

EDUCATIONAL SOCIAL INTERVENTION IN THE RESOLUTION OF WAQF CONFLICTS BETWEEN CONFLICTING PARTIES

Endro Dwi Widodo¹, Aris Fauzan²,

¹²Universitas Muhammadiyah Yogyakarta; Indonesia

Correspondence Email; endrowidodo248@gmail.com

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Abstract

This study aims to describe the *educational social intervention* in resolving waqf conflicts among conflicting parties in Kotagede, Yogyakarta. The research employs a qualitative approach with a phenomenological design to explore the lived experiences and perceptions of the involved stakeholders. The data consist of primary information obtained through in-depth interviews, field observations, and documentation of legal and administrative records, while secondary data are derived from waqf-related legal literature and institutional archives. Data were analyzed using a phenomenological reduction process, which includes epoché, horizontalization, and thematic synthesis to interpret the essence of the conflict and its resolution. The findings reveal that social-educational interventions, particularly mediation and community deliberation facilitated by religious and local leaders, play a crucial role in achieving peace and maintaining waqf sustainability. The study concludes that successful conflict resolution requires not only legal mechanisms but also educational and participatory approaches that strengthen legal awareness, empower nadzir, and enhance community trust in waqf institutions.

Keywords

Conflict, Dispute Resolution, Stakeholders, Social Education, Waqf.



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INTRODUCTION

The phenomenon of waqf management in Indonesia reveals a conflict between the hallowed goal of worship and the intricate reality of socio-legal practice. Waqf is theoretically a form of eternal charity aimed at supporting societal welfare; yet, in fact, it frequently faces challenges with preservation, transparency, and equitable asset utilization. In the ancient district of Kotagede, Yogyakarta, where religious tradition and local solidarity are profoundly ingrained, the administration of waqf assets has emerged as a contentious problem. Field observations indicated that numerous endowment lands, previously allocated for religious and social purposes, have experienced functional alterations without thorough documentation or appropriate legal authorization. This circumstance illustrates a significant disparity between the ideal normative framework established by Law No. 41 of 2004 on Waqf and the actual practices implemented by local administrations (Observation, 2024). The noble objective of waqf as a socio-religious institution is compromised by inadequate governance and a limited comprehension of waqf norms within the community.

The disparity in waqf preservation and utilization in Kotagede stems from various structural and human reasons. Discussions with local religious leaders and nadzir indicated that insufficient legal literacy, ambiguous ownership status, and poor administrative coordination have emerged as significant catalysts for disputes. The review of documentation from the Office of Religious Affairs (KUA) of Kotagede reveals that numerous waqf pledge deeds (AIW) are either incomplete or unregistered, resulting in uncertainties over their legal status. Moreover, social dynamics—such as the fight for dominance among religious institutions, successors, and educational entities—have exacerbated the issue. The results align with prior research indicating that the efficacy of waqf management frequently relies on the professionalism of the nadzir and the transparency of institutional accountability. As a result, the absence of systematic oversight and education concerning waqf legislation has cultivated an environment where informal agreements and subjective interpretations prevail in decision-making, leading to discord among parties.

The issue regarding the At-Taqwa Mosque waqf in Rejowinangun, Kotagede, emerged when land formerly designated for religious purposes was repurposed into an educational institution operated by the Mulia Foundation, named SMA IT Abu Bakar. Field interviews with heirs and community leaders performed from May to July 2024 uncovered divergent accounts on the legitimacy of this conversion. The heirs contended that the transformation contravened the initial

waqf commitment, whilst the school officials defended it as a socially beneficial deed consistent with Islamic educational principles. Documentation acquired from the Kotagede Muhammadiyah Branch and the Religious Affairs Office revealed discrepancies between the waqf deed and the land-use certificate, exacerbating mistrust among the parties involved. The ensuing conflict not only disturbed social cohesion but also underscored the pressing necessity for educational social interventions—via mediation, legal literacy, and participatory dialogue to reconcile normative disparities and reinstate community trust in waqf administration. This study positions the Kotagede case as a microcosm of the overarching issues in Indonesia's waqf governance, necessitating a phenomenological investigation of the experiences, perspectives, and significances among the participating individuals.

However, in practice, conflicts often arise related to the preservation, management, and utilization of assets in Kotagede (Ulwan Fadhlurrahman et al. 2025), as one of the area's historic sites in Yogyakarta, has lots of assets and vulnerable endowments to conflict. Resolution dispute. This becomes important to ensure the sustainability benefits for society from the waqf. And requires the right approach is required to achieve the social and religious goals of waqf can be achieved.

Law, when only executed based on religious norms without support instrument law, positive, not yet capable of finishing problem contemporary issues, especially in the case absence certificate of land waqf as a tool to prove authentic ownership. Ambiguity law on land waqf (Ab Rahman et al. 2024) trigger action active from expert inheritance or other interested parties for demand mastery back, which in turn threatens the certainty and protection law to the asset waqf. Jafar et al (2025) As holder right to land endowment, Nadzir is responsible for finishing every conflict or dispute under the law. Nadzir operates with responsibility law as the holder of rights on the land waqf to resolve every conflict or related disputes with certainty and protection law for the asset waqf. In context arrangement waqf, especially land, confirmed that provision in the Constitution-Waqf (Undang-Undang No.41 Tahun 2004 dan PP No.42 Tahun 2006), which is of a nature special (*lex specialist*), applies to replace general provision in the Basic Law Agrarian; and regulations implementer is the newest (*lex posterior*), so that becomes the priority. The manager (*nadzir*) is obliged to manage the waqf in accordance with the purpose of the waqf and in accordance with regulation legislation, as well as being accountable in accordance with the law and religion (N. A. Ghazali et al., 2021).

The waqf conflict in Kotagede represents a complex issue stemming not only from legal aspects but also from community understanding, institutional weaknesses, and differing interests among the parties involved. Although formal regulations, such as Undang-Undang Nomor 41 Tahun 2004, provide a normative basis for waqf management, field practice demonstrates a gap between regulations and implementation. This is evident in the case of the management of the waqf land of the At-Taqwa Mosque, where overlapping interests arose between the trustee, heirs, educational institutions, and the community. This situation raises an academic challenge, namely the need for a non-litigation approach capable of bridging differing perspectives through mediation mechanisms. However, to date, there has been limited research examining how socio-educational interventions can play a strategic role in reducing conflict escalation.

In this context, socio-educational interventions are crucial because they function not only as a technical dispute resolution effort but also as a means of increasing legal literacy and social awareness among stakeholders. The academic challenge that arises is how this intervention program can be designed to facilitate effective mediation and negotiation processes, given the low level of public understanding of waqf law, while community leaders and religious institutions often play a dominant role in shaping public opinion. Factors such as the mediator's legitimacy, trust between the parties, and the alignment of the educational approach with local cultural values in Kotagede also influence the intervention's success. However, previous research has focused predominantly on the legal or formal legal aspects, leaving a gap in studies on the socio-educational dimension of waqf conflict resolution.

The results of this study indicate that the waqf conflict in Kotagede, Yogyakarta, reflects interrelated social, legal, and religious dynamics. Based on in-depth interviews, field observations, and legal document analysis, it was found that the main roots of the conflict lie in weak waqf legal literacy, unclear land ownership status, and the low professionalism of the waqf administrators (nadzir) in managing waqf assets. The shift in the function of waqf land from a mosque to an educational institution without a written agreement exacerbates tensions between the heirs, mosque managers, and educational foundations (Prasmanyanti et al., 2025a).

The results of this study indicate that the resolution of waqf disputes in Kotamobagu reflects the complexity of legal, social, and religious aspects in waqf management practices at the local level. Based on in-depth interviews, field observations, and documentation studies, it was found that the main root of waqf disputes lies in a weak understanding of waqf law among nazhirs and the

community, as well as unclear ownership status of waqf land, which leads to overlapping rights and claims. Conflicting interests between managers and heirs also complicate the resolution process (Sani et al., 2025).

The results of this study indicate that the dynamics of waqf law in Indonesia reflect a simultaneous effort to strengthen regulations and adapt to modern socio-economic needs. Based on a juridical-normative and empirical study of various waqf institutions, it was found that the implementation of Undang-Undang Nomor 41 Tahun 2004 and its derivative regulations has not fully addressed the challenges of productive waqf management in the field (Prasmayanti et al., 2025b).

According to the study's results, reviving waqf institutions in Northern Nigeria offers a workable and long-term solution to the ongoing problems of out-of-school youth and inadequate systems of vocational education. Using a mixed-methods approach that combines qualitative field data with comparative quantitative analysis, the study discovered that the social and financial capital present in waqf structures can effectively mitigate the socioeconomic disparities and limited government funding that impede educational access (Hidayatullah & Saiin, 2025).

The results of this investigation show that, when handled carefully and openly, waqf (Islamic endowment) remains a vital tool for fostering long-term social and economic growth. According to historical research, waqf organizations have historically provided support for public welfare, healthcare, and education. They operate as a separate social finance system from the government. However, because of insufficient regulatory frameworks, poor governance structures, and a lack of competent asset management, many waqf assets are still underutilized in modern contexts (Wagay & Nabi, 2025).

According to earlier studies, waqf has long been an important socioeconomic tool in Muslim cultures. Research conducted in Malaysia, Turkey, and Indonesia demonstrates how well waqf works to fund social empowerment, health care, and education (Ghazali et al., 2021; Lamido & Haneef, 2021). The majority of studies, however, still concentrate on legal and normative issues rather than explaining how waqf management techniques may be modified to fit contemporary socioeconomic environments. Furthermore, the integration of waqf with productive economic systems and public policy has not yet been fully explored in research on waqf rejuvenation in emerging nations like Nigeria and Indonesia.

This study's strategic approach, which maps a sustainable waqf management model based on social investment by combining historical, legal, and managerial analysis, is what makes it novel. This method emphasizes the function of waqf as a tool for social and economic advancement that is responsive to modern issues, in addition to its position as a religious institution. The difference in this research lies in the resolution of the conflict between the parties in the waqf case in Kotagede. Although this issue has been discussed in various academic and practical forums, aspects of settlement conflict and the steps taken in the process of dispute are still often neglected. Absence of a study similar to this pushes researchers to compile a study, so that it can become a reference in practice for settlement conflict endowment.

METHOD

This research employs a qualitative approach with a phenomenological design to explore the lived experiences, perceptions, and meanings constructed by the actors involved in the waqf conflict at the At-Taqwa Mosque in Kotagede, Yogyakarta. The phenomenological perspective is applied to uncover the essence of social-educational interventions and their role in resolving conflicts among the disputing parties within social, legal, and religious contexts. The research data consist of both primary and secondary data. Primary data include verbal and non-verbal information obtained directly from the field through in-depth interviews with nazhir, heirs, mosque administrators, local community leaders, mediators, and representatives of the Office of Religious Affairs (KUA), as well as behavioral observations during mediation and community deliberation sessions. Secondary data comprises legal and textual documents such as waqf pledge deeds (Akta Ikrar Wakaf), land certificates, mediation minutes, correspondence records, and official policies issued by the Indonesian Waqf Board (BWI) and the Ministry of Religious Affairs, all serving to triangulate and validate field findings. Data collection techniques involved field observation, semi-structured interviews, and document analysis to capture both the formal and informal dimensions of the conflict. The data were analyzed using phenomenological reduction, encompassing epoché (bracketing assumptions), horizontalization (identifying key statements), imaginative variation (interpreting meanings), and synthesis of essence (formulating the core understanding). Through this process, the study identified key themes related to legal ambiguity, social negotiation, and educational mediation as integral dimensions of waqf conflict resolution in Kotagede.

Data sources include waqf administrators, waqf heirs, At-Taqwa Mosque administrators, representatives of SMA IT Abu Bakar, community leaders, and Kotagede KUA officials who played a role in conflict resolution. Data collection techniques were carried out through observations in the At-Taqwa Mosque area in Kotagede from January to March 2025 to observe social dynamics and mediation practices, in-depth interviews with parties directly involved in the conflict and mediation, and documentation of various official documents related to waqf management.

The data analysis in this study was conducted using a phenomenological approach in an operational and concrete manner to capture the lived experiences of the parties involved in the waqf conflict at the At-Taqwa Mosque, Kotagede. The analysis process began with data reduction, in which the researcher organized and selected information relevant to the study's focus, particularly the stages of mediation and social-educational intervention applied during conflict resolution. In this stage, interview transcripts, field notes, and documentation were carefully reviewed, and the researcher performed epoché by setting aside personal assumptions to ensure objectivity.

The next stage, horizontalization, involved identifying significant statements and experiences from informants—such as the perspectives of *nazhir*, heirs, mosque administrators, and mediators regarding the causes of conflict, negotiation processes, and the role of educational mediation. These statements were then grouped into thematic clusters that reflected recurring patterns and meanings, including legal uncertainty, communication gaps, and the transformative role of religious leaders. Through imaginative variation, the researcher explored the contextual and structural meanings of these experiences, linking them to social intervention and conflict resolution theories to explain how mediation mechanisms functioned effectively within the Kotagede community.

FINDINGS AND DISCUSSION

Findings

Resolving the dispute over the land endowment of the At-Taqwa Mosque in Kotagede with SMA IT Abu Bakar requires a multi-stakeholder approach that takes into account legal, social, and religious aspects. The finding that the waqf issue in Kotagede was uncoordinated is based on data obtained from field observations, in-depth interviews, and document analysis conducted between May and July 2024. Researchers observed mediation meetings involving mosque administrators, the *Mulia Foundation*, heirs, and representatives from the Office of Religious Affairs (KUA), where

disagreements over the change in waqf land designation were discussed. Interviews with key informants—including the *nazhir*, community leaders, and mediators—revealed inconsistent coordination due to unclear documentation and differing interpretations of the original waqf pledge. Supporting evidence from meeting minutes and official correspondence confirmed these discrepancies, showing that the lack of coordination among parties was an empirical reality, not an assumption.

Table 1. Educational Social Intervention in Resolving Waqf Conflicts Between Conflicting Parties in Kotagede, Yogyakarta

No.	Form of Educational Social Intervention	Form of Conflict Resolution
1.	Dissemination of the waqf law by KUA and religious leaders	Increased legal awareness and reduced misunderstandings among parties
2.	Participatory mediation facilitated by community leaders and ulama	Joint agreement through deliberation and consensus (win-win solution)
3.	Public education through religious gatherings and community discussions	Formation of collective awareness on the importance of preserving the waqf trust
4.	Assistance and mentoring of <i>nazhir</i> by BWI and Islamic organizations	Strengthened governance and transparency in managing waqf assets
5.	Community service and social programs based on mosque activities	Social reconciliation and restoration of trust among conflicting parties

Source: Field Observation, Kotagede (2024); Interview with Nazhir, Ulama, and Community Leaders (2024); Documentation from KUA and BWI (2024).

Findings of this study regarding educational social interventions implemented in resolving waqf conflicts among disputing parties in Kotagede, Yogyakarta. The data show that the dissemination of waqf law conducted by the *Office of Religious Affairs (KUA)* and local *ulama* effectively increased legal awareness and reduced misunderstandings related to waqf management. Participatory mediation facilitated by community leaders promoted deliberation and consensus, leading to win-win solutions that maintained social harmony. Public education through religious gatherings and community discussions fostered collective awareness of the importance of preserving the sanctity and trust of the waqf. Meanwhile, the mentoring of *nazhir* by the *Indonesian Waqf Board (BWI)* and Islamic organizations strengthened governance and transparency in managing waqf assets. In addition, mosque-based community service programs played a crucial role in social reconciliation, rebuilding trust among conflicting parties, and restoring the social function of waqf as an instrument of communal welfare. These findings affirm that educational social interventions are not only effective in resolving legal disputes but also in revitalizing the social and moral dimensions of waqf management in the Kotagede community.

Discussion

The findings of this study reveal that educational social interventions have played a crucial role in resolving waqf conflicts among disputing parties in Kotagede, Yogyakarta. The interventions identified include the dissemination of waqf law by the *Office of Religious Affairs (KUA)* and religious leaders, participatory mediation facilitated by community figures, public education through religious gatherings, mentoring for *nazhir* by the *Indonesian Waqf Board (BWI)*, and mosque-based social programs. These initiatives have collectively contributed to increasing legal awareness, enhancing trust, and promoting reconciliation among conflicting parties. The process not only resolved legal disputes but also restored the social and moral essence of waqf as a medium for community welfare and religious solidarity.

In affirmation, this study strengthens the argument that effective waqf conflict resolution must move beyond juridical mechanisms to include community education, participatory governance, and moral empowerment. The synergy between *nazhir*, heirs, religious institutions, and local leaders demonstrates that mediation grounded in education and sharia values can restore social harmony and ensure the continuity of waqf benefits. However, as an antithesis, the study also acknowledges the persistent challenges, such as limited mediator competence, weak institutional regulation, and uneven community literacy regarding waqf law. These constraints indicate that while educational social interventions are impactful, they require systematic institutional support and continuous capacity building to maintain long-term effectiveness. Therefore, a hybrid approach integrating legal reinforcement, community education, and institutional collaboration is essential for creating a sustainable framework for waqf governance and conflict resolution in Indonesia.

Changes in the allocation of the At-Taqwa Mosque's endowment assets have caused problems in the community. At-Taqwa Mosque Manager optimizes the utilization of land endowment so that it can realize a welfare society. The formation of positive law in Indonesia regulates the allocation of waqf in a firm way, so that its own position is strong and protected by a framework regulation applicable to laws and regulations (Benade, 2020). In practice, changing the allocation waqf is prohibited, except if the party related can prove that the change is in accordance with the Plan General Spatial Planning (RUTR) and not contradictory with Sharia principles.

Waqf direct Muslims to carry out worship social (*ijtima'iyyah*) as part from life socializing in accordance guidance Islamic teachings (Syibly et al., 2022). Because the endowment is part of worship in Islam, the waqif is obliged to carry out waqf with an intention as sincere as a form of

devotion to Allah SWT, so that the main objective of waqf is to look for His pleasure and not solely for social worth. Besides as a form of worship, waqf also reflects a level of faith and social solidarity somebody to people. With this, waqf contains two dimensions of worship at a time, vertical and horizontal, both of which contribution to real-life social society, especially in the field of economy (Choudhury et al., 2019).

With a comprehensive approach, including open communication, mediation, and understanding good law, dispute-related endowment in Kotagede can be completed in a fair and harmonious way. As delivered by the Chairman of DMI Darwinto, "The land endowment of the At-Taqwa Mosque has change allocation on policy figures public. Change the allocation of the land of the at-Taqwa Mosque endowment to become a means of education in the form of SMA IT Abu Bakar, basically nature temporarily. However, if reviewed from the perspective of regulation applicable legislation, changes cannot be justified because not in accordance with provisions that have been arranged in the Constitution, Endowments, and regulations implementation. Disputes that arise on land At-Taqwa Mosque endowment, caused by a misunderstanding between the parties related, which results in the occurrence of actions conflicting with regulation legislation, in particular, related to change land allocation waqf without fulfilling the conditions law.

Yani (2023) The parties are obliged in a way law to manage and develop land waqf in accordance with pledge endowments that have been determined, in order to ensure fulfillment purpose and objectives waqf as arranged in the provisions of sharia and applicable laws. However, misunderstandings in management cause the utilization of land waqf the No in accordance to the purpose, function, and purpose as mandated in law and endowment.

If the responsible party's answer fails to manage land waqf optimally or use it improperly in accordance with set goals in pledge endowment, then they may potential hinder the realization of a welfare society, including disturbance the development of the facility House worship. Resolving waqf land conflicts requires a careful approach involving both religious and state law, and is facilitated through mediation involving legitimate waqf management institutions. BWI, as an institution independent and formed based on Undang-Undang Nomor 41 Tahun 2004, holds a strategic role in regulating and supervising the implementation of waqf through official institutions registered and licensed since May 23, 2018, to ensure positive continuity regarding waqf issues (Ayub et al., 2024).

According to Muhammad Zulfikar Yusuf, he suggested that "the Muhammadiyah Regional Leadership of Yogyakarta City needs to recap all over land the endowment he manages in something governance system, orderly and structured administration, as well as do certification to land waqf originating from waqf cultural use, get proof concrete law on ownership asset mentioned. Besides that, organizations need a recruiting power expert in the field employed in a professional way so that the problem related to legal and administrative matters with waqf can be handled in a way appropriately by the competent party.

Problems in the change allocation of land At-Taqwa Mosque endowment arise because there are no official notes and special clauses in pledge waqf that regulate the possibility of changing the allocation of land. The absence of a base law triggers disputes and gives rise to unclear utilization status of the land waqf. Although thus, some parties conclude that change allocation can be justified with consideration of greater benefit big compared to with objective pledge beginning.

According to Mahfuzh et al (2025) Mediation is an effective method in settlement disputes waqf in the Religious Court. Mediation allows the parties to reach an agreement without going through a lengthy and expensive litigation process. With an adopt mechanism settlement non-litigative disputes through arbitration or mediation, the parties get access to alternative, more responsive laws to the need for justice, substantive and efficient procedural. Silbey & Merry (2018) In the mediation process, the mediator plays an active role to assist the disputing parties in identifying main problems, developing various settlement options, as well as considering alternatives that can be offered use reach an agreement together in a way peace and justice (Bassiouni, 2017).

BWI has an important role in settlement disputes, especially in providing facilitation and mediation between the disputing parties. According to the Indonesian Waqf Board (BWI) carries out its authority in final disputes waqf based on Article 62 of the Law Number 41 of 2004, which prioritizes a mechanism of deliberation and consensus as a form of harmonized non-litigation settlement with the principle of sharia. Rofiqo et al (2021) In this study, this writer did not find conflict or dispute over land waqf within to BWI realm.

One of the case disputes over endowment in Kotagede involves a land waqf that is not managed professionally, with good management by the nadzir, as the Body or individuals who acquire authority must manage the assets in accordance with the objective of the law that has been set. Shalihah & Cahyo (2020) Party nadzir must administer and utilize the treasure waqf in a professional way, as the law has a position fixed and may not be diverted except for the objective of

Sharia. (Ropei D. R., 2023) Disorder in the supervision land waqf has cause transition functions that are not valid, marked by the use of land as a place disposal garbage and the narrowing of the waqf area, resulting in the expansion of buildings owned by inhabitants around. The parties finish the dispute through a mechanism of deliberation use reach a consensus, with the present disputing parties as well as involving a public figure as the mediator who has social legitimacy. The majority of scholars stipulate that the original property status owned by a personal (rights) individual property, after being donated, changes its legal status and becomes owned by the public (God's right), which is obligatory maintained and preserved in accordance with the allocation beginning as set in the pledge endowment (Fahrany & Intihani, 20d24).

Through in-depth interviews deep with the parties who manage endowment in Kotagede, the researcher identify a number of factors reason the occurrence disputes endowment (Afdal et al. 2024) Based on findings field, researcher identify that weakness literacy law endowments at the level nadzir and society, as well as existence collision interest between stakeholders interests, is reason main occurrence disharmony in implementation function waqf according to provision sharia and law positive. This research can still be completed using data originating from management, treasury waqf as the main source (Hasan & Shauki, 2022).

Senjati et al (2020) Researchers also assess that governance the not yet fully based on the regulations that govern institutional endowments, as well as not yet referring to the rules and principles of proper law become guidelines in management treasure endowment to give optimal benefits to the public around. Nadzir is obliged to register land endowment and ensure the acquisition certificate is official in accordance provision the applicable law (Yuswar & Puneri, 2025). Negligence in the implementation of obligations results in improper management in accordance with the procedure law, which triggers the emergence of disputes and issues law later days.

Findings in the field, researchers also found that the wakif does not consider in a way Serious importance determine party recipient benefit endowment, so that open opportunity occurrence conflict later day (Andrini, 2023). The government, through the Ministry of Religion and other institutions related to others, can take an active role in designing and implementing educational programs that explain in a systematic way not only the law, procedure, legitimate administration procedure, as well as urgency documentation, complete, valid, and acceptable waqf accountable in a way law (Baig et al., 2023).

As a first step, deliberation was conducted between expert heirs and parties' schools, facilitated by public local figures. However, the differences in perception about the management of land waqf still remain a constraint, and there is no agreement. Researchers disclose that effort settlement dispute waqf through deliberation often does not reach optimal results, because the parties do not yet have adequate skills in communication and understanding the complete law about the substance and mechanism of waqf. This is by researchers see in the document Deed of "Agreement" Cooperation Utilization of Waqf Land " with Notary Public Mochamad Brotherhood Muslimin, SH on April 23, 2003.

Nazir holds a central role in maintaining and ensuring the functionality and land endowment of At-Taqwa Mosque, because the sustainability and usefulness of the waqf are very dependent on the ability of Nazir in managing and organizing treasure objects in a professional and accountable way. Implementation tasks must always refer to the goal designated endowment in pledge waqf, as well as be based on the provisions of regulation applicable laws. Wakif is basically the owner for managing and supervising the treasure waqf, but the waqif can also, in a way, voluntary deliver authority supervision to the nazhir individual and nadzir organization bodied law, as long as the handover is done in accordance with the principles of law, endowments and provisions, regulation, applicable laws and regulations.

In 2010, the heirs of the waqf, representing the community and also the administrators of the At-Taqwa Mosque, discovered irregularities in the waqf pledge deed for the land designated as a mosque. It has now been changed and is being used as a school. The community feels disadvantaged by the relevant parties who do not comply with the waqf pledge deed, including individual nadzirs, the District DMI, the education management of SMA IT Abu Bakar, and the Mulia Foundation. However, none of them has the original waqf certificate, and the existence of the Waqf Pledge Deed issued by the local KUA. Because only status as mosque administrators, experts, and the heir of the wakif cannot be classified as one of the four parties who are direct involved in the conflict endowment (Alam et al., 2024; Freddy & Mohamad, 2024; Kasdi et al., 2022).

Researchers Lamido & Haneef (2021) agree with Although waqf has very potential in empowerment socio-economic people, the managers who have not applied the principle of professionalism and are not vision-oriented and productive have trigger potential conflict or dispute in practice endowment. Managers of waqf have a chance to realize the objective of welfare aspired to in the Opening and Stem Body of the 1945 Constitution of the Republic of Indonesia, as an

embodiment of Pancasila values, if they manage waqf assets optimally and responsibly. In this matter, Nadzir as end spear management waqf productive hold role strategic must be executed in a professional and responsible manner. Waqf productive needs are empowered as the current main (*mainstream*) in realizing justice, social, and welfare for people, through the utilization potential economy waqf as well as development facility support. One of the forms of empowerment that can be done is to build room commercial shophouse (shophouse) above a land waqf mosque -based, especially on land located in the center city, and have a page area that is not utilized in a way maximum. Thus, the results from the utilization of shophouses can be used to support a need economy society, including financing business, education, and health (Hartawan et al., 2024; Udytama et al., 2024; Nofianti et al., 2024).

This use facilitates the achievement agreement without going through track litigation, in line with the principle of settlement dispute non-judicially recognized in system Indonesian legal system (Priyadi et al., 2023; Zwain, 2021a; Zwain, 2021b). For example, in research, the Figures society and religious scholars play an active role in mediating dispute resolution, and have proven capable finish conflicts more effective compared to mechanisms of settlement through the formal judicial process (Ishak et al., 2025; Syarie, 2021; Sherman & Momani, 2025).

The Role of Mediation in Settlement Disputes

Mediation has proven effective in finish disputes waqf in Kotagede. The mediation process involving local communities and religious leaders can produce an agreement accepted by all parties. This is in line with Pratama et al (2025) Researchers conclude that mediation is more effective in finish disputes waqf compared to the formal judicial process, because mediation allows the parties to reach an agreement through deliberation in a fast, efficient, and consistent manner, in a harmonious society, as recognized in the framework of alternative settlement disputes according to the law.

Researchers find that coaching to nadzir become step strategic for increase quality management asset endowment to be more productive, so that can give more benefits big for society, good in form service social, empowerment economy, as well as development infrastructure; temporary that, function supervision executed for ensure that all over activity management the implemented in accordance with plans and principles established accountability in regulations endowment. (Muthawalli et al., 2025).

After reviewing the above case, the researcher furthermore interesting reason occurrence case. The heirs claim that Elief Cholifah/Hj. Multadjam et al., as the *waqif*, never donated the land to be used as a school in accordance with the waqf declaration at the local Office of Religious Affairs (KUA). Register the waqf in accordance with applicable procedures. In 1996, regulations about endowment were still limited, so that worship waqf was often done only with knowledge resident or institution certain without involving administrative processes or correspondence. However, as time goes by, changing times and increasing market land as a commodity, proof with letters and deeds becomes very important. In the dispute that occurs, the root of the problem especially lies in the administrative aspect. In the case of the first case, the administrative problem becomes the main source of dispute. In the second case, the action exchange land waqf carried out by parties related without fulfilling the procedure valid law brings up a dispute la, which is also affected by weakness in the aspect administration land waqf administration.

Findings study. This strengthens the results of research previously stated that management of land waqf without fulfilling condition administratively conditions determined in regulation legislation can potential cause uncertainty law regarding the status of rights on land the disputes (N. A. B. Ghazali et al., 2022; Al-Tulaibawi et al., 2024; Edris et al., 2024). endowment in Kotagede involving the claiming parties' right on status and allocation of land long-standing waqf, which emerged consequence lack of understanding law of waqf, administration that is not clear, and the difference interpretations of waqf intention.

CONCLUSION

The conclusion of this study shows that educational social interventions have proven to be an effective mechanism in mitigating and resolving waqf conflicts between conflicting parties in Kotagede, Yogyakarta. Various forms of intervention, such as waqf legal socialization by the Office of Religious Affairs (KUA) and religious leaders, participatory mediation facilitated by ulama and community leaders, public education through religious studies and community forums, mentoring by the Islamic advisors (Nadzir) by the Indonesian Muslim Board (BWI) and Islamic organizations, and mosque-based social activities, all contributed to changes in the understanding, attitudes, and behavior of the disputing parties. The conflict, initially triggered by unclear legal status, weak management professionalism, and minimal community participation, was resolved into a more open, transparent, and constructive dialogue process. The results of the study show that educational

social interventions not only resolve conflicts normatively in accordance with sharia principles and positive law, but also create social reconciliation, strengthen a sense of togetherness, and increase public trust in waqf management. Thus, this study confirms that educational social intervention strategies are a relevant, sustainable approach and capable of ensuring the continued function of waqf as an instrument of worship and a means of community socio-economic development.

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