors, and administrative feasibility before an appropriate intervention can be determined (Muhamad et al., 2015).

The selection of the Kebun Kresek waqf land as the primary focus of the program was therefore based on a contextual assessment rather than merely on the availability of a waqf object. The location was considered relatively feasible for continued assistance because relevant information and documentation could be accessed and the administrative process could realistically be facilitated. This approach is consistent with the principle that community engagement should begin with the identification of concrete partner needs and contextual constraints. In legal community engagement, the effectiveness of an intervention depends not simply on the amount of legal information delivered but on the ability to translate legal knowledge into practical changes in the behavior and administrative capacity of community actors.

The assessment revealed several interconnected problems, particularly limited understanding of the importance of the Waqf Pledge Deed (Akta Ikrar Wakaf/AIW), insufficient knowledge concerning the procedures for preparing AIW documentation, and suboptimal coordination among the foundation, nazhir, village authorities, and the KUA. These findings are significant because they demonstrate that the legal problem was simultaneously a knowledge problem and an institutional problem. Stakeholders needed to understand not only why waqf documentation was legally important but also how the relevant procedures could be completed and which institution was

responsible for each stage. Similar challenges have been documented in community legal engagement concerning waqf land, where nazhir have encountered uncertified assets, disputes, and weaknesses in legal administration (Camelia et al., 2024).

The importance of this issue becomes clearer when the legal position of waqf land is considered. Indonesian waqf regulation establishes a formal legal framework through Law No. 41 of 2004 and its implementing regulations. Government Regulation No. 42 of 2006 provides the principal implementing framework for the Waqf Law and has subsequently been amended by Government Regulation No. 25 of 2018. The existence of this regulatory framework demonstrates that waqf is not merely a private religious practice but also a juridically recognized institution involving formal procedures, documentation, management responsibilities, and protection of assets. Consequently, strengthening community understanding of these procedures represents an important component of responsible waqf governance (BWI, 2023).

The legal education provided through the program was therefore directed toward transforming stakeholders' understanding of waqf from an exclusively religious act into a religious and legal act with continuing administrative consequences. This distinction is particularly important in rural communities where waqf has historically been sustained through social trust and communal recognition. A parcel of land may have been widely recognized as waqf because it has been used for educational, religious, or social purposes for years, while its formal documentation remains incomplete. Such a condition creates a potential gap between social legitimacy and formal legal protection. Research on unregistered waqf land similarly demonstrates that the absence of formal land administration may weaken the legal protection available to the asset even when its waqf status is recognized from a religious perspective (Elmahgop et al., 2025).

Within this context, the AIW was introduced not simply as an administrative requirement but as an instrument for establishing documentary clarity concerning the waqf. Legal education focused on helping stakeholders understand the significance of recording the waqif, waqf object, nazhir, intended utilization, witnesses, and relevant institutional authority. Such information is essential because the future protection of waqf land depends partly on the clarity of the relationship between the asset, its purpose, and the party entrusted with its management. Recent research likewise identifies documentation and registration as important mechanisms for strengthening legal certainty and reducing the possibility of disputes over waqf assets (Jafar et al., 2025).

The intervention consequently moved beyond conventional legal socialization. The program combined education with consultation and practical assistance. Stakeholders were assisted in identifying and organizing the information and documents required for the AIW process. This was important because knowledge of the law does not automatically produce administrative compliance. Community members may understand that an asset should be documented but still experience difficulties in identifying the relevant documents, understanding institutional procedures, or coordinating with government officials. The original program design therefore incorporated legal counseling, consultation, administrative assistance, and coordination with the village government, foundation, nazhir, and KUA as interconnected components of the intervention.

This combination of legal education and practical assistance generated a significant change in administrative readiness. Before the intervention, the targeted waqf asset required further clarification and formal documentation. During the intervention, the relevant actors became more clearly identified, the administrative requirements were organized, and communication between the community and the competent institution was facilitated. This can be interpreted as a movement from passive legal awareness toward active legal capacity. The distinction is important in community engagement because sustainable empowerment is achieved when beneficiaries are able to participate meaningfully in the process rather than merely receiving information from the implementing team.

The experience also confirms that the role of the nazhir is central to strengthening the legal position of waqf assets. Nazhir is entrusted with managing waqf property, and therefore administrative uncertainty concerning the asset can directly affect the effectiveness and accountability of its management. The AIW subsequently issued for the targeted waqf records Yayasan Bustanul Ulum Sumber Anom as the legal-entity nazhir and provides organizational

information concerning its appointment. This institutional identification strengthens accountability because responsibility for managing the asset is connected to an identifiable legal entity rather than remaining dependent solely on informal community arrangements (Hasan et al., 2020).

The importance of strengthening administrative readiness is further supported by evidence from other Indonesian regions. The acceleration of waqf land registration in Jember, found that formalization required cooperation between the local government, Ministry of Religious Affairs, Land Office, and waqf institutions. Their findings indicate that legal certainty cannot be achieved solely through individual awareness but requires institutional integration and coordinated action (Sudi et al., 2024). Similarly, Hajari emphasize the continuing need to accelerate waqf land certification and improve administrative mechanisms to achieve legal certainty (Hajari et al., 2024). These findings reinforce the relevance of the collaborative model implemented in Sumberanom Village.

The result of the first stage of the program can therefore be characterized as the strengthening of both legal awareness and administrative preparedness. The stakeholders moved from a situation in which the importance and procedure of AIW were not fully understood toward a more structured understanding of the legal, documentary, and institutional requirements for formalizing the waqf. This achievement is important because legal certainty is not produced instantaneously through the issuance of a document; it develops through a sequence of processes involving awareness, verification, documentation, institutional recognition, and continued management.

Nevertheless, the findings also indicate that legal education should not be understood as a one-time intervention. The identification of four waqf locations with different legal and administrative conditions shows that the village still faces broader challenges beyond the single asset selected for assistance. Disputed land, withdrawn administrative processes, and undocumented assets require different forms of legal intervention and cannot necessarily be resolved through the same mechanism. Therefore, the experience of Kebun Kresek should be viewed as a practical model rather than as evidence that all waqf problems in the village have been resolved.

Overall, the first result demonstrates that community-based legal assistance can bridge the gap between normative waqf regulation and the practical capacity of local stakeholders. The intervention strengthened understanding of AIW, clarified administrative responsibilities, improved stakeholder coordination, and prepared the targeted waqf asset for formal documentation. More importantly, it established the foundation for the subsequent administrative achievement: the issuance of the AIW for the 950 m² waqf land in Sumber Anom. Thus, legal education in this program functioned not merely as knowledge dissemination but as an enabling mechanism through which community stakeholders could move toward more accountable, documented, and legally protected waqf land management.

From Administrative Assistance to the Formalization of Waqf Land through the Waqf Pledge

The second major result of the community engagement program was the successful transition from legal education and administrative preparation to the formal documentation of the targeted waqf land through the issuance of the Waqf Pledge Deed (Akta Ikrar Wakaf/AIW). This outcome represents the most tangible achievement of the intervention because it demonstrates that the program did not stop at increasing legal awareness but facilitated stakeholders in moving through an actual administrative process. In community-based legal empowerment, such a transition is particularly important because the effectiveness of legal education should ultimately be reflected in the community's capacity to take appropriate legal and administrative action. The present program demonstrates this transition in the case of the Kebun Kresek waqf land in Sumber Anom, Bondowoso.

The formalization process needs to be understood within the broader problem of waqf land administration in Indonesia. Although waqf has strong religious and social legitimacy, land that has been dedicated as waqf without adequate formal documentation may remain vulnerable from the perspective of state land administration. Recent legal scholarship emphasizes that registration is an important mechanism for providing legal certainty and protecting waqf assets from potential disputes, changes in use, or competing claims. For example, argue that legal certainty concerning

waqf land is closely related to its registration within the national land administration system (Musyafah et al., 2023). Similarly, Faisal demonstrate that unregistered waqf land may possess religious validity while remaining comparatively weak in terms of formal legal protection (Faisal, 2018).

Against this background, the issuance of the AIW constitutes an important intermediate achievement in strengthening the legal position of the targeted asset. The AIW obtained through the program records a waqf land parcel measuring 950 m² located in Sumber Anom. The document specifies that the land is intended for educational and health activities and identifies Yayasan Bustanul Ulum as the beneficiary institution. These details are significant because formal documentation does not merely establish that a waqf has occurred; it also provides documentary clarity regarding the object, area, intended utilization, and institutional beneficiaries of the waqf.

The document further identifies Yayasan Bustanul Ulum Sumber Anom as the legal-entity nazhir. The identification of the nazhir is an important dimension of waqf governance because the sustainability of a waqf asset depends substantially on the institution or individual entrusted with its management. A clearly identified nazhir provides an institutional point of responsibility for maintaining the asset, ensuring that its utilization remains consistent with the waqf purpose, and undertaking subsequent administrative obligations. The Badan Wakaf Indonesia also recognizes the importance of AIW and nazhir documentation in the administration of waqf, including for legal-entity or organizational nazhir.

The achievement is particularly meaningful when compared with the initial condition identified during the field assessment. At the beginning of the program, the community engagement team found that the village contained four waqf land locations with varying legal and administrative circumstances. One location had previously entered an administrative process but was subsequently withdrawn, another remained involved in a dispute, while two locations were considered more conducive to administrative follow-up. The Kebun Kresek location was subsequently selected as the principal focus because the available information and administrative conditions provided a realistic opportunity for intervention. Thus, the successful issuance of the AIW should be interpreted as the result of a selective and context-sensitive intervention rather than as a generalized resolution of all waqf problems in the village.

The process also confirms the importance of combining legal education with administrative assistance. The initial program design identified legal counseling, consultation, document assistance, and coordination with the foundation, nazhir, village government, and KUA as interconnected components of the intervention. This integrated approach is supported by previous community engagement research. Suhadi et al. (2024) found that nazhir face recurring challenges involving uncertified land, disputes, and undocumented waqf pledges, and therefore emphasized legal literacy as a means of strengthening the capacity of waqf managers. The present case extends this insight by demonstrating how legal literacy can be connected directly to administrative facilitation and a documented output.



Figure 1 Students Providing Legal Assistance for Waqf Documentation

The administrative process also reflects the importance of institutional coordination. The formalization of waqf land requires interaction between the waqif, nazhir, witnesses, and the Pejabat Pembuat Akta Ikrar Wakaf (PPAIW). In practice, the Ministry of Religious Affairs has emphasized that the PPAIW receives and verifies the required documentation before the AIW is formally recorded. The development of e-AIW through the Ministry of Religious Affairs further illustrates the increasingly structured and documented nature of the process, in which applications and supporting documents can be validated and digitally recorded through the waqf information system. The community engagement team's role in this context was therefore facilitative: it helped the community understand and navigate the administrative process while leaving formal authority with the competent institution.

The issuance of the AIW on 19 August 2026 provides a concrete temporal marker for the achievement of the program. More importantly, the document contains identifiable information regarding the waqf object, purpose, nazhir, witnesses, and PPAIW, allowing the outcome to be evaluated on the basis of documentary evidence rather than participant perception alone. This distinction strengthens the academic value of the community engagement report. Instead of simply reporting that participants were enthusiastic or that the activity was successfully implemented, the program can demonstrate a verifiable institutional output.

Nevertheless, the result should be interpreted within appropriate legal boundaries. The issuance of an AIW is a substantial step toward formalizing the waqf pledge, but it should not automatically be equated with the completion of the entire land-registration and certification process. Recent literature distinguishes between the documentation of the waqf pledge and subsequent registration of waqf land within the land administration system Rafid & Yusuf emphasize that land registration remains important for achieving stronger legal certainty, while research on waqf certification likewise highlights the need to continue the process from AIW toward land certification where applicable. Therefore, the appropriate claim of this program is that it strengthened the documentary and administrative foundation of legal certainty rather than asserting that all dimensions of legal protection had been completed (Rafid & Yusuf, 2020).

This distinction is particularly relevant because legal certainty should be understood as a process rather than a single administrative event. The issuance of an AIW clarifies the existence and terms of the waqf, but continued protection requires appropriate management, documentation, and, where necessary, registration with the Land Office. Wibisono et al. (2025), through their study of waqf land registration in Jember, demonstrate that effective formalization requires cross-sector

collaboration involving local government, the Ministry of Religious Affairs, the Land Office, and waqf institutions. The experience in Sumber Anom similarly suggests that strengthening waqf governance cannot depend on a single actor.

The broader significance of the intervention therefore lies in the transformation of the targeted asset from a waqf recognized primarily within the community into a waqf supported by formal documentary evidence. The process moved through several interconnected stages: identification of the problem, legal education, administrative preparation, stakeholder coordination, institutional facilitation, and issuance of the AIW. The outcome demonstrates that community engagement can serve as a practical bridge between legal norms and local implementation.

Ultimately, the successful issuance of the AIW for the 950 m² waqf land represents a concrete manifestation of strengthened legal and administrative certainty. The land's intended educational and health functions are formally documented, the nazhir is institutionally identified, and the waqf pledge has been recorded through the competent authority. At the same time, the experience provides a replicable model for addressing other waqf assets, while recognizing that disputed or administratively complex properties require different interventions. The program thus demonstrates that effective community engagement in waqf governance is most productive when legal education is integrated with practical assistance, institutional coordination, and evidence-based administrative outcomes.

CONCLUSION

The community engagement program in Sumberanom Village, Tamanan District, Bondowoso Regency, demonstrates that strengthening the legal certainty of waqf land requires more than the dissemination of legal information. The initial assessment identified several interconnected problems, including limited community understanding of the importance of the Waqf Pledge Deed (Akta Ikrar Wakaf/AIW), inadequate knowledge of the procedures for its preparation, suboptimal coordination among the foundation, nazhir, and the Office of Religious Affairs (KUA), and the existence of waqf land that had not been administratively documented.

Through an integrated approach consisting of legal education, consultation, administrative assistance, document preparation, and coordination with relevant stakeholders, the program successfully facilitated the targeted waqf asset toward formal documentation. The intervention demonstrated that practical legal assistance is important for bridging the gap between community awareness of waqf and the implementation of the administrative procedures required by the applicable legal framework. In this respect, the program contributed to improving stakeholders' understanding of AIW and strengthening their administrative readiness to manage waqf assets more systematically.

The most significant outcome was the formal issuance of the AIW for the targeted waqf land. The document records a 950 m² waqf land parcel in Sumber Anom designated for educational and health activities and identifies Yayasan Bustanul Ulum Sumber Anom as the nazhir. The AIW was issued on 19 August 2026 through the competent waqf administration authority. This achievement provides concrete evidence that the community engagement initiative generated an administrative output beyond legal awareness and consultation.

The program nevertheless should not be interpreted as resolving all legal and administrative problems concerning waqf land in Sumberanom Village. The initial assessment revealed that the four identified waqf locations had different conditions, including a previously withdrawn administrative process and an unresolved dispute. Therefore, the achievement of the targeted AIW represents a focused intervention rather than a comprehensive resolution of all waqf-related issues in the village.

Overall, the program confirms that community-based legal education combined with practical administrative assistance can contribute meaningfully to strengthening the legal and administrative foundation of waqf land. The experience of the targeted waqf asset provides a potentially replicable model involving problem identification, legal literacy, document preparation, stakeholder coordination, and formalization through AIW. Continued administrative management and, where

applicable, subsequent land registration and certification remain necessary to ensure that the legal protection and social functions of the waqf can be sustained over the long term.

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A separate thank you at the end of the article before the reference, not on the title page and not as a footnote to the title or vice versa. Acknowledgment list consists of people who provided assistance during community empowerment activities. Declaration of Conflict of Interest must be clearly written when you (or your company or sponsor) have a financial, commercial, legal, or professional relationship with another organization, or with people who work with them, which can affect your research. When funding comes from grants available from universities, colleges, or other research institutions, write down the name of the institution or organization that provided the funds. If there are no funders from a university, college, or other research institution, please include the following sentence: This study did not receive specific grants from funding agencies in the public sector, commercial, or non-profit section.

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CONFLICT OF INTERESTS

Declare any conflict of interests, such as any financial, professional, or personal relationships that are relevant to the submitted work. This can include the name of a funding source and a description of their role in the design of the study, data collection and analysis, writing of the article, and/or decision to submit to JPkM; whether they serve or have previously served on JPkM's editorial board; and/or whether they work or have worked for an organization that may benefit from the publication of the article. The authors declare that there are no conflicts of interest associated with the implementation of this community engagement program or the preparation and publication of this article. All activities, including legal education, administrative assistance, and facilitation of the Waqf Pledge Deed (Akta Ikrar Wakaf/AIW) process, were conducted independently and for academic and community service purposes. No personal, institutional, financial, or commercial interests influenced the implementation of the program, interpretation of its outcomes, or preparation of this manuscript.

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