



PROTECTION OF UNCERTIFIED WAQF LAND ASSETS: THE PERSPECTIVE OF LAW NUMBER 41 OF 2004 CONCERNING WAQF (STUDY OF BATU BARA REGENCY)

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ABSTRACT

This study explores the legal protection of uncertified waqf land assets in Batu Bara Regency, Indonesia, based on Law Number 41 of 2004 concerning Waqf. The issue of uncertified waqf land remains a critical challenge, given its vulnerability to legal disputes and misuse due to the absence of formal certification. According to data from the Ministry of Religious Affairs of North Sumatra Province (2025), 267 out of 594 waqf land parcels in the region remain uncertified, despite their significant use for public purposes such as mosques, schools, and cemeteries. This research aims to: (1) identify the objective conditions of waqf land asset protection; (2) analyze the legal framework for the protection of uncertified waqf land assets; and (3) explore the underlying factors that hinder the certification process. Using a qualitative-descriptive method, data were collected through field observations and interviews with local nazhir (waqf trustees), supported by document analysis. Findings reveal that although Waqf Pledge Deeds (AIW) and their replacements (APAIW) offer initial legal recognition, the absence of land certificates renders waqf assets legally vulnerable. Contributing factors include limited public awareness, complex administrative procedures, and high costs. While Islamic law accepts oral waqf declarations as valid, national legal frameworks require formal documentation to ensure asset protection. The study concludes that integrated efforts between religious institutions and the government are needed to promote certification, ensuring both legal certainty and the sustainable use of waqf land for public welfare.

Keywords: waqf land, legal protection, certification, Law No. 41/2004, Batu Bara Regency.

1. INTRODUCTION

Land plays a vital role in social and national life. Land is where humans reside, begin their lives, and establish civilization. In social life, humans depend on land

for survival. In fact, in most religions, when a person dies, they are returned to the land. This demonstrates the inseparability of land from humans. As time goes by, so too does development in various sectors, making land a primary asset in life. Land is acquired in various ways, including buying and selling, bartering, donating, lending, and others, including waqf (endowment). The majority of Indonesia's population is Muslim. For Muslims, waqf is a form of social worship. It is a form of philanthropy from Muslims that must be preserved for the benefit of many (Taibu, 2023).

Previous studies have discussed uncertified waqf land, including the journal "Waqf of Land with Unregistered Ownership Rights" by Abdul Hamid Usman in 2020. This research explains how waqf land with unregistered ownership rights is managed. This study does not clearly explain the legal perspectives and cases occurring in society regarding waqf land issues (Usman, 2020). Furthermore, a 2017 journal article titled "Isbat Waqf as an Effort to Protect Uncertified Waqf Land" by Heru Susanto explains how to obtain a waqf certificate through the waqf isbat procedure, or a waqf land validity application. This study does not address specific regions and therefore cannot capture waqf practices in the community (Susanto, 2017). Furthermore, based on previous research, "Legal Protection of Waqf Land Without a Waqf Pledge Deed" by Rachmat Taibu and Novrianti in 2023, this study explains solutions for waqf cases where there is no waqf pledge. This study only addresses specific conditions in waqf cases, namely the absence of a waqf pledge (Faculty of Law, 2017).

Based on the results of previous research conducted by entitled "The Position of Uncertified Waqf Land Based on Law Number 41 of 2004 (Research study in Gandapura District). The results of this study indicate that this study focuses on uncertified waqf land in Gandapura District) and provides information on the problem of waqf land certificates in this study. Furthermore, the results of previous research conducted by Miftah Arifin in 2016. The results of this study indicate that this study focuses on the position of land that does not have a certificate or Waqf Pledge Deed (AIW) will not have legal force. Waqf land that does not have an AIW is usually the waqf pledge is not made in front of a waqf registrar, or is usually referred to as "underhand" (Arifin, 2016). The difference with this study entitled "Protection of Uncertified Waqf Land Assets from the Perspective of Law Number 41 of 2004 Concerning Waqf (Batu Bara Regency Study)" is the focus on the study specific case in Batu Bara Regency, which concretely examines the protection of uncertified waqf land assets in Batu Bara Regency and the factors causing these assets to not be certified.

Regarding waqf land assets, a crucial issue remains in Indonesia: many waqf land owners lack certificates. According to information from the official Siwak (Waqf Information System) website, Waqf Land Data in Indonesia lists 404,512 waqf plots totaling 57,263.69 hectares, of which 252,937 plots, totaling 21,197.09 hectares, have certificates, and 187,575 plots, totaling 36,066.60 hectares, do not

yet have certificates (Siwak). This poses a crucial problem. If a waqf recipient faces legal action without a certificate, the waqf assets they own lack legal force and are vulnerable to future lawsuits. This aligns with the issues faced in Batu Bara Regency.

Batu Bara Regency is a regency in North Sumatra Province, Indonesia. It is located on the coast of the Strait of Malacca, approximately 175 km south of the capital city of Medan. Based on data from the Central Statistics Agency (BPS) of North Sumatra Province, the population of Batu Bara Regency in 2025 was 465,298 people (BPS, 2024). The majority of residents in Batu Bara Regency make their living as fishermen and in the agricultural sector. In addition, there are also people working in the industrial, trade, and service sectors (BPS, Population by Sex and District (People), 2020-2022," last modified 2022, accessed November 30, 2023). In terms of education, it can be seen that the level of education in Batu Bara Regency is quite high, with applicants reaching the bachelor's level. In the context of waqf, in Batu Bara Regency, according to the Directorate of Waqf Land Assets of the Ministry of Religious Affairs of Sumatra Province, in 2025, there will be 594 locations with an area of 523,326 hectares. The details of the waqf land are as follows:

- a. Waqf land with certificates totals 327 with an area of 286,565.029 hectares, while
- b. Waqf land without certificates totals 267 with an area of 208,094.319 hectares.

Based on existing data, there are still many land assets Waqf assets that do not yet have certificates in Batu Bara Regency cannot be taken lightly by the local community, as certificates are one of the legal requirements for registering waqf land assets. Without valid certificates, these waqf land assets are vulnerable to various forms of irregularities, including changes in the status of the waqf land and unauthorized land transfers.

Based on the explanation above, the researcher is interested in discussing the Protection of Uncertified Waqf Land Assets from the Perspective of Law Number 41 of 2004 Concerning Waqf (Study of Batu Bara Regency) with the problem formulation: What is the objective condition of the protection of waqf land assets in Batu Bara Regency?, How is the protection of uncertified waqf land assets in Batu Bara Regency based on the Perspective of Law Number 41 of 2004? and What are the factors causing uncertified waqf land assets in Batu Bara Regency?. Therefore, the purpose of this study is to analyze the objective conditions of the protection of waqf land assets in Batu Bara Regency, analyze the protection of uncertified waqf land assets in Batu Bara Regency based on the Perspective of Law Number 41 of 2004 and analyze the factors causing uncertified waqf land assets in Batu Bara Regency.

Waqf Land in the Study of Legislation

Article 2 of Law Number 41 of 2004 concerning Waqf states that a waqf is valid if the pillars and requirements of a waqf are met and it has been officially declared before a nazhir (Islamic trustee) at the Office of Religious Affairs (KUA). Article 17 states that this declaration is evidenced by the issuance of a Waqf Pledge Deed (AIW) by the Waqf Pledge Deed Making Officer (PPAIW). Prior to the waqf land certificate process, the PPAIW, located at the District KUA, first issues the AIW as proof of agreement between the waqf (endower) and the nazhir (endower and administrator). Once the AIW is issued, the waqf land certificate application is submitted to the local National Land Agency (BPN) to obtain legal validation of the waqf land's status.

As time progresses, the problems that arise in society, including those related to land assets, become increasingly complex. This is what drives the need for waqf land to be certified. The Compilation of Islamic Law (KHI), the regulation that serves as Islamic law in Indonesia, states that the process of waqf land assets must be carried out in writing or the land must be certified. Legal certainty for land waqf with ownership status indicates that material requirements relate to the waqf donor (wakif) and the waqf manager (nadzir) in its implementation. Meanwhile, formal requirements require proof in the form of a waqf pledge deed drawn up by the Waqf Pledge Deed Making Official (PPAIW) (Sulaiman, 2022).

Waqf is not only regulated by Law Number 41 of 2004, but also includes protection of waqf land, including Government Regulation Number 24 of 1977 concerning waqf of owned land. Registration of waqf land is carried out to obtain legal protection and legal certainty regarding the land's status, thereby simplifying the verification process for those wishing to donate their assets. This is then regulated in Law Number 5 of 1960 concerning Basic Agrarian Regulations (UUPA), which regulates land registration. This provision aligns with Article 32 paragraph (1) of Government Regulation Number 24 of 1997 concerning Land Registration, which emphasizes the importance of registering land rights to ensure legal certainty for rights holders.

"Certificates are issued for the benefit of the rights holder in question in accordance with the physical and legal data registered in the land register as valid proof of rights and a strong means of proving land ownership (Government Regulation Number 24 of 1997 concerning Land Registration)."

Protection of Waqf Land Assets

The fundamental problem of protecting uncertified waqf land assets is that the large number of uncertified waqf lands has given rise to legal issues that should not have occurred, both under Islamic teachings and state law. In some uncertified waqf lands, the land that has been donated is subject to lawsuits or revocation by the waqf's heirs or third parties. This problem is generally caused by the lack of strong legal evidence, namely a certificate, because the waqf process is often

conducted only verbally. Although according to Islamic jurisprudence (fiqh), this fulfills the pillars and requirements of waqf, according to the imams of the madhhab (Islamic schools of thought), it is inconsistent with the formal provisions stipulated in the Waqf Law, which requires administrative and written evidence as the basis for the legality of waqf (Munawirsyah, 2020).

Philipus M. Hadjon's opinion regarding legal protection states that legal protection is a concept involving legal steps and mechanisms designed to protect the rights of individuals and society as a whole. Legal protection aims to ensure that everyone has fair access to justice, security, and equal treatment under the law. Philipus M. Hadjon's opinion reflects the importance of legal protection as a fundamental principle in a just and equitable legal system. Effective legal protection can provide a sense of justice and legal certainty for all individuals in society (Antonius, 2023).

2. RESEARCH METHOD

This research method is qualitative research with the research specifications used are descriptive analytical, namely describing or depicting certain legal realities or events that occur and exist in society (Enrekang, 2019). The location in this research is Batu Bara Regency. The data used in this research are primary data and secondary data. The primary data used is through direct field activities to conduct observations and interviews. While the secondary data used are books, journal articles, and other documents about waqf land assets in Batu Bara Regency to support researchers in understanding the protection of waqf land assets in Batu Bara Regency. Data collection in this research is through observation and interviews. The data analysis techniques used are data reduction, data presentation, and drawing conclusions.

3. RESULT AND ANALYSIS

Objective Conditions of Protection of Waqf Land Assets in Batu Bara Regency

Batu Bara Regency has fairly good protection of its waqf land assets, as evidenced by data from the Directorate of Waqf Land Assets at the Ministry of Religious Affairs Office of North Sumatra Province. The data shows that 325 waqf lands in Batu Bara Regency have been certified, covering an area of 523,326 hectares, and 267 uncertified lands, covering an area of 208,094,319 hectares. This can be seen in the table below.

Table 1. Status of Waqf Land Assets in Batu Bara Regency in 2025

NO	Regency	Total		Status			
		Location	Wide	Certified		Uncertified	
				Total	Wide	Total	Wide
1	Air Putih	80	75.167	35	50268,5	45	24898,35
2	Lima Puluh	93	101.283	93	101283	0	0
3	Talawi	132	106.550	61	49170	71	57380
4	Medang Deras	100	75.118	36	23326	64	51792
5	Sei Suka	59	21.857	25	7898,239	34	12558,439
6	Tanjung Tiram	79	79.060	62	41098,29	17	12167,53
7	Sei Balai	51	64291	15	13521	36	49298
JUMLAH		594	523.326	327	28656,029	267	208094,319

Source: Directorate of Waqf Land Assets, Ministry of Religion, North Sumatra Province, 2025

The data provides an explanation that waqf land assets in Batu Bara Regency have enormous potential if managed, but conversely, will become a challenge if not managed properly. Therefore, waqf land assets, both certified and uncertified, currently in Batu Bara have objective conditions of protection through management. Waqf land assets are used for the benefit of humanity, such as the construction of prayer rooms (musholla), mosques, cemeteries, schools, and others. Buildings such as mosques, prayer rooms, schools, and cemeteries are the main objects for the development of waqf land that has been endowed in Batu Bara Regency. Waqf land that was previously empty is protected through management carried out by Nazhir and related parties, becoming a building that benefits humanity. Several fundamental reasons for this management are: First, the value of charity inherent in waqf makes these facilities have rewards that continue to flow to the waqf, even after death. Mosques and prayer rooms function as places of worship that are used routinely, especially for congregational prayer. Schools play a role in the dissemination of knowledge, the rewards of which continue from teacher to student. Meanwhile, cemeteries provide a vital service in the form of a dignified final resting place for Muslims.

Second, waqf for these buildings reflects a response to the collective needs of society. Mosques and prayer rooms serve as centers of spiritual and social activities, schools support educational development, and cemeteries fulfill humanity's basic need for burial places. Third, waqf management for these facilities is relatively easy due to their clear purpose and function and their non-commercial nature, minimizing the potential for misuse for personal gain. Third, waqf management for these facilities is relatively easy due to their clear purpose and function and their non-commercial nature, minimizing the potential for

misuse for personal gain. Fourth, the practice of waqf for these public facilities has a strong historical basis. Since the time of the Prophet Muhammad, his companions have set an example by donating land for the construction of mosques and other public facilities. This tradition has been continued by subsequent generations as a form of exemplary practice in religious life. Therefore, mosques, prayer rooms, schools, and cemeteries are primary objects of waqf practice due to their high religious value, sustainable social benefits, and a strong foundation in religious tradition. These four types of buildings make a real contribution to community welfare and serve as the primary means of achieving ongoing charity in Islam (Aidil, 2025).

Based on the explanation above, it can be concluded that the objective condition of asset protection in Batu Bara Regency demonstrates protection through management. The management of waqf land assets into buildings that benefit the community in general and the public interest. Managing waqf land assets into useful buildings also demonstrates the success of waqf recipients in protecting their assets. This is because the community automatically recognizes that the location of the building is owned by the waqf recipient, the owner.

Protection of Uncertified Waqf Land Assets in Batu Bara Regency Based on the Perspective of Law Number 41 of 2004 Concerning Waqf

The people of Batu Bara Regency generally still adhere to Islamic law in various aspects of life, including the management of waqf land assets. However, some residents in Batu Bara Regency still do not fully understand the legal importance of waqf land certificates. Consequently, they only donate their assets verbally and visit the Religious Affairs Office (KUA) to register the Waqf Pledge Deed (AIW). The waqf practiced by the people of Batu Bara Regency currently utilizes a legal and religious concept that involves the voluntary act of the waqf land owner, the waqif, to transfer or retain ownership of the assets for religious and social purposes. The waqf assets are then handed over to a nazhir (trustee), a party tasked with managing and utilizing them in accordance with Islamic values and teachings, with the ultimate goal of benefiting the community and as a form of devotion to Allah SWT (Supratman, 2025).

The implementation of this waqf is based on customary law and the agreement between the waqif and the nazhir. Afterward, the waqif delivers a verbal waqf pledge before the Waqf Pledge Deed Making Officer (PPAIW) and is witnessed by two witnesses. The Waqf Pledge Deed document details the waqf object, its intended purpose, and the identity of the responsible nazhir (Article 17 of the Waqf Law). Furthermore, a waqf made orally remains valid as long as all the requirements and pillars of the waqf have been met. Proof of waqf land can also be made verbally, as seen from the conditions for the validity of the agreement itself, which are contained in Article 1320 of the Civil Code: agreement, competence, a specific matter, and a lawful cause. Based on these provisions, no agreement is

made in writing. In other words, an oral agreement is also legally binding for the parties making it. For example, in Simodong Village, the waqf owner (Wakif) had donated his waqf land for a prayer room. Over time, the waqf owner's son requested the land back. The waqf owner, as his parent, had donated the land to the community for worship. The waqf owner only donated the land verbally, with no witnesses. According to the village head (Nazhir) of Simodong Village, the waqf land did not have a certificate, but it did have a Waqf Pledge Deed (AIW). Therefore, the waqf owner only needed the AIW to prove it.

From the explanation above, waqf land that only has an AIW is not fully protected. In one village in Batu Bara Regency, this certificate is crucial as evidence of illegality.

According to Mr. Wakidin, the waqf owner, he received information that some residents in Batu Bara Regency still do not have certificates for their waqf land assets. This is evident in Mr. Wakidin's statement. The following is the statement: "Many waqf lands in Batu Bara Regency still lack certificates. Approximately 50% of the Batu Bara community still lacks certificates. Proof of uncertified waqf lands in Batu Bara can be obtained through a Waqf Pledge Deed (AIW) and a Waqf Pledge Deed Replacement Deed (APAIW), issued by the Waqf Pledge Deed Official (PPAIW). 455 individuals in Batu Bara Regency have AIWs, while 139 do not yet have AIWs. Efforts to protect waqf lands are carried out through the issuance of a Waqf Pledge Deed (AIW), which is the only authentic document that serves as valid proof of the waqf's implementation. This aligns with the provisions of Article 17 of Law Number 41 of 2004 concerning Waqf, which states, "that the waqf pledge is conveyed verbally or in writing, then formalized in a Waqf Pledge Deed by the Waqf Pledge Deed Official." the authorities" (Wakidin, 2025).

Article 40 of Law Number 41 of 2004 concerning waqf states that waqf assets that have been donated are prohibited from:

- a. being used as collateral;
- b. being confiscated;
- c. being donated;
- d. being sold;
- e. being inherited;
- f. being exchanged; or
- g. being transferred in any other form of transfer of rights.

Based on the explanation above, it can be seen that one way to protect uncertified waqf land is by using a Waqf Pledge Deed and a Deed in Lieu of a Waqf Pledge Deed. The community can use these deeds for specific purposes as an alternative to the community's lack of a certificate of waqf land ownership. The community can contact the Waqf Pledge Deed Official for assistance in processing or creating the Waqf Pledge Deed (AIW). Waqf assets that have been donated may

not be used as collateral, confiscated, donated, inherited, exchanged, or transferred in any other form, as referred to in Article 40 of Law Number 41 of 2004.

Article 11 of Law Number 41 of 2004 concerning waqf states that the management and protection of waqf land assets is managed by a Nazhir. The Nazhir has the following duties:

- a. Administering waqf assets;
- b. Managing and developing waqf assets in accordance with their purpose, function, and designation;
- c. Supervising and protecting waqf assets;
- d. Reporting on the implementation of duties to the Indonesian Waqf Board.

A waqf nazir can become a waqf institution with a decree from the Indonesian Waqf Board. A waqf nazir is a waqf institution because it has the function of managing and developing waqf assets in accordance with their purpose, function, and designation. Then, besides individuals, nazir also includes organizations and legal entities. This is what makes nazir one of the waqf institutions. Nazir is one of the most important elements and plays a very strategic role in the management and development of waqf assets according to their designation. The allocation of waqf assets is determined by the waqif, which must be written in the Waqf Pledge Deed (AIW) which has been approved by the official who made the waqf pledge deed, namely the local Religious Affairs Office. Regarding the permitted allocation of waqf assets, it has been regulated in Law No. 41 of 2004 concerning Waqf, including: For worship facilities and activities, For education and health facilities and activities, For assistance to the poor, abandoned children, orphans, and scholarships, For the advancement and improvement of the community's economy, For the advancement of other general welfare that does not conflict with sharia and laws and regulations. (Syahnan et al., 2022)

Although waqf land assets can be protected through ownership of an AIW (Islamic Land Title), the Batu Bara Regency government, through the nazhirs (Islamic trustees) in each region, continues to emphasize that waqf land recipients must register their waqf land ownership certificates. This is crucial because the waqf certificate serves as legal proof of ownership and transfer of waqf assets, providing legal protection for these assets from potential disputes or claims by third parties. With this certificate, the waqf assets receive official legal recognition and cannot be contested by any party. A waqf is considered valid according to Islamic law even without a certificate, provided that the waqf pledge has been made by the waqif and accepted by the nazhir. From that point on, the waqf is valid under Islamic law. However, even if the requirements are met according to Islamic law, the waqf certificate remains crucial and mandatory. This certification provides legal certainty and protection against potential disputes, which frequently arise, given the numerous irregularities surrounding waqf land. With a

certificate, the Nazhir has formal legal proof that can be used for administrative purposes in managing waqf land (Arifin, 2025).

From the explanation above, it can be concluded that waqf land assets in Batu Bara Regency are protected by the Waqf Pledge Deed (AIW) and the Waqf Pledge Deed Replacement Deed (APAIW), issued by the Waqf Pledge Deed Making Official (PPAIW). To strengthen the legal status of waqf land ownership, the Batu Bara Regency government continues to remind residents who do not yet have a certificate to obtain a certificate of ownership to ensure the legality of the waqf land, thereby ensuring its recognition by the state and protecting it from potential claims by third parties. In the event of a dispute or legal issue involving a third party, the certified waqf land can be processed through applicable legal mechanisms.

Factors Causing Waqf Land Assets in Batu Bara Regency to Not Be Certified

Several factors contribute to the lack of certification of waqf land assets in Batu Bara Regency. These factors can be seen in interviews with several sources, as follows:

Nazhir, who manages waqf land in Air Putih District, explained that waqf land with an AIW (Islamic Land Registration Certificate) is protected, especially for the purposes of local community worship. Currently, there are still 45 waqf lands without certificates. The process of obtaining waqf land certificates tends to be quite complicated, as it involves numerous administrative requirements, including prior land measurement. Furthermore, the process is often hampered by limited funds required to complete all certification stages (Trismo, 2025).

Nazhir, who manages waqf land in Talawi District, explained that approximately 71 waqf lands remain uncertified and lack AIW (Issuance of Land Certificates). He explained that these lands are only verbally certified. Nazhir, the waqf land administrator in Talawi District, also stated that there had been public outreach regarding land certification, but to date, only a few plots have been certified by the government. Other waqf lands have not yet been certified. The uncertified waqf lands are due to the complicated certification process and high costs (Ngatiman, 2025).

Nazhir, who manages waqf lands in Medang Deras District, explained that there are still many waqf lands without certificates, approximately 64 without certificates and AIW. Nazhir stated that there had been public outreach regarding free certificates, but that was just talk. There has been no clarity yet, and the community lacks understanding of the procedures for obtaining certificates (Kamaruddin, 2025).

Nazhir, who manages waqf land in Sei Suka District, explained that 34 waqf lands do not yet have certificates, some of which already have AIWs. Nazhir believes that certifying waqf land is crucial, but he has not yet attempted to certify them due to the cost and complicated certification process (Ridwan, 2025).

Nazhir, who manages waqf land in Tanjung Tiram District, explained that there are 17 waqf lands in Tanjung Tiram District that do not yet have certificates, but some already have AIWs. Although the waqf lands are uncertified, there have been no lawsuits from external parties. Nazhir believes that waqf lands that have AIWs are sufficiently secure to be protected. Therefore, even without a certificate, as long as they have AIWs, waqf land here is quite secure (Murad, 2025).

Nazhir who manages waqf land in Sei Balai District explained that there are 36 waqf lands that do not have certificates and some still do not have AIW, but the local Nazhir said that waqf land that already has AIW has sufficient legal protection, and so far it has been safe and there have been no problems regarding waqf land issues, and Nazhir also said that the certificate process is very complicated and requires costs, and the administrative process is quite long, so from the Nazhir of Sei Balai District, having AIW is sufficient (Djumari, 2025).

Based on the above explanation, several obstacles have contributed to the unregistered waqf land certificates in Batu Bara Regency. The primary factor identified is the financial constraints involved in the administrative process of registering and issuing waqf land certificates. This is exacerbated by the public's lack of understanding of the free certification program provided by the government. Second, there is a lack of public education regarding the importance of waqf land certification. Some Nazhir (Islamic land owners) have not received any outreach or guidance from the Office of Religious Affairs (KUA) or other authorities, particularly in Batu Bara Regency. This lack of access to information has resulted in some Nazhir being unaware of these outreach activities. Furthermore, Nazhir's lack of awareness of the urgency of waqf land certification has also hampered the waqf land legalization process in Batu Bara Regency.

4. CONCLUSION

Protection of uncertified waqf land assets in Batu Bara Regency based on the perspective of Law Number 41 of 2004 concerning waqf is The objective condition of waqf land assets in Batu Bara Regency can be seen through their management. Waqf land assets are used for the benefit of humanity such as the construction of prayer rooms, mosques, cemeteries, schools and others. Protection of uncertified waqf land assets in Batu Bara can be proven by the Waqf Pledge Deed (AIW) and the Waqf Pledge Deed Replacement Deed (APAIW) issued by the Waqf Pledge Deed Making Officer (PPAIW). The factors causing uncertified waqf land assets in Batu Bara Regency are the low public understanding of the urgency of waqf land certification, complex administrative procedures, and high costs that must be incurred. Although protection of waqf land assets can be achieved through the ownership of a Waqf Pledge Deed (AIW) and a Waqf Pledge Deed in Lieu of Deed (APAIW), the Batu Bara Regency Government, through its regional administrators, continues to emphasize to waqf land recipients the need to register their waqf land

ownership certificates. This is crucial because the waqf certificate serves as legal proof of ownership and transfer of waqf assets, thereby providing legal protection for these assets from potential disputes or claims by irresponsible parties.

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